DORAN'S MINISTER'S MANUAL

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DORAN'S MINISTERS MANUAL

THE VOLUME FOR THIS YEAR, BEING A HANDBOOK OF SUGGESTION AND INSPIRATION
FOR PASTORS, EVANGELISTS, MISSIONARIES, BIBLE READERS AND ALL
OTHERS REGULARLY CALLED
UPON FOR CHRISTIAN ADDRESS FROM PULPIT
OR PLATFORM

Books by REV. G. B. F. HALLOCK, D.D.

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JOURNEYING IN THE LAND WHERE JESUS LIVED
CHRIST IN THE HOME
GROWING TOWARD GOD
UPWARD STEPS
GOD'S WHISPERED SECRETS
THE WEDDING MANUAL

Also Editor of

DORAN'S MINISTERS MANUAL, Volumes for 1926, 1927, 1928, 1929, 1930, 1931

DORAN'S MINISTERS MANUAL

A Study and Pulpit Guide for the Calendar Year 1931

SIXTH ANNUAL VOLUME

Compiled and Edited by

REV. G. B. F. HALLOCK, D.D.

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FOREWORD

Each successive volume of this Manual is an entirely new book, distinct from any former issue, with freshly chosen material especially intended for the current year. This is the sixth annual issue, and its growing popularity is evidenced by the fact that each ensuing year has shown a largely increased demand.

In each year's *Foreword* heretofore we have quoted many testimonies from appreciative users of the books, as also from the reviewers. But the publication has now become so thoroughly established in the life of the Church, and in the estimation of ministers of all denominations, that such record seems entirely unnecessary. We add, therefore, but a descriptive word and expression of purpose.

The primary purpose of the book is, as Mr. Spurgeon so aptly said of his Sermon Notes, "a little priming to stimulate the wells of thought." To be a saver of time and a source of inspiration and suggestion—these are the purposes the writer and compiler has had in mind. Each page should serve as a challenge to more extended study and thought. The volume is not intended to take the place of the minister's own thinking, on the contrary, to promote it; but we have striven to give, out of a long experience of the busy pastor's needs, an annual program and cyclopedia drawn from the great leaders of Christian thought, to stimulate the preacher and render somewhat less arduous his week-by-week duties.

The Manual begins with the first Sunday in January, and concludes with the last Sunday in December. Themes are selected for each week and around them are gathered sermons by the greatest preachers; also invocation prayers, Scripture salutations, hymn selections, children's sermons, poetry, quotations, illustrations, offertory sentences and prayers, commendatory prayers, pastoral prayers, suggestive texts and themes for sermons, Scripture readings, seed thoughts (homiletical and expository), week night or prayer meeting discussions, Christian Endeavor topics, bulletin board slogans, thoughts for the weekly calendar, and, in addition, notes each week on the International Sunday School Lessons.

All the important special days of the year are given consideration. There is carefully selected and fresh material for New Year's, Lincoln's Birthday, Washington's Birthday, Ash Wednesday, Lent, Palm Sunday, Good Friday, Easter, Ascension Day, Whitsunday, Mother's Day, Memorial Day, Children's Day, Commencement, Independence Day, Labor Day, Rally Day, Election Day, Armistice Day, Reformation Day, Thanksgiving, Advent, Christmas, Old Year Day, and others. There is also emphasis on Evangelism in the early weeks of the year.

There are more than one hundred and twenty sermons or condensed outlines of sermons, about sixty children's sermons, fifty-two week-night mes-

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sages, and also careful provision made for the oft-recurring Communion services. For these and the other themes, forming, we believe, one of the most useful features of the book, there are hundreds of fresh illustrations and poetical selections, chosen especially for appropriateness and timely application.

The volume brings together material from many of the best ministers of the past, but especially of those who are outstanding church leaders of today. It is a composite piece of work. The idea throughout has been to make it practical rather than theoretical, a book which the minister will want on his desk every day of the year. There is an ample Table of Contents and a complete Scriptural Index.

These considerations, together with the fact that the book has no denominational bias, but has been prepared for interdenominational use, make it indispensable, we believe, for preachers, pastors, evangelists, missionaries, Y. M. C. A. and Y. W. C. A. secretaries, Christian Endeavor leaders, Bible readers, and all others called upon for Christian address from pulpit or platform.

As before, we would again emphasize the fact that these Manuals, except in minor points, cannot grow out of date. The previous volumes are in suggestiveness as useful as ever. As the series continues to enlarge it ought to make a library of suggestive and inspirational material.

G. B. F. H.

Brick Church,
Rochester, N. Y.

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DORAN'S MINISTERS MANUAL

NEW YEAR SUNDAY: JANUARY FOURTH

Theme: *Grandly Begin* (New Year).

SUGGESTED SCRIPTURE READING: Colossians 3:1-25. After petition: May God Bless to all our hearts this New Year reading from his holy Word.

SELECTED HYMNS: "O God, our help in ages past."—Isaac Watts. "Another year is dawning."—F. R. Havergal. "Rise, my soul, and stretch thy wings."—Robert Seagrave. "Ring out, wild bells."—A. Tennyson. "Father, let me dedicate."—L. Tuttiett.

PRAYER WITH THE CHOIR (It is the good custom of many ministers to offer a brief prayer with the choir just before the beginning of the church service—in the chapel or choir-room, before they enter the church auditorium): Fill us, heavenly Father, with the true spirit of praise, that the worship we render unto thee may be acceptable in thy sight, and bring lasting peace and joy to our hearts and the hearts of others. Through Jesus Christ our Lord. Amen.

INVOCATION PRAYER (New Year): O Saviour of Mankind, incline thine ear unto us and hear our prayer this morning, at the opening of the New Year. Cast us not away in thine anger, nor reward us according to our sins, but be gracious unto us. There is no merit in anything we have done. When we eagerly strove during the year that is gone to weave the threads of experience into a garment of pure white living, we hopelessly tangled them, creating upon the loom of life a fabric of fantastic design. Dear Master Workman, forgive us for the evil we have done, and bless us with such grace and skill that the work of our fingers and the meditations of our hearts may be alike acceptable unto thee. We ardently long for the higher altitudes of vision and fellowship, but as thine ambassadors we remember that we have been called and ordained to preach the Gospel to such as sit in darkness and in the shadow of death, and to engage in tender ministries to the great company of men who have been beaten to earth by the flails of circumstances, and who, dazed and bewildered, are lifting blood-stained faces in mute appeal to Heaven. Dear Greatheart, may it be our happy lot to point them to thee, from whom all their help must come. And now, in the plentitude of thy love and mercy, lay upon our heads the hand of a New Year blessing and benediction, we pray for Jesus' sake. Amen.

THE SERMON

Title: *Grandly Begin* (New Year).

TEXT: "Set your affection on things above, not on things on the earth." Col. 3:2.

THE SERMON OUTLINE

INTRODUCTORY: The old year is behind us. Its record is made. We cannot change it. Doubtless there is much in it we would like to change, some things we have done that we are ashamed of, some left undone which we regret, but the page is turned, the year is gone, and its record stands for good or bad, for weal or woe, to shame or blame or praise us, as the case may be. The new year is before us. Its dawn has just come up out of the radiant east. Its record is to be made. It is within our power to determine what it shall be. We are at the top of the line of the new page. What sort of a start shall we make? Here is my message. Grandly begin!

I. A straight start. Start straight. That much, at least, we can do, and that much we must do if we are ever to do better than we have been doing, and every man ought to do better than he has been doing, even if he has been doing his best. The kings of the world in every line of business are those who are everlastingly trying to beat their best. This is what I mean by my subject. Start out on the new year, not to do well enough, or as well as others, but to beat your best. Grandly begin!

I am familiar with the uncomplimentary remarks sometimes made about new year resolutions. Some say they do not amount to much—that they are soon broken, and that those who break them are like the bedeviled wretch in Scripture concerning whom it was said, "The last state of that man was worse than the first." Somebody will doubtless make fun of you, but critics of things that are right are not to be taken too seriously. Such critics are usually more heavily stocked with noise than sense. There is a bigger and better crowd cheering a new year's resolution. "We are compassed about with a great cloud of witnesses." Therefore, start right. I hail the new year's resolve.

It is a great thing to have an hour when the best stirs you, to come to a summit on life's long, rough road when you catch sight of a landscape or hear a snatch of a song or a bar of music, or see a look in the face of a friend, that sends all the good in you surging to the front until you say: "I will be a man! I will shake off shabby habits, crucify lusts, cleanse my heart of filth, snap the shackles, and be free." That is where you were at your best. I am sorry for the man who never has such an hour, who never climbs a peak, who never feels an ecstasy, who never has a thrill, who never scents the fragrance blowing in from flowers which blossom in Elysian fields, who is always mediocre, and who trudges on with his head down, his pulses dull and his sense stale.

What if the man who grandly begins does lamely finish? What if he does invite that reproach of going up like a rocket and coming down like a stick? His heart was not wrong. No stagger in the direction of anything right is ever lost. No good deed was ever wasted. No high motive was ever penalized. The recording angel writes down not only every good deed, but also every noble impulse, high thought, brave resolve, and it is all on the credit side. Nothing good or beautiful ever perishes. Therefore, grandly begin!

II. A lame finish. But it is not necessary to make a lame finish. The man who argues that a fair start must have a foul finish uses logic that is all to the bad. The truth is, a grand beginning contributes to a grand continuing.

After one starts right, it is easier to keep going right. A car gathers momentum as it moves, so that less power is needed to keep going than was required to start. If you know anything about automobiles you know that most cars have to be started in low gear. After the start is made, you can change to a speed where less power is needed to move the car, because the car in motion helps to move itself. It is the same with life. A life in motion helps itself. If the start is wrong, it is easier to go wrong; if right, it is easier to go right. Therefore, a straight start does not involve a lame finish.

Besides, help is to be had. There are divine resources for the man who tries to live right. The God who starts us stays with us. The God who saves us is able to keep us saved. A soul in action is not deserted by the Saviour. Therefore, move out. God means us to be steadily and permanently what we are in our best moods, not what we are at the worst, at low tide. The man you are as you grandly begin is the man God wants you to be always.

And so it is possible to keep step right through the year with the start. Grandly begin with the determination of grandly continuing. Entertain no mental reservation of reforming for a fortnight. Burn the bridges behind you. Start right, and keep right on, for you can.

III. The big motive. At the same time, let us not forget that the motive is the big thing in life. It is not what you do, but why you do it, that counts. It is not how high you climb, but how hard you struggle. People travel the road of life with different handicaps, and the handicap must be taken into account in estimating one's record. It is not how many victories you win, but how hard, how courageously, how desperately, you fight your battles. Yonder on the battlefields are dead soldiers. The colors they followed wavered and went back. The world calls it defeat. But is there such a thing as defeat for a soldier whose courage is steadfast, whose honor is white, and who dies fighting for his cause? Since motive is the big thing,

"Grandly begin, though thou hast time
For but a line, be that sublime,
Not failure, but low aim, is crime."

IV. Secret of a straight start. The text gives us the secret of a grand start. "Set your affection on things above." Aim high. Have a lofty ambition. Cherish noble aspirations. Think big thoughts. Set your heart on great treasures, for where your treasure is, there will your heart be also. People follow their hearts. They become their thoughts. What one is thinking about he is getting to be. What he is loving, he is going after. If one is to live a clean life, he must think clean thoughts. If he is to climb high, he must set his affection on things above.

My text takes it for granted that one can control his mind and heart. He is told to set his affections himself, not to beg God to do it for him. It is something he can do for himself. You can allow yourself to be interested in good or bad, fair or foul, in people who lift you up or drag you down. You have will power. You can control your optic nerve. You can allow your eyes to gaze on sights which fan into flame the fires of hell that slumber in your flesh, or on visions that take you into the company of the angels. "It's your game," says a card that came to my desk this Christmas. "Play it like a gentleman."

Set your affections on things above, not on things on the earth. Which shall it be, above or on the earth? Where are your interests? What are you thinking about? Where are your pleasures located—in your brains or heels, in your head or feet? Where you locate your affection, you take up your residence, and where you reside powerfully affects what you become. Today for a grand beginning, set your affection on things above.

If you have a habit that is dragging you down to hell, a grand beginning means breaking with that habit. You imagine the habit has a hold on you. How did it ever get hold of you? You took hold of it. The trouble is, you have been holding on so long that your fingers have stiffened, your hand is cramped. But now let go, even if you have to break a bone to loosen your grip and be emancipated.

Are you playing with fire? Many are. They like the game. As yet there are no confirmed habits. Nibbling at the naughty side of life. Poor little fools! Don't they know the devil's bait when they see it? This is the way all ruin started. There is not a soul in hell but began by just playing with fire. A grand beginning means to quit.

Are you trifling with your life work, allowing pleasure to interfere, shirking every task that calls for toil, trying to win by playing the game of bluff, depending on somebody's pull to get you over the grade, shrinking from sacrifice, unwilling to pay the price? A grand beginning means taking off your coat and rolling up your sleeves and getting down on your marrowbones.

Are you trifling with God, putting him off? A grand beginning for you is to set your affection on Jesus Christ, to accept him and confess him as your Saviour. He is the beginning and the ending, and it is those who start in him that run well, and win the crown.—J. I. V.

COMMENDATORY PRAYER: Almighty and most merciful God, who hast brought us safely to the beginning of another year, we dedicate to thee the whole work of this congregation of thy people and the whole strength and endeavor of our lives. Forgive and take away whatsoever thou dost condemn in us. Foster and increase all that is in accordance with thy purposes. Keep us ever in the tranquility of thy holy will. For the sake of Jesus Christ. Amen.

OFFERTORY SENTENCE: Jesus said: "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."

OFFERTORY PRAYER (New Year): Dear Lord, out of thine infinite goodness, thou givest us a new year of opportunity. At its very beginning we come thankfully to acknowledge thee through the worship of our offering. May it be a true token of our lives offered unto thee in renewed consecration. Enable us throughout all the coming year to use every opportunity to the honor and glory of thy holy name. For Jesus' sake. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

New Year Accompaniments: "And the prophet came to the king of Israel, and said unto him, Go strengthen thyself . . . for at the return of the year the king of Syria will come up against thee." 1 Kings 20:22. What will the new year bring? I. A renewal of life's battle. The nobility of the life conflict. II. The return of the same old antagonists. The same old Syrians, with new faces possibly, but certainly with reenforcements. III. The need for adequate preparation. In strength; in alertness; in self-possession. IV. The same victorious leadership. To whom hill or valley battlefield is alike, and with whom menacing numbers and parading chariots do not count. V. The call for individual loyalty and fidelity (5:39).—S. B. D.

Christ the Beginning and End of All Things: "I am alpha and omega, the first and the last." Rev. 1:11. I. "In the beginning God" is the first phrase in the Bible; and the last is "The grace of our Lord Jesus Christ." Christ as Creator, begins the record and as Redeemer closes it. So the great cycle of human history begins and ends with God in Christ. II. We are conscious of the rush of the years; and, as we pass from the old year to the new, we seem to hear the voice of Time speaking to us, though we catch but a part of the saying. It is really the voice of God, still vibrating in its mighty command of creation, and as we draw towards the end proclaiming, as the voice of many waters, that the kingdoms are become Christ's.—H. R.

A Happy New Year Problem: "Be ye steadfast, unmovable, always abounding in the work of the Lord." 1 Cor. 15:58. The beginning of the year is the occasion for new policies in business. Why not new programs in life? Here is one which is truly "happy"—because of: I. Right adjustment of life. Original idea of "happy"? "Happily married." Lot failed in adjustment, while Abraham grew into closer blissful friendship with God. II. Increasing stability. Tranquil life-journey. President Wilson not afraid of "unlucky" thirteens because of his poise. III. Fruitfulness. Abounding life always follows right planting (adjustment). IV. Companionships in higher and more congenial vocation: "Work of the Lord." V. Certain outcome guaranteed by Divine integrity.

PASTORAL PRAYER (New Year): O Lord our God, the Ancient of Days and the Everlasting Father, at the beginning of the New Year we come to thee who alone knowest the future of thy children. We are setting out upon our voyage ignorant as to whether it will be among the dangers of rocks or in the open sea. As mariners correct the compass of their ship before they venture out upon the deep, so we entreat thee to correct our consciences, and to keep our souls sensitive to the mysterious movements of thy Spirit. We know not what is awaiting us, and we appeal to thee against life's surprises. May we be so certain of thee as to be unafraid of life.

We leave behind us the graves of our beloved dead. Once so strong and willing, they are now silent and at rest. We pray thee especially for those upon whose hearts has come the chill of loneliness, and who in weak hours are afraid of the solitary path. When we remember our dead we will remember thee, and set our hope in that life everlasting which thou hast promised to all who follow thee.

We remember also our friends far and near upon the earth, and we entreat of thee to reveal thyself to each of them according to their need. Encourage comfort, strengthen and guide them. Give them to know that no service is in vain and no suffering is wasted, but for those who know thy love all things are gain.

For ourselves we entreat thee that none of us may be content with resolutions at this season. Change our flickering fires of good desire into the steady flame of responsibility accepted and faith kept. Set us free from all bonds that we may move forward unhindered into the open future. Set our feet upon the neck of all temptation; fortify us with the vision of thyself, and let it bring gladness and courage to our spirits. Grant unto us righteous anger against wrong, and pity, and forgiveness, and love that heals all wounds. While we pray for resolution and iron steadfastness of will we beseech thee to preserve within us great tenderness of heart. Go with us through the days, revealing thyself in the familiarity of Jesus Christ, our Brother and Fellow-Traveller. Shine forth upon us in the mystery of his divine power and love that are so mighty to save. So may we walk in quietness and in honor, as those who know the secret of the Lord. For the sake of Jesus Christ our Saviour, Amen.—John Kelman, D.D.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *Legend of the Happy Man* (New Year).

TEXT: "A man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

During the past week there was a day we all celebrated—it was last Thursday—New Year's Day. One of the sentences all you boys and girls kept saying to one another and to people generally was this: "Happy New Year!" "I wish you a Happy New Year!" Older people said the same thing; and I think it is a good thing to say. For I am sure we ourselves are made happier by sincerely wishing other people to be happy.

But this morning I am not going to say anything further about being happy. I am going to call to your minds a legend that, no doubt, is quite familiar to you all already. It is appropriate to New Year week, and also has an important lesson which I think would be well for us all to consider anew. Remember, I want you to think about the happy man in the story, not so much about the other man.

The text I have already announced says, "A man's life consisteth not in the abundance of the things which he possesseth." That is true also of a boy's life, or a girl's life. Your life, boys and girls, does not consist in what fine clothes you have, how big your house is, how expensive your automobile is, or how much money Dad has!

But I must tell you the legend. It comes from the far away country of Persia—though, as I have said, it is quite familiar, no doubt, to you all.

The legend tells of a king ill with a strange malady. In vain he consulted doctors in all parts of his kingdom. All alike were baffled and could find no cure. In despair he turned to his jester who declared he would only be cured if he could sleep in the shirt of a happy man. Couriers were sent out to search for a happy man. The task they imagined would be easy enough. It proved singularly difficult. Every man they found had his unhappiness. After long seeking they found one as happy as the day was long, and he, strangely enough, was a beggar. They explained to him their errand, their master's trouble and their own quest. They offered the beggar a handsome price for his shirt, but to their dismay found he hadn't a shirt to his back. He would gladly have sold, but he had nothing to sell.

There is much homely wisdom in that ancient tale. Judged by worldly values, the king should have been happy and the beggar miserable. And so they would have been if men's lives consisted in the abundance of the things they possess. Happiness somehow seems to elude those who most restlessly seek her. She passes by many of the wealthy and great to make her dwelling with the poor and the humble.

Writing sometime ago about his parish in the nor' east of Scotland, a Scots minister said that the most radiantly happy home in his parish belonged to a widow who lived on the small weekly pay she got for delivering letters. Through all life's happenings she maintained a sweet and sunny and religious spirit. Whenever a dark cloud came over that minister's own sky he went off to her humble cottage. Whatever the weather was outside there was sunshine inside. "I live in the liche the hail day," she would say. "It's lang since the days o' my mourning were ended, and I'm nae to begin again."

Were we asked about the happiest person we had ever known, it is to some such home that many of us would go. The wealthiest are certainly not always the happiest people in the world. With all their wealth, they are often anything but happy. The ancient world had seen that much, as this old tale shows.

The lust to possess needs to be tempered by this remembrance of how little true happiness does possession bring.

Talk to your fathers and mothers when you get home: they will tell you a lot more about the moral of this story.—H.

FOR THE EVENING SERVICE

EVENING INVOCATION PRAYER: Our gracious heavenly Father, though the night darkens, the stars are shining, and even though we can not always see them we know they still shine above the clouds. Help us to spiritual vision and knowledge. Help us always to grip the certainty of thine unfailing love and care. So may we have songs in the night. So in our deepest hearts may there be an undisturbed gladness. Give us, we beseech thee, this boon of trust and cheer, for Jesus' sake. Amen.

Title: *Making the New Year New* (New Year).

TEXT: "Behold I make all things new." Rev. 21:5.

THE SERMON OUTLINE

INTRODUCTORY: A New Year means a new chance. And that is what most of us need. We are always bungling things. We fail to make good. We miss so many opportunities. But God is patient. He not only gives us a second chance but a third and a fourth. Every new day means a new chance to make good, to rectify mistakes, and if necessary to begin all over again in our efforts to realize a noble, holy purpose. The poet sang of a "land of beginning again," but why should this be a poetic fancy? We are in the land of beginning again. All we need to do is to possess the land, to cultivate it, and reap its harvest.

I. That means that we must make the New Year new. It will not be a new year unless there is something new in us. We must be new creatures—new in consecration, new in the freshness and vigor of our thinking and our aspirations. If we remain the same and move along on the old dead level, the New Year will be but a mere repetition of the Old Year. And that will rob it of everything that now causes us to look forward to its approach with hope and pleasant anticipation. It would be a calamity.

II. To make the New Year really new we must be dissatisfied with what the Old Year has been—that is, with what it has been in our own experience; or rather with what we have been in the Old Year. There is no occasion to be dissatisfied with what the year has been in itself. It represented three hundred and sixty-five days of opportunity for self-improvement and for service—days of divine mercy and graciousness. The Word asserts that God's mercies are "new every morning"—yes, new every morning of every year since time began. And as we look back through the past year, through all our years, we see no reason to doubt the statement. And as we look forward we may have the assurance that God's mercy will continue to be new every morning as long as there are folks in the world dependent upon mercy.

The trouble is that we so often fail to respond to this mercy. We remain static, while the age in which we live is dynamic with the very breath of God and with the tokens of his love and the outpouring of his benedictions. We should have risen to greater heights, but we were content to remain in the lowlands. We might have been richer in the things that make up the content of a complete life, but we remained impoverished because we failed to trust, to venture, or to heed the voices that were calling. "The trouble with your life and my life," said a great spiritual leader, "is its littleness." We live in narrow alleys, when God has given us the freedom of a universe. We lag and loiter when God and God's world move forward. That sort of static will make all our years drab.

III. Then we must have faith that through God's grace we can be different. God has some better thing for us, if we want it. He is saying to us, as Jesus said to his disciples in the days of his flesh, "Greater things than these shall ye do." If we would go forward we must have the forward look. If we would rise to higher altitudes, we must say with David, "I will lift up mine eyes unto the hills"—unto the hills that are suggestive of bigness and strength and God's glory. Who ever looked upon a hill or a mountain without feeling an impulse to scale its height?

But the mountain climber must have more than the impulse to climb. He must believe that the height is accessible, and in that faith proceed to convert the impulse into action. The story still is told of the head of the Patent Office in Washington, nearly a hundred years ago, who resigned because he believed that all the great inventions had been made, and that henceforth the Office would have only to do with improvements and other minor matters in the field of invention. What would he think if he should come back to earth today? He simply could not see how the world could be different from what it was, and had it depended on him it never would have been different. Too often we are like that. Failing to see beyond our present meager attainments, we fail to do. We must be renewed in our own faith and vision if we are to become different in actuality, and only as we become different will the coming years be new years.

IV. "Behold, I make all things new," says our divine Master. His creative work is going on, but it becomes effective in the life of humanity only as it meets with a response in the human soul. Men become creative in purpose and power as they link up with the Creator. His work of recreation becomes effective first in the individual; then, through the individual, in human affairs. The true follower of Christ has not only become a new creature, but he continues to become a new creature. The possibilities of the new creation in individual life are without limit, and in the realization of those possibilities the world becomes more interesting and beautiful; the Word of God becomes richer and sweeter; God himself becomes greater, and life retains its glow and freshness. That which the apostle designated as "newness of life" will not be a single achievement, but a constant experience.

And the New Year becomes new because of the newness of the individual.—R. T.

FURTHER NEW YEAR THEMES FOR DEVELOPMENT

Title: *The Settling Up of Our Account* (1)

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." Matthew 24:45, 46.

The gain that will come from faithfulness in duty should not be our chief motive, but it is a legitimate motive.

I. Our good account mounts up beyond our thought in the same way as a bad account. It includes items we forget, and little things are not so little as we thought.

II. God's personal interest in us and in the work he has given us to do adds to our blame if we are neglectful, and to our reward if we are faithful.

III. In the settling up we see more clearly the connection between our faithfulness and the carrying out of God's great plans.

IV. In a sense God's plans depend upon our faithful work; while it is also true that the onward movement of God's work helps us and bears us along with it to a success we could not have gained alone.

Title: *The January Inventory* (2)

"Forgetting the things which are behind and stretching forward to the things which are before." Phil. 3:13.

Here is a practice in which nearly every business man engages about this time of year. Disposing of old stock and antiquated apparatus he rearranges and directs energies toward the coming year. Is it not well for souls to do likewise? The text:

I. Implies incompleteness; there is room for something better.

II. Permits progress. "The way of life is wonderful; it is by abandonment," e. g., the runner in the stadium puts behind him all preceding successes as well as failures; also superfluous possessions.

III. Center upon greater things:

> "Build thee more stately mansions,
> O my soul,
> As the swift seasons roll;
> Leave thy low-vaulted past."

—C. R.S.

Title: *The Real End of the Year* (3)

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power." 1. Cor. 15:24.

I. The end of a period we may think of only as its conclusion, but a more important thought is the purpose to which it tends. Time is made up of successive periods marked by the accomplishing of certain results.

II. The intelligent student of history discerns these successive steps of progress; the devout student seeks in them the onward movement of the purpose of God.

III. The mission of Christ was to show men this divine movement in the periods of time, and to win men to interest and labor for the movement as God sees and cares for it.

IV. Christ showed this care by the sacrifice he was continually making for it: "Who for the joy that was set before him, endured the cross, despising the shame."

V. The question for us now is, whether we see the divine end, and care for it.

It may be impossible for us at once to alter our likes and dislikes; but in this turning-point of time we may bring our active life into correspondence with God's.

Title: *The Glory of a Good Resolution* (4)

"Whereas it was in thine heart to build a house for my name, thou didst well." 1 Kings 8:18.

Some say they do not believe in "New Year Resolutions." Depends: If only half-hearted "intentions" we agree; but if sincere like David's, they possess true glory.

I. Step upward; transforming power as seen in Joseph, Nehemiah, Lincoln, Carey.

> " 'Tis not what a man does that exalts him,
> But what a man would do."
> —Browning.

"Resolve" is to "dissolve and flow out;" when such is a soul-experience, there is a sustaining power in resolutions.

II. Glorious because of uplift to others. Solomon presents such a case, and the example of parents and older brothers may have similar results, especially when resolution shows in action.

III. Glorious because of connection with Divine plan, when the intention is "good."

There are times in life when noble resolutions must be made, and it is well to put these resolutions into concrete form. Whenever a new year dawns upon us there instinctively arises in our hearts a feeling that we should make good resolutions and start the year anew. This impulse should not be resisted nor repulsed, for it is the voice of conscience calling us to walk in the right way. When Mr. Gladstone was twenty-one years old he made the following entry in his journal: "In practice the great end is that the love of God may become a habit of my soul, and particularly these things are to be sought: The spirit of love, of self-sacrifice, of purity, of energy." If these things are set before the soul as ideals for achievement during the coming year it will not be a year of failure.

SUGGESTIVE NEW YEAR TEXTS AND THEMES

Disappointments of the Years: "Ye have built houses of hewn stone, but ye shall not dwell in them." Amos 5:11.

New Man in the New Year: "Choose ye this day whom ye will serve." Josh. 24:15.

The Lost Chance: "He made it again." Jer. 18:4.

The Cycle of Life: "Then shall the dust return to earth as it was; and the spirit shall return to God who gave it." Eccl. 12:7.

Life's Shifting Scenery: "The fashion of this world passeth away." 1 Cor. 7:31.

The Fading Flower and the Enduring Word: "All flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endureth forever." 1 Pet. 1:24, 25.

The Christian a Sojourner: "Pass the time of your sojourning here in fear." 1 Pet. 1:17.

How to Have a Happy New Year: "Happy is the man that findeth wisdom." Prov. 3:13.

Be in Earnest: "Behold now is the accepted time; behold now is the day of salvation." 2 Cor. 6:2.

The Irrevocable Past: "Ye shall henceforth return no more that way." Deut. 17:16.

The Untrodden Way: "Ye have not passed this way heretofore." Josh. 3:4.

With Both Hands Earnestly: "With both hands earnestly." Micah 7:3.

The Perpetuity of the Good: "Their works do follow them." Rev. 14:13.

The Need of Haste: "Brethren, the time is short." 1 Cor. 7:29.

Our Need of a Guide: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Jer. 10:23.

CHOICE NEW YEAR ILLUSTRATIONS

Not Too Hard

Don't add to your blunders by condemning yourself too harshly for your errors and shortcomings. Better folks than you have make worse mistakes and bigger failures.

A New Year Celebration

In the island of Bali, one of the Dutch East Indies, near Java, the native New Year's festival, the most important fête of the year, is signalized by a race between the sacred cows. These beasts are decked out for the occasion with ornamented devices attached to their horns, but their most striking decorations are huge bells, more than a yard in diameter, made of ornamental bronze and hung from their necks. The noise of these bells, as the cows are driven from post to post, arouses great glee among the natives. Let us celebrate the incoming of the New Year, but in a way more thoughtful and worthy.—*Five Thousand Best Modern Illustrations.*

NEW YEAR NOW

That was a wise thing that Doctor Johnson said in his old age: "I have been resolving these fifty-five years; now I take hold on God."

THE UPWARD LOOK

There is a tradition that Michael Angelo, by his prolonged and unremitting toil upon the frescoed domes which he wrought, acquired such a habitual upturn of countenance that, as he walked the streets, strangers would observe his bearing, and set him down as some visionary or eccentric.

ANOTHER YEAR

"Let us not be afraid to start this new year because the beginnings must be small. When Booker T. Washington made his start at Tuskegee the school was held in a vacant hen-house, and the roof leaked so that a scholar had to hold an umbrella over his head when it rained. Now it costs $82,000 a year just for the necessary expenses of running that school. God will see to the rest of it, if we only make a good start."

WATCH SMALL THINGS

"When William Lloyd Garrison became a Christian he wanted his Christianity to reach into all details of his life. His handwriting, for instance, was very poor, and he set out to better it, making every letter with care, so that before long his penmanship became remarkable for its distinctness and beauty. A new start like this even in small things would make better Christians."

NEW YEAR OPPORTUNITY

One was rummaging along the seashore gathering treasures of stone and shell. High on the beach lay a shell more beautiful than any yet discovered. He was searching in a dreamy, listless way, looking here and there. "That shell is safe enough," he said. "I can pick that up at my leisure." But, as he waited, a higher wave swept up along the beach, recaptured the shell and bore it back to the bosom of the ocean. How like the experiences of our lives is this! When the wave of another year has flowed back and off the shore of time, how many shells of plans, of opportunities, of purposes toward noble and better life, lying there, you thought within your easy grasp a year ago, has it not swept into the irreparable past!—Wayland Hoyt, D.D.

MAKING NEW YEAR WISHES

"The first lighthouse on Minot's Ledge was built on huge iron pillars; but the mighty waves came between it and the rock, carried it away and dashed it to pieces like an eggshell. The builders then leveled the ledge, brought hardest granite, dovetailed and riveted every course to the rock below and the course above till nothing could shake the tower that did not shake the rock. May this Happy New Year's Day find you all riveted to the Rock Christ Jesus, is the wish of one who loves you."

Let us make such New Year wishes for one another. And let us pray our wishes in.—*Five Thousand Best Modern Illustrations.*

Grow This Year

A secret for New Year happiness may be found in cultivating the ambition to grow larger this year. In an old fable there was a magic skin, the wearing of which would get a person everything he wished. But each wish that was granted shrank the skin; and by and by, when the wearer got what he wished, the skin squeezed his breath out. The fable is true. The magic skin is false ambition. Every time the false ambition is attained, the person shrinks. On the other hand, every time we promote a true ambition there is an expanding of the whole nature and an enriching of the whole being. There is happiness in it. Let us grow larger this year.—*Five Thousand Best Modern Illustrations.*

Making a Fresh Start

It is a very good habit of mind that prompts us to "take stock" and balance accounts and resolve to turn a new page and make a fresh start at specific dates—birthdays, business anniversaries, or the new year. Constant introspection is not good, but it is more profitable to have certain set times when we examine ourselves and our position in life and make—and then follow—definite resolutions about the time just ahead. Promptly at noon of every day, the old-time mariner "took the sun" with his sextant and then carefully worked out his exact latitude and longitude in order to determine the future course of his ship. We also do wisely if at periodic intervals we take pains to discover whether we are on or off the course. Like the mariner, we are almost certain to find that in spite of our best endeavors we have been strongly acted upon by invisible currents and have drifted a little or much from the line of advancement marked upon the chart. Hence, if we are wise, we will change direction more or less and make a fresh start toward the point to be attained.

QUOTABLE NEW YEAR POETRY

Bless the Year

O, tender Christ, bless Thou this year!
  Bless Thou its dawn, and bless
Its noontide and its evening Lord;
  And let each heart confess,
As days and weeks and months go by
  To help the year grow old,
That of Thy glory, King of kings,
  The half not yet is told.
—Mary D. Brine.

The New Day

Every day is a fresh beginning,
  Listen, my soul, to the glad refrain,
And spite of old sorrow, and older sinning,
  And troubles forecasted, and possible pain,
  Take heart with the day, and begin again,
—Susan Coolidge.

LIFE'S JOURNEY

Does the road wind up hill all the way?
  Yes, to the very end.
Will the day's journey take the whole long day?
  From morn to night, my friend.
—Christina G. Rosetti.

THE GOLDEN YEAR

We sleep and wake and sleep, but all things move.
The Sun flies forward to his brother Sun;
The dark earth follows, wheeled in her ellipse;
And human things returning on themselves
Move onward, leading up the golden year.
—Tennyson.

THE COMMON PROBLEM

The common problem, yours, mine, every one's,
Is—not to fancy what were fair in life
Provided it could be,—but, finding first
What may be, then how to make it fair
Up to our means: a very different thing!
—Browning.

TIME

O! Old Father Time grows tender and mellow,
As, roving the round earth, the sturdy old fellow,
Year in and year out, keeps going and coming,
In winter's wild wrack, and in summer's green blooming.
—Lewis J. Bates.

THE DOOR OF THE NEW YEAR

  We pause beside this door:
Thy year, O God, how shall we enter in?

. . . . . .

  The footsteps of a Child
Sound close beside us. Listen, He will speak!
His birthday bells have hardly rung a week,
Yet has He trod the world's press, undefiled.
"Enter through Me," He saith, "nor wander more;
  For lo! I am the Door."
—Lucy Larcom.

TEACH ME THY WAY

The dark comes down ere it be late;
  I stand amid the shades and wait,
Not knowing whether left or right

Will bring me to the open gate
Where I can pass to home and light.
O God, with whom is endless day,
Guide Thou my steps; teach me Thy way.

The distant lights like beacons shine;
The city they illume is mine;
The friends I love are gathered there.
Give me Thy help, O Guide divine,
For hope and faith are in my prayer;
And morn will break and I shall stand
At daybreak in my fatherland.
—Marianne Farningham.

THE SUNDAY SCHOOL LESSON

(First half of a six-months' course. Aim: A study of the life, teachings, and saving ministery of Jesus as recorded in the Gospel of Luke, in order to inspire and guide the pupil to accept him, as Saviour and Lord; to enter into increasing fellowship with him, to bear effective witness to his saving and transforming power; to follow his example and manifest his spirit in life and service.)

Title: ***The Birth of John the Baptist.*** **Luke 1:8-17, 80.**

GOLDEN TEXT: "Thou shalt go before the face of the Lord to make ready his ways." Luke 1:76.

TEACHING THE LESSON

Here is a prophetic description of John the Baptist. From it we learn his character and mission. The angel declares to Zacharias what kind of son should be born to him—one of eminent endowments and designed for extraordinary services. I. *He is to bring joy.* This joy will be to Zacharias and also to many others, even to all who were expecting the Messiah, whose forerunner he should be. His work was to prepare the way for Jesus. II. *He should be great in the sight of the Lord.* That is, he was to be a person of great eminence and usefulness in the Church. According to the verdict of our Lord, passed afterwards, he was the greatest of those born of women until his time. There is another person mentioned in this chapter who was also called great. Herod the king, mentioned in verse five, is commonly known as Herod the Great, but he was not great in the sight of the Lord. He was only great in the sight of himself and of his court and of those who admired his skill in adding to his kingdom. Which was the really great man? Nothing can make a man truly great but being truly good and a partaker of God's holiness. III. It is foretold that he *should drink neither wine nor strong drink.* That is, he should be a very temperate and abstemious person. IV. He shall be *filled with the Holy Ghost from his mother's womb.* That is, he was to be abundantly furnished with extraordinary gifts, which should early appear in him and upon him. V. Then his *high and honorable office is declared.* That he should go before the Messiah as his harbinger and forerunner, and with the same spirit and zeal and courage against sin which was in the old prophet Elijah, whom he so nearly resembled. VI. Also the *great success of his ministry is foretold.* That he should turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. In due time the child was born and named John. His youthful character and training, all we know of him for thirty years, are described in verse 80.

ILLUSTRATIONS

Signs of Dawn

One was the preparation of the world for the advent of Christ. Another was in the Holy Family and other persons watching and praying for the coming of the Redeemer. A third was when the heavenly messenger came bringing answer to prayer. A fourth sign was the prophetic vision of what the Forerunner was to be and do—his greatness, his self-control, his infilling of the Spirit, and his heavenly transforming work. The fifth sign of the dawn was the actual birth of John the Baptist. The sixth sign of the dawn was the remarkable burst of song—the Beatitude of Elizabeth, the Magnificat of Mary, the Benedictus of Zacharias, and, later on, the Gloria in Excelsis of the angels, and the Nunc Dimmittis of Simeon.

The Forerunner

Twenty years ago I saw the runner before an Eastern Monarch. He flashes before me often now—erect, springy, heels seldom touching the ground, unwearied, dressed in white except his dark legs, and arms. How the sunshine loved his playing muscles! His clear voice I yet hear—"Make way for the king!" John was a spiritual athlete who scorned the soft and silken ways of delight and gladly girded up his loins to run before the chariot of the King—our Saviour.—B. W.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***God's Presence a Guarantee of New Year Good.***

"And the Lord was with him and he prospered withersoever he went forth." 2 Kings 18:7.

In Hezekiah we have a beautiful and powerful example of a truly prosperous man, and in him we see what are the conditions of prosperity (verses 5, 6). I. *God's presence in the heart removes the hindrances to prosperity* (a) Sin. (b) Self. (c) Selfishness. II. *God's presence in the heart facilitates prosperity.* It promotes (a) Spiritual growth, (b) spiritual progress, (c) spiritual service. Growing in grace, that growth finding expression in increased devotion and zeal and leading on to service. III. *God' presence in the heart is a guarantee of prosperity.* A real life means rea prosperity. Of this God's presence is the guarantee. IV. *God's presenc in the heart is the pledge of permanent blessing.* If it can be said of us "And the Lord was with him," then it will certainly be said, "and he prospered withersoever he went forth."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

January Theme: *Personal Relations.*

January 4. How to Keep on the Up-Grade. Phil. 3: 12-16. (Consecration meeting.)

How to grow character, grow in knowledge of God, etc. Means of growth; prayer, Bible, companionship, church, etc.

SUGGESTIVE BULLETIN BOARD SLOGANS

We could as easily do without our Bulletin Board now as our leading merchant could do without his show window. We try to follow his principle and put nothing in our window unless we can back it with good goods on the shelves. But, all told, we feel our church, and the Kingdom, has been brought to the community and the people brought to the church more, these two years, than would have been possible without this means of advertising." —A Pastor's Testimony.

Hats off to the past; coats off to the future.

Today is a better day than yesterday. Do not let deceptions destroy confidence in real, honest goodness.

Will you work with God this year? Give Him your best.

What saves time lengthens life.

The man who does not learn by his mistakes turns his best schoolmaster out of doors.

Life is full of endings, but every ending is a new beginning. We can start a better chapter.

FOR YOUR CHURCH CALENDAR

GOOD RESOLUTIONS

New Year's is born in the glow of the Christmas light. Any wonder good resolves are easy? What would we not do as we come forth from the Festival which rejuvenates and reorganizes our being? For Christmas has taught us once again that there is a link which binds us all together if we could but hold it fast; that no grudge can stand in the warmth of the Christmas feeling; that joy is a by-product of giving, not of gathering; that love is the thing we care most about after all; that every heart kindles to a little child; that our best self is the child-self within us and that we do choose the better part when we go with our fellows even a little way on the Christian pilgrimage.

SUNDAY: JANUARY ELEVENTH

Theme: ***What Is Salvation?***

SUGGESTED SCRIPTURE READING: Luke 23:13-49. The after petition: "May God bless his own Word to our hearts."

SELECTED HYMNS: "Salvation! O the joyful sound."—I. Watts "Thy life was given for me."—F. R. Havergal. "There is a fountain filled with blood."—W. Cowper. "Grace, 'tis a charming sound."—P. Doddridge. "God calling yet! shall I not hear?"—Gerhard Tersteegen.

SALUTATION (or Call to Worship): "Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation; he is my defence; I shall not be greatly moved."

INVOCATION PRAYER: Our Father, who art from everlasting to everlasting, by some whisper out of the infinite teach us this day the meaning of time. We children of a day, beholding the sands of time flowing swiftly past our temporal abodes, crave for a deeper sense of Eternity. With blessed assurance help·us to lay hold upon the unshakable, abiding, ever-satisfying treasures of the unseen world of heavenly realities. In Jesus' name. Amen.—Rev. H. P. Guhse.

THE SERMON

Title: ***What Is Salvation?***

TEXT: "Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31.

THE SERMON OUTLINE

I. First of all, salvation is a great historic fact. Jesus Christ was born; he lived; he died; he rose from the dead; he ascended to glory; and whether you believe it or not does not make one bit of difference as far as the fact itself is concerned. Whether you accept it or reject it, Jesus stands out as the great Mont Blanc of history, as the sun in the heavens, as the one who has given Christendom a calendar and changed the stream of time. He died for you; he rose from the dead; he ascended to glory; and salvation for you is complete.

II. In the second place, salvation, a great historic fact, becomes a sudden experience. The reservoir may be there, but unless you go and drink you may die of thirst. There may be plenty of food, but unless you eat, your hunger will not be satisfied. The world may be full of light, but unless you open your eyes you cannot see it; and though Christ has provided salvation, unless you receive him there is no salvation for you.

III. Now the third point. Salvation, a historic fact and a sudden experience, becomes a gradual process. It is a crisis with a view to a process; the new birth is the crisis, growth in grace is the process. You don't come to the crisis by any sort of process. If you will come as the sinner that you are and accept Jesus Christ as your Saviour, you have passed the crisis, and whether it be through an earthquake or in a quiet chariot, the crisis has been passed, and your soul has life eternal.

I give a bit of my personal experience in an old Buffalo meeting house. It was just after the war when many hearts were broken. I could not get excited at that time. One day my father said to me: "You are old enough, my son, to think about your soul. I want you to go for a few days to the old Buffalo church with me." I went, and in the buggy he talked with me about Christ and salvation. He said he would rather see me a Christian than anything else under the sun. He stirred up my ambition about other things. "But whatever else you may be," he said, "I want you to be a Christian."

There was great excitement at the meeting. I had pictured in my mind just what conversion meant. The burden, like Bunyan's Pilgrim's, must be heavy, crushing you to the earth, and all of a sudden it must drop off. That was conversion as I had marked it out. Well, I could not get my burden to suit me. It would not get big enough, nor heavy enough. I was burdened because I was not burdened; I really cried because I could not cry; I was deeply convicted because I did not think I was convicted enough. Then my father got up and took this text, "Believe on the Lord Jesus Christ and thou shalt be saved." I said to myself, That does not say anything about a pack. It just says, "Believe on the Lord Jesus Christ," and I'll do it; I'll just quit all this and believe on the Lord Jesus Christ. I did not know whether I was a Christian or not, but I said to myself, I will take that up to the Lord and tell him I did what he told me—I believed on the Lord Jesus Christ. My father came around in the meeting and put his hand on my head, said something like this, "My son, are you converted?" "I do not know, but I am believing on the Lord Jesus Christ." Then a lady friend came around and said, "Are you a Christian?" "I do not know, but I am believing on the Lord Jesus Christ." Both of them said: "That is it. Just hold right there. That is just what you need to do." There I passed my crisis; I surrendered right there. God forgive me that the progress has not been greater! God forgive me for the mistakes and blunders and backslidings! But I believe I was born again when I decided to believe on the Lord Jesus Christ.

Oh, friend, if you would pass the crisis, believe on the Lord Jesus Christ. It is the beginning. It is music that runs through the whole anthem of life until it swells into the oratio of heaven.

IV. Salvation, a great historic fact, a sudden experience, and a gradual process, becomes glorious prophecy. It points toward the sunrise. The glorious prospect does not narrow when we go down to the grave. It does not darken, but rather brightens when we get into trouble. He can "make light shine out of darkness," and span every cloud with the rainbow of his promise. I love to think of Paul's experience when he said: "The time of my departure is at hand." "Departure" is a nautical term, and in the original language carries with it the idea of lifting anchor, spreading sail and going out of the land-locked harbor into the open sea. In modern hymnology, death is casting anchor and furling sail. But with Paul it was going out of the harbor of time into the ocean of eternity. The time of my departure, "the spreading of sails," is come. Salvation, a historic fact, a sudden experience, a gradual process, becomes a glorious prophecy as we look out into the future.

The words of James Russel Lowell come to me. Standing with a German friend on the top of an Alpine mountain, he turned his face toward Rome, lifted his hat and said, "Glories of the past, I salute you." The German friend, turning towards the fatherland, his back upon Rome, replied, "Glories of the future, I salute you!" Lowell said, "I think you have the better of me this time." Paul looked back and said: "I have fought a good fight; I have finished my course; I have kept the faith," and then turning his face toward the future he exclaimed, "Henceforth there is laid up for me a crown of righteousness."

O, my friend, have you passed the crisis? Have you taken God's side against sin? Have you believed on the Lord Jesus Christ? Are you going through the process of growth and conflict on the side of God? I beg of you take God's side against sin and thus pass the crisis with a view to the process of growth into the very likeness of God. "Believe on the Lord Jesus Christ and thou shalt be saved."—A. C. D.

COMMENDATORY PRAYER: Our Father, we need forgiveness; we need salvation; nought else can meet our case. Our souls are disfigured and stained and sin has enfeebled our will. Yet no easy word of pardon Lord, or promise of forgiveness; not merely the hiding of thine eyes; nothing but the transformation of our being, the cleansing of the heart will avail. It is for this we ask, and in the name of Christ our Saviour. Amen.

OFFERTORY SENTENCE: "Honor the Lord with thy substance and with the first-fruits of all thine increase."

OFFERTORY PRAYER: Blessed saviour, who, though thou wast rich, yet for our sakes became poor, that we through thy poverty might be rich indeed, accept the offerings we present to thee. Employ them in the relief of those who are in spiritual need. Grant that our sacrifices may make for our own spiritual enrichment, and that with our gifts we may yield ourselves to thy service with complete abandonment of self and a deeper conception of thy redeeming love. Through Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The Word of Salvation: I. It is testimony that Jesus is the promised Saviour. II. It is comparable to a word for conciseness and simplicity. III. It is a word as being spoken by God. IV. In what manner is this word sent you? In the general commission to preach it. In the providence that brought you here to hear it. In its peculiar adaptation to your necessity. V. In what position does it place you? 1. In a position of singular favor. 2. In one of great hopefulness. 3. In one of danger of refusal.—S.

The Word of Salvation: I. Needed. "What must I do to be saved?" 1. Men are lost. 2. Men are under condemnation. 3. Men are sundered from God. 4. Men are in bondage to sin. II. Sent. 1. From whom? From God. 2. To whom? You. Sinners. III. Accepted. 1. Heard. 2. Believed in. 3. Embraced.—J. W. B.

The Word of Salvation: I. To whom sent. To all sinners. II. For what purpose sent. 1. As a word of pardon. 2. As a word of peace. 3. As a word of life. 4. As a word of liberty. 5. As a word of healing. 6. As a word of cleansing. 7. As a word of direction. 8. As a word of refreshment.—R. E.

Christ the Only Saviour. I. A negative fact. "Neither is there salvation in any other." II. A positive fact. There is salvation in Jesus Christ. Many have been saved by him. Therefore there is salvation. The chief of sinners was saved years ago; that was the apostle Paul. But even if thou should exceed him, still that word "uttermost" goes a little beyond you. But you will never find salvation elsewhere; for "how shall we escape if we neglect so great salvation?"—S.

CHOICE ILLUSTRATIONS ON THE THEME

What Is Salvation?

An artist takes a piece of stone worth one hundred dollars and out of it carves a statue worth a thousand dollars—that is art. Jesus Christ takes a human life that is morally worthless, and out of it makes a priceless character, of surpassing beauty in its godliness—that is salvation.—*Zion's Herald.*

Condition of Salvation

A woman who was speaking enthusiastically of a certain bath establishment which was not open to the public, but which received people only when sent there by physicians, explained, "You've got to have something the matter with you to get in." That is precisely the condition of entrance into the healing and joys of life in Christ.—*Sunday School Times.*

Salvation Through Christ

"Plato! Plato!" said Socrates, "it may be that the gods can forgive deliberate sin, but how, I cannot tell!"

The How of Salvation

An evangelist told of a champion chess-player's criticism upon the celebrated painting called "The Lost Game," in which a boy plays a game of chess with the devil. The champion said the boy had not lost the game, and, to prove it, sat down and won the game from the same combination of men on the chess-board in the painting. He won the game in two moves. He pointed the moral: The devil always thinks the game of life is lost, but in two moves—repentance and faith—Christ wins it.

Never Scold Sinners

The story is told of a boy who was in bathing and who got beyond his depth. A man on shore heard his cries and asked him if he could not swim, to which the boy said "No." "What a foolish boy you are to go into the water without knowing how to swim," replied the man. But the boy replied, "Help me out and scold me afterwards."

Sinners Never Rejected

Because of the fact that she was afflicted with an incurable disease a young woman who landed in New York recently was returned to her native town in Finland. The great American republic with all her money, brain power and greatness, was unable to help this one who came to her doors seeking admission. Isn't it wonderful that no one is rejected who comes to Jesus Christ? The worse the condition of the sinner the more tender is his love when they come.

SAVED AS SINNERS

It is recorded that when the father of the late Queen Victoria, the Duke of Kent, lay dying, he expressed some anxiety about his soul. His doctor endeavored to comfort him by reminding him of how admirably he had deported himself in the conspicuous position in which he had been placed in the world. But the duke checked him, saying, "No, if I am to be saved it is not as a prince, but as a sinner."—*Presbyterian Record.*

PASTORAL PRAYER: Almighty God, thy word is like a great balm upon the wound of our life, full of comforting. Give us the feeling of a new hope. We have read thy word, and there is no music so inspiring and uplifting. We feel that we are one with the ages gone, that the saints of the early Church had experience which we reproduce, so that we are all one, and as our sorrow is one, so is the source of our healing and joy. Age after age comes to thee, each with its own cry, each with its own wound, and thou didst multiply thy comforts upon all time, and write the testimony of thy grace upon the rising and dying generations.

We have come each with his own song today. We sing of the blessings at home; thou hast given us light there, and there thou hast set bread before us, morning, noon, and night. Thou hast protected and defended the household, and our family life today is a witness to thy superintending and gracious care. Hear us, then, as heads of houses, fathers and mothers, and households complete, when we sing of thy goodness and mercy and bless thee for our life at home. Thou hast watched us in all the daily commerce of life, in our buying and selling and getting gain, in our endeavors and our failures, in our enterprises and our successes. Do thou grant unto us daily ministries from Heaven, so that we may know what is the good and acceptable way, so that we may have an increasing love for all that is true, beautiful, and divine, and so that our whole life may move upon an ascending line, never knowing the joy of contentment until that contentment is found in thyself. We commend one another to thy tender care. Let all the people praise thee, yea, let all the people praise thee, with songs, feeble or loud, but all coming from the heart, because of thine infinite tenderness and thine immeasurable grace. Comfort the old with surprising light and joy, direct the young man whose purposes are set in the right direction. Speak to those whose lives are rounds of monotony, always the same, always hoping, never realizing, always waiting, and never satisfied with the one answer that alone can bring content. Hear any who have special praises to offer thee for life given and for life spared. The Lord go out after those who would not come with us, after the prodigal, wanton, wild, desperate man, a fool, a criminal, hard of heart—seek for him thyself, thou Shepherd of the heavens and the earth. The Lord be with those who could not come with us, with the sick, the weak, the aged, those whose next sight will be thyself and whose next worship will be in heaven. The Lord hear every cry, and specially the cry for pardon which is uttered at the Saviour's cross. We ask in Christ's name. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***The Stop-Go Sign.***

TEXT: "I will instruct thee and teach thee in the way which thou shalt go." Ps. 32.8.

At the intersection of every busy street in many cities a policeman stands to direct traffic. He blows his whistle and then throws the signal. The sign says "GO" to the north and south traffic, and "STOP" to the east and west traffic. After a minute or two he again blows his whistle and reverses the signal. He does this all day long and thus a great many collisions and accidents are avoided.

Even in spite of the warning, some people are hurt, either because they do not pay any attention or because they think that they know better than the officer.

Each one of us owns a little semaphore. It is Conscience; that still, small voice which God has placed within each one so that he may instruct us and teach us in the way which we should go.

Each day is made up of streets. We have to choose often between right and wrong. When we come to an intersection we ask ourselves, "Which way shall we take?" Sometimes our little semaphore says "GO" and sometimes it says "STOP." I wonder if we always heed its signals?

A boy had picked up a stone and had just raised his arm to throw at a stray dog when he was startled to hear a voice say, "STOP." He dropped the stone and ran to his mother, saying, "Did you speak to me?" She had been watching him, and knowing what had happened answered, "No, son, that was Conscience warning you." His little semaphore said "STOP" and he paid attention to it.

A traffic officer knows just how and when to turn the signal. He has been trained for that purpose and does all he can for the safety of those who are afoot or in automobiles. But suppose that a man who had evil intentions took charge of a semaphore. He would change the signals too rapidly and there would be many accidents.

Some people's consciences are under the control of evil, and, as a result, they go when they should stop and stop when they should go, and they get into a great many difficulties. If you let God rule your conscience, and are careful to obey its signals you will avoid trouble on the road of life.

Jack loved to go swimming better than anything else. However, he might never go without his father's consent. One hot day last summer, two of his friends passed the yard where he was mowing the lawn. They said, "Come along for a swim." Jack answered, "I can't. I've got to cut this grass." "Let it wait," they shouted, "why not get cooled off first?" It was a strong temptation. Jack said to himself, "What shall I do?" The little semaphore signaled, "Don't go. Remember father." He obeyed and said to his chums "Not today, boys, Father is gone." "Forget father," they suggested, "he will never know." "I can't do it," said Jack, "my conscience won't let me. If I went swimming I wouldn't be able to look my father straight in the eye tonight."

Girls and boys, if you allow God to control your "STOP-GO" sign, he will instruct you and teach you in the way which you should go, and if you pay attention to the signals you will never be ashamed to look into his face or into the faces of your parents and friends.—M. G. G.

FOR THE EVENING SERVICE

Title: ***Pulling Them Out of the Fire.***

TEXT: "And some have compassion, making a difference, and others save with fear, pulling them out of the fire." Jude 22:23.

THE SERMON OUTLINE

INTRODUCTORY: This is a wonderful text. Its exact translation is a little difficult, yet its general meaning is very plain. First, it represents a common danger—the loss of the soul. Secondly, it represents a common duty—that of the rescuing of souls—"pulling them out of the fire." Lastly, it represents the two strongest appealing motives the Gospel presents to control our acts, love and fear.

I. The common danger. It is indicated by our need of being saved. "Thou shalt call his name Jesus, for he shall save his people from their sins." Had the world not needed saving, Christ need never have come. Some people do not like the Bible warnings, yet they are just as much love-filled as are the gentlest wooings. If men are in a burning house asleep, it is no unkindness to arouse them. The real unkindness would be to let them sleep. If there is nothing on the track, why wave the red signal? Why have light-houses if there are no rocks? God's message is most loving because it tells both the danger and the way of escape. Our Master was infinitely kind and loving and tender, and yet he did not shun to tell men the exact truth in regard to their condition. And in our Christian work today, we need to learn that if we really long to save men, we must tell them some disagreeable truths. "The wages of sin is death." "All have sinned and come short." But, glad and happy fact, with these truths, we may also connect other truths: "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ, our Lord."

II. This suggests a common duty. It is that of saving men. Some we may save with compassionate and gentle entreaty; others need startling announcement and warning. But in whichever way may be necessary, the great duty is to save them—"pulling them out of the fire." The work of Christians is rescue work. The world sings the praises of Grace Darling for her noble rescue of men from the wreck. We may all be, and should all be Grace Darlings in the spiritual realm. It is not enough that we are saved, but we must, in turn, set about the saving of others. Not the Christian clinging with both hands to the cross of refuge, but clinging with one hand, and with the other lifting some one else from the dark waves of sin is the true picture of the Christian life. Look up, and lift up! We consider it inhuman to neglect the saving of life when we can. It is far more inhuman to neglect the saving of souls when we can. The men in the railway wreck who were rescued all became rescuers. When the vessel went down, the sailors in the life-boat picked up all they could find. A common duty confronts us as Christians. It is to do all in our power to rescue the lost. Let us not neglect or delay.

III. The appealing motives:

1. The first of these is love. In a loving way we are to tell men of the love of Christ. Love is the motive from which we act, and it is the motive as well to which we appeal. Let us try to present to men that love of Christ "which passeth knowledge." It is broad enough to reach the width of the world. It is deep enough to reach down to the most degraded. It is long enough to last through all time, and high enough to lift us up to Heaven. Surely it must be a hard heart we cannot reach with that appeal of the love of Christ. When we really make plain to people that God loves them, we will find them crowding into the kingdom.

2. But fear is a motive also. Our fear that men will be lost moves us. And men who are hardened in sin sometimes respond only to the motive of fear. It may require a rude awakening when a man is in deep sleep and his home afire. It may require a sharp cry when the stumbling man is upon the very brink of the precipice. If gentle pleas will not move men, they must be saved with fear. Tell of the certainty of death, the permanency of character, the certainty of judgment. Appeal to fear. Warnings are as loving as wooings are. Let us use well-adapted means, every means possible in order that souls may be saved.

COMMENDATORY PRAYER (Evening): O Lord God, the day is thine, the night also is thine. The darkness and the light are both alike to thee. Protect us through the hours of sleep, that our rest may refresh us in body and mind. Soothe our troubled thoughts, and breathe thy peace into our restless hearts. May the Invisible Presence watch over us, and in the light of a new day may we arise to bless thee for thy sheltering care. And all we ask is in the all-prevailing name of Jesus Christ our Saviour and Lord. Amen.

SUGGESTIVE EVANGELISTIC TEXTS AND THEMES

The Wisest Work in the World: "He that winneth souls is wise." Prov. 11:30.

Conversion: Its Necessity, Means and Tests: Acts 14:30-34.

A Birthright Bargained Away: "Looking diligently lest any man fail of the grace of God." Heb. 12:15-17.

Tests of Discipleship: "Lovest Thou Me?" John 21:27.

Starting Out for Christ: "For the Lord will help me. Therefore shall I not be confounded." Isa. 50:9.

Folly of Neglect: "How shall we escape if we neglect so great salvation?" Heb. 2:3.

Daily Things in the Early Church: Sinners daily saved, Acts 2:27. Churches daily multiplied, Acts 16:5. Scriptures daily searched, Acts 16:11.

The Lord's Joy in Saving Sinners: As the shepherd's over his sheep, Luke 15:7. As the buyer's in his treasure, Matt. 13:44. As the bridegroom's over his bride, Isa. 62:5. As the reaper's over his sheaves, Ps. 126:6.

The Great Deliverance: Gal. 1:3, 4. I. The Giver, our Lord Jesus Christ. II. The Gift—himself. III. The object—for our sins. IV. The end—deliverance from the world.

The Soul Neglected: "As thy servant was busy here and there, he was gone." 1 Kings 20:40.

The Dignity of Adoption: Rom. 8:14.

The Day of Salvation: "Behold now is the accepted time; behold now is the day of salvation." II Cor. 6:2.

Christ Knocking at the Heart: Rev. 3:20.

The Gospel Feast: Luke 14:16-20.

The Sleeper Aroused: "What meanest thou, O sleeper? Arise and call upon thy God." Jonah 1:6.

THE SUNDAY SCHOOL LESSON

Title: *The Childhood of Jesus.* Luke 2:40-52.

GOLDEN TEXT: "Jesus advanced in wisdom and stature, and in favor with God and men." Luke 2:52.

TEACHING THE LESSON

What kind of a boy was Jesus? From this lesson and other hints in the Gospel we can learn much about the traits of Jesus in his youth. I. *He was a human boy.* He was not a God in the fashion of a child, but a thoroughly natural human being. There was nothing strange nor superhuman in his traits. No awe or reverence seems to have been inspired by his personality in childhood. He ate and drank, prayed and slept, enjoyed life with all the heartiness of a boy. Both in his life, as also in his teaching, he ever honored a healthy fondness for outdoor life. He was no brooding, dreaming, introspective youth. II. *He was a country boy.* He lived in a small village in a remote province, far from the excitement and vices of a great city. More noble and great men have come from country farmhouses than from city palaces. III. *He was a workingman's boy.* Joseph was a carpenter and Jesus followed the same trade. He grew up with a sympathy for the common people and a sense of their needs, their sorrows, their aspirations. IV. *He was a worshiping boy.* He went to the synagogue service regularly. He loved the temple, and even forgot his home while lingering in its courts (vv. 43-46). He was interested in God's word and familiar with it. His was a holy childhood, while at the same time unaffected and free from cant. V. *He was an intelligent boy.* He was "filled with wisdom" (v. 40), interested in thoughtful themes, and able to converse with older people. "Hearing them and asking them questions" (v. 46). It is evident that a mighty inspiration, a lofty dream of life was rising within his soul (v. 49). VI. *He was an obedient boy.* Even with his growing endowment and consciousness Jesus was subject to his parents, took up the common tasks of life, and was content to be a carpenter in Nazareth. VII. *He was a popular boy.* His was not the goodness that repels. He won favor from all who knew him (v. 52). He was no recluse, no cynic, but a noble-spirited, wholesome youth whose godliness was full of sunshine. He drew people toward him in youth as he also drew them in his manhood.

ILLUSTRATIONS

His Self-Reliance

The self-reliance of this Boy merits our attention. Many children grow up like plants under bell-glasses. They are surrounded only by artificial and prepared influences. They are house-bred, room-bred, mother-bred—everything but self-bred. The object of training is to teach a child to take care of himself. But many parents use their children only as a kind of spool on which to reel off their own experiences; and they are bound and corded until they perish by inanity, or break all bonds and cords and rush to ruin by reaction.—H. W. Beecher.

"My Father's Business"

When Sir Thomas More took office it was with the open stipulation, "First to look to God, and after God to the king." When during his first agreeable furlough and happy marriage (1840-1842), after the terrible rising of the Afghan tribes on the demoralized English army at Cabul, Lord Lawrence was seized with a long and dangerous illness which made his doctors tell him he must give up all idea of returning to India, so strong was his determination to go back to his duty that he said, "If I can't live in India I must go and die there."—*Five Thousand Best Modern Illustrations.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *Impediments to Gospel Progress.*

"Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." Zech. 4:7.

I. *The impediments to the progress of the Gospel.* 1. The forms they assume. 2. The parties by whom they are presented. 3. The spirit in which they are urged. II. *Their inefficiency.* 1. They will all yield to faith. 2. They will all yield to effort. 3. They will all yield to prayer.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

January 11. My Idea of What a Young Man Ought to Be. Exod. 2:16-20.

Meeting led by girls. List desirable qualities.

SUGGESTIVE BULLETIN BOARD SLOGANS

Way to heaven—take first turn to the right and then go straight ahead.

The man failing effort to reach the top has ceased to grow.

The streets of Hades must be in frightful shape unless the good intentions used for paving them last longer than they do here.

Save thou another soul and thou shalt save thine own.

Going backward is real progress when you are retracing a false path.

FOR YOUR CALENDAR

OUR WELCOME

This Calendar announces the meetings of .... Church for the week beginning today. The simple announcements, however, do not convey as we wish they might, the abounding welcome to all persons finding their way to this place of worship today or to any of the meetings of the week. To the friends who know us we desire to renew our welcome; to the stranger we extend it most sincerely, and to those seeking a church home we wish to say that we feel sure you will find here Christian fellowship and love, and also a place of service. The Pastor will always be glad to see you.

SUNDAY: JANUARY EIGHTEENTH

Theme: ***The Great Alternative.***

SUGGESTED SCRIPTURE READING: John 6:41-69. The after petition: "May these words be blessed to our spiritual needs."

SELECTED HYMNS: "Behold the Master passeth by."—W. W. How. "Hark, my soul, it is the Lord."—W. Cowper. "Behold, a stranger's at the door."—Joseph Grigg. "Art thou weary, art thou languid."—J. M. Neale. "O how shall I receive thee."—Paul Gerhardt.

SALUTATION (or Call to Worship): "As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever."

INVOCATION PRAYER: O God, there is forgiveness with thee that thou mayest be feared, and plenteous redemption that thou mayest be sought unto. May thy gospel of holy fear and of glorious redemption be heard with gladness now as in the days of old, and work in the hearts of men repentance unto life. We confess with sorrow that we have resisted thy Spirit and hindered his gracious power. We have been cold to our fellow-believers. We have held back when we were called to the help of the Lord. We have regarded as enemies those for whom Christ has died. Shame is upon us because we have done so little and renounced so little for the gospel's sake. Give us, we pray thee, the loving heart, the spirit of sacrifice, the charity that believeth all things, hopeth all things, endureth all things. Freely we have received: freely may we give. Continue to lead us, O Divine Guide, although we are slow to follow thee. May compassion and mercy and brotherly kindness abound in the church and take away the hardness of human life. May men everywhere be blessed in Christ; and may all nations call him blessed. For his name's sake we ask it. Amen.

THE SERMON

Title: ***The Great Alternative.***

TEXT: "Then said Jesus unto the twelve, Will ye also go away? Simon Peter answered, Lord, to whom shall we go?" John 6:67, 68.

THE SERMON OUTLINE

INTRODUCTORY: To whom shall we go? It is a plain and terrible alternative. It is easy to go away from Christ. It is not so easy to answer the question, "To whom will you go?" Where will you find the guide and the stay for your spirit?

All men need a religion. Wherever you go over the wide world, you find the tokens of man's search for a religion. You find the rock that was once an altar of sacrifice. You find the column that was once a pillar in a temple.

From the very beginnings of human history men have desired some one who should be an authority to them. They have wanted the king; they have wanted the priest; they have wanted the prophet. We all desire some friend of friends upon whose breast we can put our passionate hearts and in whose keeping we may put our trust. To whom will you go?

And Jesus stands forward and says, "Come unto me, all ye that labor and are heavy laden," and down the ages the voice of the centuries themselves pursues us saying, "To whom will you go? To whom can you go? Christ alone has the words of eternal life."

I. First, think of the character of Jesus Christ. The highest achievement of any man is his character. The character of Jesus Christ; it is the greatest character in history. Even those who have the most to say against Christianity have not a reviling word to say against the character of Jesus Christ. Look at him, pure amid impurity, tempted in all points like as we are, living a hard and narrow life among working people, yet in it all gentle and just and magnanimous, filled with pity and filled with love. It is the greatest character in history. To whom, then, will you go? Will you go away from Christ? Where will you go, and to whom, to find one whose character is so noble a spectacle as the character of Jesus Christ?

II. Or, again, think of the teaching of Jesus Christ. Man has always been asking for a solution of his life, because human life is a mystery. Who will solve the riddle for us? Who will tell us what we are, what is our destiny? To whom will you go for an answer that will satisfy you? No philosopher can give you that answer. Christ speaks: "Will ye also go away from me? I alone tell ye who ye are,—children of God; what you may be,—perfect as the Father is perfect; how you are to be that,—follow me."

III. Or think of the influence of Jesus Christ. Take it how you may, all the greatest characters and noblest lives that have been lived for these nineteen centuries have been the Christian lives and the Christian characters. If I began to recite even the names in the long catalogue of greatness and goodness it would take me hours merely to make a beginning. And will you go away from Christ? Where will you go? To whom will you turn?

What was it Simon Peter felt? Jesus says unto him, "Will you also go away?" And Simon says, "Lord, to whom shall we go?" What was it he felt? Why, he felt that the world would be a total blank without Jesus. He looked into the great abyss, and the horror of it was too much for him. He faced the great alternative, and he had to answer, "Lord to whom shall we go?"

Now, I put the great alternative to you this morning. You turn from Christ,—where are you going to turn?

Take the case of Simon Peter himself. "Whither shall he go?" There is only one way for Simon Peter, and that is back to Judaism. Peter could not do it. Back to Judaism? Why, that was going down a dark stair into a black dungeon.

To whom will you go? It is all very well to study comparative religions, and to say there are elements of good here. No doubt there are; God hath not left himself without a witness. But will you go to them? You know you can't. You know it is not possible.

Face, then, the great alternative like a man, and if Jesus and Jesus alone holds the words of eternal life, don't equivocate with Christ; don't make a bargain with him about how much you are going to take of his teaching and how much you are going to reject. That won't do. You have to say yea or nay, and sooner or later life will make you say it.

1. To whom shall I go when the burden of my sins lies heavy upon me? Here am I, a man burdened with sin, and I know not how to get rid of it. To whom shall I go? Nature has nothing to say to me. The stern verdict is that there is no forgiveness of sins in nature, and I know it. Science has nothing to say to me. Science can only speak to me hard words about heredity and environment and the following-up, to the last syllable of recorded time, of the punishment for the ill that I have done. To whom shall I go?

2. To whom shall I go to understand the nature of my sins? There is a gleam of sunlight shining yonder through the window into a great hall, and as the beam strikes across the hall, you see a million million motes of dust in the beam. You didn't know they were there until the light came, and you thought you were breathing pure air. The light came, and then you saw the sort of atmosphere you were staying in. So God sets my secret sins in the light of his countenance. I don't know myself a sinner until I come to Christ. Then I know.

To whom shall I go to learn my sins, unless it be to Christ? But when I stand in the light of Christ's countenance, then for the first time I know the manner of man I am, and my need of a Saviour.

3. To whom shall I go for impulse toward a better life? I may feel my sin deeply, but how am I to get the better of it? When I come to Christ there is that in Christ which makes me begin to live better. I cannot help it; I must do it, when I am thinking of Christ.

4. To whom shall I go when death overtakes me? Who then will tell me how to have courage, and who will inspire courage in me?

"And will ye also go away?" says Jesus. You will notice he says it to the twelve. Isn't that a significant thing? They had begun to go away in their hearts.

And some of you have been going away from him a good many years; and you are among the twelve, too. You have been going away from Christ. Where are you going, and what is the end of it to be? Christ speaks it to the twelve, and he speaks it, therefore, to the whole church. It seems to me that I might interpret the message to the church today and say that it has got to come back to Christ. We ministers have got to come back to the preaching of Jesus Christ. What else is there worth preaching?

And are there those here today who have been going away for a long, long time? Come back this morning. Let us now sanctify ourselves, and surrender to the only Master who has the right to claim our surrender. "For this is eternal life, to know the only true God and Jesus Christ whom he hath sent."—W. J. D.

COMMENDATORY PRAYER: Heavenly Father, whose tender mercies compel our love, we thank thee for the gift of Christ our Saviour. In him our short-comings are filled up; our sicknesses of soul are healed; our rebellions of spirit are quelled. For salvation full and free we bless thee. In the presence of thy outpouring of love our selfishness stands revealed. Breathe into us of thy Spirit that we may be strong to forsake sin, to overcome temptation and to live in the light which Christ supplies. O our Father, grant us to know something of thy passion of love. Help us to proclaim the gospel to all mankind. Record our pledge before thee that we will exalt the things of the Spirit. When the great alternative is presented us, help us in every case to choose Christ and the things of Christ. We ask in his name. Amen.

OFFERTORY SENTENCE: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

OFFERTORY PRAYER: Lord God, we give thee but thine own, for thou has first given all to us. All our abilities and opportunities are thy gracious gifts. Accept, we entreat thee, these offerings, and dedicate them to the building up of this our beloved church, for a larger ministry in this place and throughout the world. Send us out from this day to be thy faithful and efficient stewards henceforth. Through Jesus Christ, our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Reasons for Continuance With Jesus: I. No other Christ will come. II. No one will bring a better word. III. There remains no other faith. IV. There is no brighter knowledge.—W. H. VanD.

If Not to Christ Then to Whom? I. "To whom shall we go?" Shall we go to Skepticism? That seeks to cure the soul's malady by denying it. II. Shall we go to Ritualism? To improve our spiritual nature by ceremonial means is to begin at the wrong end, for only character of the soul gives quality to the rite. III. Shall we go to Asceticism? It is useless in practice because the heart cannot escape from itself. No walls can exclude temptation. The whole system is cowardly. IV. Shall we go to Jesus? What his qualifications? He has the words of eternal life. No one has better answer to our questioning spirits. No one offers higher ideal. No one exhibited a better life.—W. M. T.

Christ's Superior Claims: I. He a divine Teacher. II. He an all-sufficient Saviour. III. He our almighty Protector. IV. He a sovereign Lord. Christ infinitely worthy of our confidence and love.—I. J.

To Whom Shall We Go? I. God has set before us a destiny—eternal life. II. He has revealed the method by which this destiny may be realized. Through Christ. III. He has limited an exclusive Saviour. "Neither is there salvation in any other."—W. M. P.

Words of Eternal Life: I. A searching question put at a critical time. There was a falling off. The chaff was being driven away. It was a time when fresh demand was made on the faith of Christ's followers. Faith must surmount barriers. II. A noble reply founded on a weighty reason. Christ was highest of all teachers. Eternal life is the best of all possessions.—D. M.

When Christian in "Pilgrim's Progress" thought about going back, he recollected that he had no armor on behind. Think of that when you are tempted.—S.

CHOICE ILLUSTRATIONS ON THE THEME

Dedicated to Christ

Dannecker, the German sculptor, spent eight years in producing a face of Christ; and at last wrought out one in which the emotions of love and sorrow were so perfectly blended that beholders wept as they looked upon it. Subsequently being solicited to employ his great talent on a statue of Venus, he replied, "After gazing so long into the face of Christ, think you that I can now turn my attentions to a heathen goddess?"

Shall we give up our dedication to Christ?

Cleaving and Confessing

In some respects Mohammedans put us to shame. They do not apologize for their religion, and the last thing they want us to do is to apologize for ours. Even a little girl about six years old in Cairo, who was asked if she were a Mohammedan, replied as quick as a flash, "Yes, thank God, I am a Mohammedan!"—John R. Mott.

Gradually Leaving Christ

I know quite well that there are some people who grow gray in a night, but one does not meet them often. There are some sins which wither, and blight, and blast life as with a lightning flash. But they are not the common sins. That is not the commonest experience. There are some trees which are overblown in one great blast of the winter's gale. But the real cause of their overthrow is found if you examine the trunk, in which the process known as dry rot has been going on for a long time. The storm only makes visible that which has been going on destructively without any announcement.

And in the same manner we go on backsliding gradually, so gradually as to attract no attention; and then some crisis of demand comes, some crisis of duty, some great crisis of sorrow or loss, something that shakes life to its very foundations. And then the destructive processes of the past are all unveiled and discovered in the overthrow.—Rev. J. Stuart Holden.

Backsliding Christians

"Mother," said little Ned one morning, after having fallen out of bed, "I think I know why I fell out of bed last night. It was because I slept too near where I got in." Musing a little while, as if in doubt whether he had given the right explanation, he added, "No, that wasn't the reason, it was because I slept too near where I fell out." Persons backslide because they go to sleep so near where they get into church. To prevent backsliding get into the middle of the church and work so hard that you don't go to sleep.—*Five Thousand Best Modern Illustrations.*

Will Ye Go Away?

I went to West Point not long ago, and we had an evening meeting in the old chapel. As we passed under the rear gallery to go out, one of the students stopped and said, "I wish you would look at that shield on the wall there; all around there were marble shields set in the wall, and on each shield was the name of one of our Revolutionary generals. Then I looked up at the particular shield to which attention had been called, and that shield was blank. It was there in form just as the others, but with no name on it; simply the Major-General, and the date of the unnamed general's birth. "What does it mean?" I asked. "Well," said the cadet, "that is the shield for

Benedict Arnold. There is a shield for every Revolutionary general, and one for him too, but the nation would not cut his name on it nor the date of his death. He denied his country; his country has denied him."—Robert E. Speer.

To Whom Shall We Go?

In one of his books Archdeacon Wilson tells a significant story. Some of the best and ablest of the students at a woman's college opened a class for teaching the poorest of the men in a neglected suburb. They were fired by the noblest impulse—to give themselves to work for their unfortunate brothers. They read to them, they taught them reading and writing, they sang to them, and the men gathered to them in increasing numbers. After some months they asked the men whether there was anything in particular they wanted to hear more about. There was silence, and then a low whisper was heard from among them. One of the women went up to the speaker. "What was it you wished especially to hear about?" "Could you tell us," he replied, "something about the Lord Jesus Christ?" Men and women who pray and work for the advent of the Golden Age, the coming of the kingdom of God, remember that nothing will meet the soul's needs and satisfy the soul's longings but Jesus Christ.—W. Hetherington.

Cling to Christ the Faultless One

In a meeting of twelve hundred men, the preacher gave the men a chance to give their objections to Christianity. The first objector said: "Church members are no better than others. Their lives are inconsistent." "Yes," said the preacher, "that's too true! Church members are not what they ought to be." "The ministers are no good," said another; "they are not like they used to be." "Unhappily that is true, too," admitted the preacher, "we are a poor lot." And so objections were mentioned one after another, and the pastor wrote them down: "Hypocrites in the church," "The church is a rich men's club," "Christians don't believe the Bible any more,"—twenty-seven in all. When they were through the pastor read off the whole list, then said, "Boys, you have objected to us pastors, to the church, to church members, to the Bible, and other things, but you have not said a word against my Master!" And in a few simple words he preached Christ to them as the Faultless One, and invited them to Him.—*Five Thousand Best Modern Illustrations.*

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***Time and Temper.***

"LOST." You have seen that notice many times, though I hope that it has never described anything of yours.

Yet, although we often forget it, every day we lose something, and I am going to speak to you about two things that girls and boys only too often lose. Both words begin with T. I am sure you can guess what they will be.

Yes, you are perfectly right. Time and Temper.

I remember when I was at school one of the masters used to make this unanswerable reply to the boy who tried to excuse himself for failure in his lesson by saying that he had not had time. "You had all the time there was!" And, of course, the unhappy boy was left without a leg to stand upon.

All great men have valued and used time, instead of squandering the golden hours. David Livingstone never wasted time. Do you remember what St. Paul said about our opportunities? His words are to be found in his letter to the Ephesians chapter five, verse sixteen. Read it when you get home.

The second thing we so often lose is Temper. And we do lose literally. No one ever gains by ill-temper. I am going to tell you a story which shows how victory is gained by self-control. Away in the country of Korea a Christian named Han used to go round the villages selling Bibles. To attract the crowds he sang hymns, and then he would tell the people the story of Jesus and his love. One day he came into the market-place of a town called Po-san, and was soon preaching to a large crowd.

In a few minutes a tall, well-built man, pushed his way through the crowd, called Han evil names, and then thrashed him. Poor Han, bruised and bleeding, quietly picked up his books and went away without uttering a word of anger or complaint.

He was in bed for ten days, but a fortnight later he returned to the market. Again he began to sing, and again the bully attacked him, dragging him off to an inn near by, where he seized a piece of heavy wood and rained cruel blows on poor Han. The bully's son, afraid lest his father should kill the Christian, managed to make him stop. This time the poor fellow was too badly hurt to walk, so he was carried home in a sedan chair. The local magistrate came to see him and wanted to have the bully punished.

"Please don't do that," begged Han, "I am praying for him that God will touch his heart, and make him a different man."

It was over a month before the injured man recovered, but he was brave, and once more he went to the market, although he felt sure that this time he would be killed.

After a while he saw the man who hated him standing at the edge of the crowd, but he did not interfere. As soon as Han had finished speaking the bully beckoned him away into a house, bade him sit down, and said, "I have brought you to my house to apologize to you for the way I have twice beaten you, and to ask you to forgive me."

Girls and boys, was not that a magnificent victory? And there were even greater results to follow.

The story of Colporteur Han became known, and a Korean who heard it was so struck with the power which God gave to his servant, that he became a true Christian, and today is preaching Jesus to his fellow-countrymen.

If Han had lost his temper, he would never have beaten the bully. Self-control brought him the triumph.

Our text today is one that is very familiar, but one that we only too often forget. Where is it to be found? "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that takeh a city."—H. G. T.

FOR THE EVENING SERVICE

Title: ***Riches and Poverty.***

TEXT: "Not rich toward God." Luke 12:21.

THE SERMON OUTLINE

INTRODUCTORY: If you can picture an arch without a keystone, a building of striking proportions without a foundation, the sky without a single star to light it up, a life without hope for the present or the future, and a soul without life stretching out into the eternity, you will have in these things a suggestion of what it means for a man to be rich in fields, in abundant harvests, and in great barns, and yet poor toward God.

It is a sad thing to be possessed of so many virtues and still fail. Naaman was rich "but" he was a leper. Dives was rich. But he begged for a drop of water to cool his parching tongue. The young ruler was winsome. Even Jesus himself looking upon him admired him, "but" he was lacking in the one thing that would make his life complete and worth while.

These are striking illustrations of the man of whom the text speaks. He had great fields, spacious barns and means with which to build larger ones, wonderful harvests, the like of which he had never had before, and yet "he was not rich toward God."

There is no greater fool than the man who makes provision for the meeting of physical needs; who clothes his own body and cares for those who are round about him, but who makes no provision for his own soul, and therefore, according to the text, "Is not rich toward God."

1. Not because his crops were abundant; there is no charge against him for that. His great harvests should have driven him to his knees to offer a prayer of thanksgiving, or called upon him to lift up his head and shout, "Bless the Lord, O my soul."

2. Not because he was concerned to care for his harvests, for this indicates that he was a thoughtful man, and he would have been anything but true and faithful as a farmer had he cultivated his fields and then neglected his harvests.

3. He was a fool because he made himself the center of all his reckoning, and it is a striking thing to read the parable through and count the number of personal or possessive pronouns. It has been said that they are used according to the proportion of one in ten.

4. His fatal mistake was made when he said, "Soul, thou hast much goods laid up." What a fatal mistake he made, for making his harvests everything he had no memories of good deeds through the years. He also made a fatal mistake when he said, "Soul, take thine ease," as if one's soul could be at ease and feed upon chaff.

In his calculations he had forgotten one thing, and that one thing was God.

This man of the text is a great illustration of many a man who lives today, and I give this message in order that he may have a sharp warning.

1. Not rich when the soul is in need. What a mistaken idea of life so many people have. They build, but when they have come to the end of their building and seek to put on the capstone, it is missing.

It is a sad, sad thing to have a soul and starve it.

2. Not rich when the night comes. "This night thy soul shall be required of thee," and the man's journey is ended; his harvests are gathered, his barns are over-flowing, and he was "not rich toward God." God some-

times give short notice to his tenants. He bids them move out when they are least prepared to do so.

3. Not rich, when time is exchanged for eternity. If I spend my life building a fortune, or gaining fame, and I neglect my soul and the souls of those about me, when the time is up I shall leave all behind me and I shall stand naked and open before him. If I spend my life gaining a fortune, and I am trusting Christ, or living for others, or seeking to please God, then the end of the way is peace indeed. To be rich, and not to be rich toward God, is the blackness and darkness of despair. To be rich, and also to be rich toward God, is joy unspeakable.—J. W. C.

SUGGESTIVE TEXTS AND THEMES

The Great Invitation Message: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely." Rev. 22:17.

Wanton Destruction Rebuked: "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sake, that I may not destroy them all." Isa. 55:8.

The Immediate Blessing: "And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him." Mark 1:10.

The Immediate Testing: "Straightway the Spirit driveth him forth into the wilderness." Mark 1:12.

The Immediate Call and Response: "Straightway he called them, and they left their father . . . and went after him." Mark 1:20.

The Immediate Duty: "Straightway on the Sabbath day he entered into the synagogue." Mark 1:21.

THE SUNDAY SCHOOL LESSON

Title: ***The Ministry of John the Baptist.*** **Luke 3: 7-17.**

GOLDEN TEXT: "Bring forth therefore fruits worthy of repentance." Luke 3:8.

TEACHING THE LESSON

This lesson includes a picture of the whole life of John as the forerunner of Christ. We had his birth and youth in the first lesson. We now have his sudden appearance in the wilderness, the call to repentance, the baptism of Jesus, the pointing men to Jesus, two years preparing the way, imprisonment, a martyr death. The ministry of John is the story of a great revival. Like all revivals, as in the days of Samuel, of Savonorola, of Wyclif, of Luther, of Wesley, it began with one man. One soul was set on fire, and that kindled others. I. *The preaching that brought on the revival.* 1. It was earnest preaching. John was a man with his whole soul in his work. So single-hearted was he that he cared not for the luxuries of life. He lived such a life as gave confidence in his words. 2. It was Scriptural preaching (vv. 4-6). He had only the Old Testament, but he took his text from the word and spoke by its authority. 3. It was practical preaching (vv. 7-14). It dealt with practical subjects, not theoretical; with deeds, not opinions. It aimed for practical results. It was summed up in one word "Repent." That meant, "Change your purpose in life and do right." 4. It was evangelical preaching (vv. 15, 16). John placed Christ in the foreground, ever pointing to the One greater than himself. 5. It was fearless preaching (vv. 17-20). He boldly rebuked the Pharisees, the leaders of the Church; the Saddncees, the leaders of society; and Herod, the ruler of the land. II. *The results of such a ministry.* 1. Awakening. The whole land was stirred (v. 7). 2. Inquiry. (vv. 10-15). People began to ask, "What shall we do?" This is one of the first evidences of a true revival—the spirit of personal inquiry concerning duty. 3. Repentance. Men turned from old sins to a new life under the influence of his words. 4. Opposition (vv. 19, 20). Not all are converted who are brought under the influence of a revival. Some are only hardened, as was the state of Herod and of the Pharisees. 5. The appearing of Christ (vv. 21, 22). When John's work had reached its highest stage Christ appeared to usher in a new era and a new kingdom. Every revival is a preparation for Christ to come in the person of the Holy Spirit.

ILLUSTRATIONS

The Spirit Warms

Jesus brings the power which produces repentance and the fruits of repentance. John's preaching is like cutting up the ice in the harbor, blasting it with dynamite, and thus making way for the ships—a slow, hard method. Christ's baptism of the Holy Spirit is the warm spring sun, which melts the ice away.—F. N. P.

Fruits Meet for Repentance

While Mr. D. L. Moody was holding his great meeting in Baltimore, in the winter of 1878-1879, he preached every Sunday at the penitentiary. There were about one thousand inmates. It is the custom to give each one who obeys the rules and has no black marks for a month, a merit, which is equivalent to one day off from the sentence. There were usually forty or fifty out of the thousand who would gain their credit by good behaviour. After Mr. Moody had preached there a few weeks only one out of a thousand failed of gaining their credits. The morality had increased from forty to nine hundred and ninety-nine out of a thousand.—*Five Thousand Best Modern Illustrations.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***Sent to Save.***

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:17.

I. *The end for which it was probable God would have sent his Son was to condemn the world.* 1. When we consider the condition of the human race. 2. When we consider the history of the divine dispensations. 3. When we consider the prediction of the treatment of the Gospel. II. *The end for which God really sent his Son was to save the world.* 1. From error, by his teaching. 2. From false models, by his example. 3. From guilt, by his sacrifice. 4. From sin, by his grace. 5. From perdition, by his second coming.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

January 18. My Idea of What a Young Woman Ought to be. Prov. 31: 10-31.

Meeting led by boys. List desirable qualities.

SUGGESTIVE BULLETIN BOARD SLOGANS

Blessed is the man whose watch keeps church time as well as business time.

Blessed is the man who can endure an hour and a quarter in a place of worship as well as two hours and a half in a place of amusement.

This is your day—don't dodge nor dissemble; play fair but to the full; believe in yourself and look your world in the face.

Get acquainted with your neighbor; you may like him.

Secret prayer is the secret of power.

FOR YOUR CHURCH CALENDAR

YOUR BOOKS

The Christian should read books that call for the exercise of the mind; that enlarge and broaden his vision; that deepen his character, and put power into his personality. He should know more than other men as well as love more. He should have reason for the faith that is in him. He should be concerned with the work God is doing through his Church, and should be interested in all that is being said and thought about the faith. We need big men among our laymen as well as among our clergy, and it is books, thoughts—big thoughts—and the exercise of the reason, as well as faith, that make big men.

SUNDAY: JANUARY TWENTY-FIFTH

Theme: ***Signs of Discipleship.***

SUGGESTED SCRIPTURE READING: Colossians 3:1-25.

SELECTED HYMNS: "Lord, to thee alone we turn."—Albert E. Evans. "I heard the voice of Jesus say."—H. Bonar. "Beneath the cross of Jesus." —E. C. Clephane. "My hope is built on nothing less."—Edward Mote. "My faith looks up to thee."—Ray Palmer.

SALUTATION (or Call to Worship): "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our God, shall bless us. God shall bless us; and all the ends of the earth shall fear him."

INVOCATION PRAYER: O Divine Father, who by the name of thy crucified Son hast wrought many a wonder, grant us to see wonders done, and ourselves to do great things by that Holy Name. We have been content with common blessings, and common hopes: we have too long lived without Christian desire, and too often prayed without expecting an answer. May we have faith this day that we shall be made holy and filled with joy unspeakable. Let the light of the moon become as the light of the sun, and the light of the sun seven-fold, as the light of seven days. From sins that we love in secret, and self-will that holds us in bondage, grant us deliverance. We go trembling because of the enemy: grant us victory through the conqueror, Christ. Make crooked ways straight for thy people, and give life to those who lie in the tombs. Where sin abounds make thy grace to abound; where fear prevails give the courage of the faithful heart. Thou that sendest great and sore troubles to men, restore them, and bring them up again from the depths of the earth. By the right hand of thy power glorify thy Son Jesus. Amen.

THE SERMON

Title: ***Signs of Discipleship.***

TEXT: "And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee." Matt. 26:73.

THE SERMON OUTLINE

INTRODUCTORY: How may one know that he is himself a follower of Christ? How may other people know it? These two questions touch us all.

A great deal of mystery has been suffered to gather around this matter of discipleship. There have been days when a profound and mystical experience was required of those who professed to be Christ's followers.

I. How may a man know that he is a Christian? Simply as they knew it in those days in which Christianity was born. They believed in the Lord

Jesus Christ as the Lord and Saviour of the world. They trusted in him as their personal Saviour and Master. They endeavored to obey his commands, and to exemplify his Spirit. They felt assured that he was present with them, and would not fail to guide, direct and help them. That was all. But it was everything. They had no labored theologies. These were a later growth. They had no carefully formulated creeds. Their earliest creeds were merely hymns of praise. But they believed. That was the first thing. And whether one is a Christian or not, what he is depends upon what he believes. If he believes nothing, he will be nothing and do nothing. And those who are the best qualified to teach us what it is to be a Christian, believed that Jesus was the Son of God sent down from heaven; that he came to give eternal life to all who would receive him; that he died upon the cross for the redemption of the world; that he rose again from the grave, and was received up into glory. These great facts, which together constitute the incarnation, they accepted as unquestionably true.

And then they gave themselves in faith to him. Not to the simple mercy of God, whom they believed to be a God of grace; not to any acts of penance by which they might make atonement for their sins. They relied solely upon the Lord Jesus Christ for forgiveness, for sanctification, for strength, for protection, for victory over sin and death. As one who is in great peril and great need places himself with absolute confidence in the hands of another who alone is able to save him, so did Christ's first followers give themselves to him.

And then, for the third thing, they endeavored to serve him. In the midst of temptations innumerable to live as the world around them was living, under persecutions sharp and sore and often repeated, their one great desire was to honor and serve the Lord Jesus Christ; and the one great reward for which they looked was his approval here and hereafter. That is what it was at the beginning, and what it still is, to be a Christian. And the man who can be truthfully described in such language as this, may know —not hope, not trust, but absolutely know—that he is himself a Christian. It is a simple question of fact. And there should be no slightest doubt about it in the mind of any one of us. Are you or are you not believing, trusting and trying to serve the Lord Jesus Christ? I do not ask whether or not you have passed through a certain religious experience. The question is simply, what is your present attitude toward Christ?

II. But if one is a Christian, it is desirable also that other people should know it. How can they find it out?

1. Well, for one thing, if any man is a true follower of Christ, he will say so. "Thy speech betrayeth thee." He will not hesitate or be afraid to declare that he believes and trusts and is trying to serve him. "Out of the abundance of the heart" the mouth will speak. If there is in any of us a real and ardent love for Christ, it cannot fail to express itself. We cannot conceal it if we would. And then, such oral confession is a thing on which both Christ and his apostles laid great stress. "Who do men say that I am? Who do ye say that I am?"—Jesus asked again and again. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart, thou shalt be saved," said the Apostle Paul. If such confession meant nothing, why did they so strenuously insist upon it? If it meant something then it is no less significant now. If you never tell anybody that you believe

in the Lord Jesus Christ, that you trust in him, and that you are trying to serve him, it is a fair presumption that you do not. Making all possible allowance for modesty, reserve, timidity, diffidence, and whatever else may prevent men from openly confessing themselves Christians, I still venture to assert that one who is really a Christian will neither be afraid or ashamed to declare this before his fellow-men.

2. Then there is in the world an organization called the Church. It was founded by Christ himself. It grew up gradually, but not accidentally. It was evidently meant to consist of his followers. It is not a faultless body. There have been bad men as well as good men in it. Judas was once a member of it. Ananias and Sapphira were embraced in its fellowship. And the Master knew perfectly well that this would be so. It is a Divine institution, intended to embrace the whole number of those who are Christ's followers, and it stands in the world as the symbol and embodiment of his religion. Now I say that a real Christian will deem it his privilege and his duty to belong to the church. Membership in it is by no means an infallible sign of discipleship, but it is a sign that one reveres and trusts in Christ and is trying to obey him.

3. And then another sign of this is the manifest endeavor to obey the precepts and illustrate the spirit of Christ in one's daily life. The consciousness of such a desire and purpose is one of the things which reveal to a man himself the fact that he is a Christian. But there must be more than a consciousness of it. There must be its outward manifestation. And this will inevitably be present where the genuine and deep desire exists. Above anything and everything else, we want reality in religion. Never more than at the present day have men been impatient and disdainful of pretense, and prompt to honor what is genuine and true. The Christian is not a perfect man. He is not a man who always does his duty, who never falls into sin. But he is a man who tries to do his duty—openly and evidently tries, even though he may as openly and evidently fail. If he is overcome by temptation, he repents of it and tries again. You see it. Everybody sees it. You honor him for it. And you cannot help honoring the religion in which the secret of it lies.

4. One other sign of this only remains to be mentioned, and that is an eagerness to work for Christ. Not merely the desire to do what one believes to be his duty, but the desire to do more than he is doing—to do all that he possibly can do, out of love and gratitude to him whose name he bears. Faith leads to love, and love to service. If we are Christ's true followers, we shall never be content with a merely inactive piety, or even with doing our daily work diligently and faithful. We shall be on the watch for some work that is distinctively Christian, out of love for our fellow-men, as well as for the Master; out of a sense of the dreadful loss of those who have not the Christian faith and hope, which are so precious to us; out of the longing to bring them also to the joy and peace of his salvation.

When the spring comes, after the long reign of winter, the frozen earth bursts into bloom. When the night is over and the morning dawns, the arch of heaven is filled with light. When health comes back after long illness, the signs of health at once appear in the flush on the face, the brightening eye, the stronger and more buoyant step. And when love enters any human heart, loving words and deeds will show its presence. Do not trouble yourself about the signs that will show you to be a Christian. Be a Christian! Do not merely resolve to be, but be a follower of Christ! Then you will know it, the world will know it, Christ himself will know it. And the ever-growing joy of true discipleship will be the witness of his Spirit in your soul.—E. B. C.

COMMENDATORY PRAYER: Our Father in heaven, whose patience knows no bounds, we thank thee for the oncoming of thy kingdom in the world, and for the means of grace in our lives. We bless thee for the Son of Man; serving in Galilee, loving in Judea, triumphing in Gethsemane, atoning on Calvary and rising from the grave. We rejoice in our redemption through him and in the hope of immortality brought to light by him. Yet in our weakness we have set our hearts on things on the earth. We have thought success better than righteousness and ease desirable above service. In thy patience brood over our dull spirits till love awakens in us. We commit ourselves to the Son of Man in holy living and loving service, for his name's sake. Amen.

OFFERTORY SENTENCE: "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

OFFERTORY PRAYER: "Thanks be unto God for his unspeakable Gift." This, our Father, is the language of our hearts, as we live in the vision of his cross who gave up everything, even heaven, for our sakes. Help us, we pray thee, as we bring our offerings afresh to thine altar to give in the measure of a loyal devotion—sacrifice for sacrifice, service for service, love for love. For Jesus' sake. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

"Thy speech betrayeth thee"—your language makes it manifest that you are one of his company. That is, as Mark adds, he was a Galilean, and in this way his speech betrayed him. It is probable that the Galileans were distinguished for some peculiarity of pronunciation, perhaps some peculiar rusticity or coarseness in their manner of speaking that distinguished them from the refinement of the capital, Jerusalem.

Signs of Discipleship: I. Speech. II. Actions. III. Unconscious influence. "They took knowledge of them that they had been with Jesus."—H.

Witness for God: On what is it founded? I. On the experience of grace in the heart. II. On the pure word of God on the lip. III. On the exemplary walk in the life. How does it show itself? 1. In the world by fearless testimony to the truth. 2. Under trial by peace and joy in the Holy Ghost. How it works: To the confusion of adversaries. To the building up of the church. To the glory of God.—C. G.

By What Proofs Should Men Take Knowledge of Us That We Have Been With Jesus: I. By our humility. II. By our zeal. III. By our heavenly-mindedness. IV. By our holiness—hatred of sin and determination to avoid it.—R. D.

The Christian's Exemplification of Religion: By what marks? I. By the exclusive dependence with which he regards him as Saviour. II. By the simplicity with which he acknowledges him as a Teacher. III. By the fidelity with which he follows him as his Example.—R. P. B.

Confessing Christ: A dumb love is acceptable only from the lower animals.—Henry van Dyke.

Witness-Bearing: Spirit-filled Christians will never be like the rivers which flow into the Arctic Ocean—frozen at the mouth.

CHOICE ILLUSTRATIONS ON THE THEME

A Blind Sign

One night a man in a trap was run down at a level crossing. Consequently the old signal-man in charge had to appear in court. After a severe cross-examination he was still unshaken. He said he had waved his lantern frantically but all to no avail. The following day the superintendent of the line called him into his office. "You did wonderfully well yesterday, Tom," he said. "I was afraid at first that you might waver." "No, sir," replied Tom, "but I was afraid that old lawyer was going to ask me whether my lantern was lit!" How tragic it is that so many Christians are "waving the lantern" in the same way—and lives are lost. Some signs of discipleship are blind signs.—*Five Thousand Best Modern Illustrations.*

Signs of Discipleship

A lady missionary in India, on one of her tours, came upon a village of natives who were unusually friendly in their treatment of her. She explained the life of Christ to them, telling them he was the poor man's friend, that he used to eat with common people, and heal their sick, that little children ran after him and climbed upon his knees as he sat in their houses. Suddenly she was interrupted by a native who said: "Miss Sahib, we know him well. He lived here for years." It turned out that an old man belonging to a distant mission had once lived in that far-away village. Do others recognize Jesus in your life and mine? Speech, action, influence give signs of discipleship.

Discipleship Shown by Life

Every boy has heard of the great conqueror, Alexander the Great. We are told that he had in his army a soldier whose name also was Alexander, and that one day he sent for the soldier to appear before him. When he came Alexander said to him: "I have heard two things about you: the first is that you are a great coward; and the other is that you bear the same name as myself. Now you must do one of two things; either you must become a brave soldier like your general, always in the thick of the fight, or you must change your name. You shall not disgrace the name of your master!" So Christ comes to every one of us, young and old alike, and he says: If you bear the name of Christian; you must also exercise the same pure, unselfish love toward one another which I have manifested to all men, or else you must change your name; you must not disgrace the name of Christian.—Percy J. Grubb.

Witnessing Brings Results

Bishop Thoburn said, "During my early years in India, I spent several months in a village and gained only thirteen converts. I returned there two years later and found eight hundred converts. No missionary had been there since I left. Every Christian had been a witness for Christ."

That is the way souls were won in the first century. It is the way the message should be carried today.—*S. S. Worker.*

Known as Christians

My father came into my house soon after I was married, and looked around. We showed him into every room, and then he said to me, "Yes, it is very nice, but nobody will know, walking through here, whether you belong to God or the devil."

I went through and looked at the rooms again, and I thought, "He is quite right." So we made up our minds straightway that there should be no room in our house henceforth that had not some message by picture or wall-text which should tell that we serve the King.—G. Campbell Morgan.

Discipleship Manifested

We are told that it was Benjamin Franklin who discovered that plaster sown in a field would make things grow. He told his neighbors; but they did not believe him. Early the next spring he went into his field and sowed some grain. Close by the path where men would walk he traced with his finger some letters and put plaster into them, and then sowed his seed broadcast in the field. After a week or two the seed sprang up. His neighbors as they passed that way were very much surprised to see in brighter green than all the rest of the field the writing in large letters, "This has been plastered." Franklin did not need to argue with his neighbors about the benefit of plaster for fields. For as the season went on and the grain grew, those bright green letters rose above all the rest until they were a kind of relief plate in the field: "This has been plastered."

I think that Jesus wants to write on our hearts the words: "These people are Christians." A good many people profess to believe that there is no virtue in the teachings of Christ, but if they see that we are patient and gentle and unselfish, kind and thoughtful and pure, that we never speak words of untruth or ungraciousness, that we do not live to please ourselves chiefly—they will notice the great difference between the rest of the human field and our lives, and they will say: "These people are truly Christians." They will never find any argument against Christianity when it is shown in our lives, you may be sure.—*Five Thousand Best Modern Illustrations.*

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***Fool's Gold.***

"Fool's gold!" Boys and girls, did you ever hear of it? You have heard "fools and their money are soon parted." But I don't mean that. That is real gold from which foolish people are soon parted. What I am talking about is what is really called "fool's gold."

Fool's gold has fooled thousands. More than once it has led to gold rushes and to the digging up of entirely innocent property. For fool's gold looks much more like gold than the real gold in the rock. It glitters and shines with a perfectly deceptive yellow, a sight to cause any miser's heart to beat high with hope.

But fool's gold is only iron pyrites, a combination of iron and sulphur. It is a common substance in the rocks, and is practically worthless. It is not very well named, for it has fooled many a man otherwise highly sensible.

"All that glitters is not gold," said Shakespeare. Fool's gold is not gold at all—it only looks like gold.

Now fool's gold may stand as a convenient symbol of the pretentious and empty-headed philosophers who now as ever—now perhaps more than ever—are trying to delude the world with their show of wisdom. I was in a city in California the other day which has in it more than a hundred strange and cranky cults. I would not try to even tell you the names of them all—they sound so ridiculous. There is a fool's gold among philosophers, where men are trying to delude the world with a show of wisdom. It is said that "everyone is a sage to the ignorant," and there are philosophers who take advantage of this fact. And there are so-called religious teachers who take advantage of the same fact. "All that glitters is not gold," and not all is truth that sounds well. My young friends, get a good education—as good as you possibly can. For one of the main services of real education is to enable one to distinguish between genuine intellectual gold and fool's gold, to distinguish between genuine spiritual gold and fool's gold. So far as I know no college as yet has established a chair in this subject. Nevertheless, boys and girls, it is an important subject—the one which teaches us to distinguish, and how to distinguish, between fool's gold and real gold. You recall that among the first discoverers of America were men who carried back to Europe a ship-load of fool's gold, thinking it was real gold. Mud! Dust! A ship-load of fools carrying fool's gold!

Now, boys and girls, there is a great help in this matter of detecting fool's gold. It is the Bible. And the Bible has a good deal to say about the danger of being deceived with fool's gold. For one thing, it says, "Prove all things (test them—give them the acid test); hold fast that which is good" (1 Thess. 5:21), and that is my text this morning. There is real gold in philosophy, in learning, in religion. Real, valuable, good to have. But there is also fool's gold. It is our business to find the good and keep it, and to discover what is bad and reject it. Boys and girls, prove all things; hold fast that which is good. Look out!—don't get fooled with fool's gold!—H.

FOR THE EVENING SERVICE

Title: ***The Living Sacrifice.***

TEXT: "I beseech you therefore, brethren, by the mercies of God," etc. Rom. 12:1.

THE SERMON OUTLINE

I. The intensity of the plea. The degree of the request. Beseech more than ask or request. Synonym of solicit, entreat. Means to beg, to implore, to crave, to supplicate, to ask with great urgency. It is like pleading by getting down on the knees. This is the true note for the minister. If we would plead more we would persuade more. The persuasive church will be the beseeching church.

II. The real basis for asking for the living sacrifice. This is the vital argument. "By the mercies of God." It rests on God's mercy. How great is that! The mercy of a kind government. The mercy of a kind providence. By it the man of restored health can be urged to a consecrated life. The children of Israel came out of Egypt. They were led and fed by the Lord all those years. His goodness was the argument presented as to why Israel should obey and serve him. His mercy to us is the argument why we should make a living sacrifice.

III. The living sacrifice itself. A living sacrifice is one which continues to live. Of course some past sacrifices are still abiding. They are elongated, drawn out, extended. Christ lived a living sacrifice. The spirit of the cross he carried every day of his ministry. A living sacrifice is greater than a sacrifice on an altar. It is greater than a life that goes out because it is a longer sacrifice. It is a life surrendered. The fire on the altar never goes out. Marshall Field made a living sacrifice for his business and accumulated millions. A devoted parent makes a living sacrifice for a child and breathes for him. A man like General Booth made a living sacrifice for a cause and the Salvation Army was born. A man makes a living sacrifice for a church and keeps on unchanged and unflagging and finally says, "O Lord I am weary in thy work but I am not weary of it." The legend of Copenhagen is that they laid down wood for the foundation of a city but it was washed away. Then they laid down stone and that was washed away. Finally they laid down a human life and on that they found a permanent basis.

IV. The quality of the living sacrifice.

1. "Holy." Holy things are consecrated, set apart, devoted. They are sacred for one end. A life steady in devotion to the church is a holy life. It is as much so as a man set apart with holy orders.

2. "Acceptable to God." Well pleasing. More than incense. A life of living sacrifice continually going up to God is more pleasing to him than incense. It is "more than all burnt offering and sacrifice."

V. The sanity of it. We test things today by the question "Are they sane?" Is the living sacrifice sane? Is it within bounds of reason?

1. Yes. We have power to render it. It can be done. It has been done.

2. It will be most useful. Every great cause has been built up because some one has been a living sacrifice for it. A movement can hardly fail that has a living sacrifice. A movement can hardly succeed without it. A church depends upon the number of people who are living sacrifices.

3. Christ asked it. He was always reasonable. He was always sane. He said, "Unless you take up my cross—make a living sacrifice—you can not be my disciple."

4. Thus we become true representatives of God. Christ came to represent God. He became a living sacrifice. We must continually represent God and Jesus Christ. We can do it best by presenting our bodies a living sacrifice.—J. H. O.

SUGGESTIVE TEXTS AND THEMES

Pray Ye: "Pray ye: Our Father which art in heaven, Hallowed be thy name." Matt. 6:9.

Love Ye: "Love ye your enemies, and do good, and lend, hoping for nothing again." Luke 6:35.

Do Ye: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12.

Tarry Ye: "I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49.

A Coronation Without Postponement: "Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him." James 1:12.

Deterioration in Ideals: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed." Acts 28:27.

The Gospel of the Incidental: "As they went, they were healed." Luke 17:5-15.

Christ's Reversals: "I am come to make the sightless see and to make the seeing blind." John 9:39.

The Far View: "Let thine eye look right on." Prov. 43:5.

THE SUNDAY SCHOOL LESSON

Title: *Jesus Tempted.* Luke 4: 1-13.

GOLDEN TEXT: "In that he himself hath suffered being tempted, he is able to succor them that are tempted." Hebrews 2:18.

TEACHING THE LESSON

The private life of Jesus in his Nazareth home and his long, silent preparation ended when he was about thirty years old. Then by his baptism he stood on the threshold of his great life work, consecrated and made ready by the baptism of the Holy Spirit. But one thing yet remained, the great battle with temptation. I. First temptation, *through bodily appetites.* During intense mental absorption the demands of appetite had been suspended. When reaction began hunger asserted its claim with intensity. Watching his time Satan says, "If thou be the Son of God, command this stone that it be made bread." That is, "If you really are God's Son, and hence are possessed of miraculous powers, though yet untried, if you really are prepared to enter upon your great work, now is your opportunity to prove the reality of your claims and at the same time to satisfy your hunger. Moreover, how can you carry on your saving work if you die of hunger in the wilderness?" What was his means of victory? The truths and promises of God's Word. "It is written." We are tempted to gratify the desires of the flesh in unlawful ways—to gain our Garden of Eden by eating forbidden fruit. God's words, God's joys, God's peace, God's life in the soul will enable us to triumph. II. The second temptation—*to gain success by doing wrong.* The allurement. Satan says in effect: "I will relinquish my hold and my right and let you have the whole world as the Messiah monarch, "if thou wilt worship me," practically acknowledging him as supreme. Jesus answered, "Get thee behind me Satan"—stand out of my way, begone. We share this experience of Christ when we are tempted for the sake of power, wealth, or influence to conform to the world. III. The third temptation—*to gain noble ends by false methods.* The allurement: The Temple pinnacle scene. "Cast thyself down," which would prove perfect faith in God's care and bring quick acceptance by the Jews as Messiah. Caught up in angel arms, supernatural rescue, the Jewish nation would hail him—no long delays, no fierce conflict, but immediate triumph for God's kingdom! Again the means of victory used by Christ was the use of God's word. Here is a type of our like temptations, for the moment trust in God presumes to break any one even the least of the laws of God, and then expects God to save from the consequences of disobedience, it is not trust, but unbelief; it is not faith, but presumption; it is not honoring God, but tempting God. IV. *Rest and consolation after victory.* Satan "departed from him for a season." Learn, for every great work there must be the preparation of trial. This is so of the beginning of the Christian life. The wise will pray, "Lead us not into temptation;" but when he is tempted he will not run away, but will overcome. The greatest battles in the world are spiritual battles. Christ won; he will help us win. Times of hunger, sickness, trouble, losses are Satan's hours of attack. The Bible is the Christian's armory of defence. Satan lies when he promises most. After the battle and victory come sweet blessings from heaven.

ILLUSTRATIONS

True Sayings

Better shun the bait than struggle in the snare.—Dryden.

Every temptation is an opportunity of our getting nearer to God.—J. Q. Adams.

Resisting the Devil

As a practical illustration of the best way of "resisting the Devil," Billy Bray, the Cornish miner, whose rugged piety and real consecration to Christ's service have been made a blessing to so many hundreds of God's children, says of himself, that, one day, when he was a little down-hearted, he stood upon the brink of a coal-pit, and some one seemed to say, "Now, Billy, just throw yourself down there and be rid of all your trouble." He knew in a minute who it was, and, drawing back, said, "Oh, no, Satan, you can just throw yourself down there. That is your way home; but I am going to my home in a different direction."—*Five Thousand Best Modern Illustrations.*

Temptation Avoided

We must watch as well as pray. C. R. Ross tells this story of a young Western farmer who used very often to visit the bar-room in the village near him. After he was converted and had signed a temperance pledge he continued to tie his horse to the hotel man's hitching post. A good old deacon noticed this, and said, "George, I am much older than you, and will be pardoned, I know, if I make a suggestion out of my wider Christian experience. No matter how strong you think you are, take my advice and at once change your hitching post."—*Onward.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***Honoring God.***

"Them that honor me I will honor." 1 Sam. 2:30.

I. *How we can honor God.* 1. By acknowledging his government.

2. By trusting his word. 3. By offering praise to him. 4. By devoting our lives to him. II. *How God will honor us.* 1. Adoption into his family. 2. Support in trial. 3. Comfort in life. 4. Victory in death. 5. Eternal glory in heaven.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Theme: ***Young People's Days—January 25 and February 1.***

January 25. What My Denomination Means to the World. 2 Cor. 2:14; 4:1-6. (Denominational Day.)

What the denomination has meant to the world—its history and message.

What it now means—its work, mission, etc.

SUGGESTIVE BULLETIN BOARD SLOGANS

A man's age can be measured by the degree of pain he feels on coming in contact with a new idea.

Many of us spend half our time wishing for things which we could have if we didn't spend half our time just wishing.

Our pleasures are hewn from a common fund. Our sorrows are private and unique.

Brooding over one's troubles insures a perfect hatch.

The steam that makes the noise doesn't help do any of the work.

Pretend to be what you are not, and you will not fool even yourself.

SUNDAY: FEBRUARY FIRST

Theme: *Importance of Self-Knowledge* (Holy Communion).

SUGGESTED SCRIPTURE READING: Psalm 19:1-14; John 8:1-11. After-petition: The Lord bless to our need these selections from his holy Word.

SELECTED HYMNS: "My God, and is thy table spread."—P. Doddridge. "Shepherd of souls, refresh and bless."—J. Montgomery. "How sweet and awful is the place."—I. Watts. "Here, O Lord, I see thee face to face."—H. Bonar. "According to thy gracious Word."—J. Montgomery.

SALUTATION: "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple."

INVOCATION PRAYER (Communion): Our Father, thou who art visible and eternal, by some token of thy grace reveal unto us, children of a day, thy glorious presence. Our common needs and our searching hearts unite us in the sacrament of worship. May we hear thy footsteps on the highway of our devotions, as thou dost mightily walk into our imperfect lives to make them whole. We pray in Jesus' name. Amen.—Rev. H. P. Guhse.

THE SERMON

Title: *Importance of Self-Knowledge* (Holy Communion).

TEXT: "Who can understand his errors?" Psalm 19:12.

THE SERMON OUTLINE

INTRODUCTORY: Every astronomer worthy of the name is constantly careful to keep his lenses clean. But when he is on the verge of some great hour then he cleanses them with double care. And so the Christian always must be watchful—always must be examining himself—but never more intensely so than at the season of Communion when he is looking for fresh discoveries of Christ.

I. The why of self-examination—why are we so self-ignorant? First, there is the full and busy life in which we share. The hand of that life opens many doors, but not the door which leads into the heart. Moments are precious now and days are full. Interests are manifold and ever changing. There is not a garret whose window does not open on the panorama of the mighty world. And just as the Indian, putting his ear to the ground, can hear far off the galloping of horses, so all the movement and music of humanity is morning by morning borne upon our ear. It was a saying of John Wesley that he had all the world for his parish. There is not a ploughman in the remotest hamlet but could say something of the same kind today.

Now none but a pessimist would ever doubt that in this full life are elements of value. It has developed man, and has enlarged his vision, and has helped to make him a little less parochial. It has turned the gospel into a world-wide message in a way that was never possible before. It has emphasized our social Christianity. All this is good and for it we are thankful. There is something in it which exalts the Saviour. We are learning the kingship of Jesus Christ today in a manner that was undreamed of once. And yet with it all there is a certain loss—a loss of quietness and of introspection. We have an added knowledge of the world, and perhaps a lessened knowledge of ourselves.

II. Another and a deeper cause of our self-ignorance is the gradual and silent growth of sin. You are never startled by any noise of hammering when the chains of a bad habit are a-forging. All of us are roused into attention when anything flashes suddenly upon us. But when a thing is gradual in its coming, and steals upon us without sound of trumpet it is always easy to be unobservant. If in a moment the sun shone out in splendor and midnight vanished and the sky were blue, how every eye would mark that miracle and see in it the hand of the Divine! But like a true artist of Almighty God, the sun has a scorn for anything sensational, and never an infant is wakened from its cradle as, rising, the sun parts the curtains of the east. We are all rocked to sleep by what is gradual. We let ourselves be tricked by what is silent. We miss the message of God times without number because he whispers in the still small voice. And just as we are often dulled towards God, so are we dulled to our besetting sin, it has grown so gradually, and strengthened with our strength, and never startled us with any uproar. It is easy to see the sins of other people, because in a moment they are displayed to us. We see them not in the slowness of their growth, but in the sudden flash of their fulfilment. We see them as we see some neighbor's child, whom for a year or two we have not set our eyes on, and then we say, "Bless me, how the child has grown, I never should have recognized him!" That is how we can detect our neighbor's sin. That is how we fail to see our own. It has grown with us, and lived in the same house, and sat at the same table all the time—until today we are living such a life as God knows we never meant to live and tampering with conscience and with purity as God knows we never dreamed to do. Had the thing leapt on us like a wild animal we should have roused our manhood to resist it. But the most deadly evils creep on us.

III. Another reason for self-ignorance is that you never know sin's power till you oppose it. It is as true of sin as of any other force, that you must measure its power by resistance. It is not when you are walking with the wind that you can measure how the wind is blowing. It is when you turn into the teeth of it that you perceive the power of the blast. And never will you learn the power of sin, nor how sweet it is, nor what a grip it has till in the name of God you battle with it. That is what Paul means when, in Romans, he says "I had not known sin but by the law." It was when sin was checked by the commandment that it revealed the power which was in it. It was when God said thou shalt not that sin began to struggle for its life; and the commandment came, says the apostle, and sin revived and I died. It is thus that men are led to Jesus Christ, to feel their need of an almighty arm, and to cast themselves as in a great despair on him who can save even to the uttermost.

IV. Another cause of our self-ignorance lies in the interweaving of our best and worst. Human character is not constructed with separate stations for its good and evil. It is an intricate and inextricable tangle of what is beautiful and what is base. "Then I beheld," says Bunyan in his dream, that "there was a way to hell from nigh the gate of heaven." I think that that is so with every man: his hell and heaven are never far apart. How many an action is like the water-lily—beautiful, yet rooted in the slime. How many a glimpse there is of very heaven in passions whose appointed end is misery. And it is the interweaving of such opposites in the whole range of human life and conduct which leads so often and so easily to the peril and the evil of self-ignorance.

V. One more cause of our self-ignorance is the low standard of our moral judgment. We manage to be contented with ourselves because of the poverty of our ideal. A sheep may look tolerably fair and clean against the greeness of the summer grass, but when the snow has fallen in virgin purity the sheep may be as a blot upon the hill. It is not the living creature that is different; it is the background that is different, and I want to ask you this straight question—What is the background of your life? Is it the common judgment of your class? Then you will never understand your errors. You are not worse than anybody else; you are as good as they are any day. But how that poor and shallow self-complacency is torn and tattered into a thousand shreds when the life which once accepted social estimates is set against the background of the Christ! Paul was proud of his moral standing once, for he could lift up his head with any Pharisee. But when Christ found him and made a man of him the Pharisee became the chief of sinners. And it is always so when Christ comes in. We see the brightest and we see the worst. There is a heaven higher than our hope, and there is a hell deeper than we dreamed. Have you been wakened in any way like that? Are you profoundly dissatisfied with self? Have you had hours when you felt that in all the world there could be nobody quite so bad as you? Blessed be God for his convicting Spirit. It is better to feel that than to be satisfied. It is along that road, however dark that the way lies to the Communion table.—M.

COMMENDATORY PRAYER (Communion): Most merciful Father, we thank thee that we are the children of promise, and that we are invited to a table laden with provisions of grace. Thou dost not mock thy children. Thou dost not make our souls to hunger and then hold the bread beyond our reach. Thou dost not invite us to thy fellowship and then absent thyself. Before we hunger the bread is ready, and before we thirst the water is at hand. Thou art waiting for thy guests, and all things are ready to meet and satisfy our needs. Mercifully give to us a strong and apprehending sense of thy presence. May our souls realize that the house is filled with thy glory. Possess every ministry in this service. Let thy holy power use the means of grace to build us up in eternal life. Let nothing be formal and empty. May our communion be deep, spiritual, and fruitful. Graciously soften the hearts of all who are flippant or indifferent. Help us to break the bonds of custom and rise into the liberty of the children of God. Deliver us from all crippling distractions, and give us strength to fix our thoughts upon thee. O, living Christ, lift us up to sit with thee in heavenly places. Even now may we sit as kings with thee on thy throne. Give us the wings of faith to lift us above the things of sense, and may we move with joyous freedom among things unseen and eternal. These mercies we ask for thy name's sake. Amen.

OFFERTORY SENTENCE: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."

OFFERTORY PRAYER: Father in heaven, Possessor of all things, thou hast taught us that we can come so grudgingly with our gifts as to challenge thee to say: "Give an account of thy stewardship: for thou mayest be no longer steward." But we bless thee that thou hast also taught us that we may come with such cheerfulness as to cause thee to love us; "for God loveth a cheerful giver." Surely, the gift without the giver is bare. Therefore, consecrate our souls first of all. Then, multiply therein the precious love of Jesus Christ. In the Master's blessed name we pray. —Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The Difficulty of Understanding Our Errors: At this point the Psalmist pauses. He has been looking at his life in the light of the holy law, and realizing how full of imperfection it was, he resumes again in a penitential strain, "Who can understand his errors?" There is not only the acknowledgement that life is full of error; there is corruption at the spring of life. He also acknowledges the difficulty of understanding our errors. Sin destroys the power by which we detect it. It creates a false standard by which we judge ourselves. There is a personal touch in this acknowledgement: "Who can understand his own errors?" The sinner is sometimes sharp in discovering the errors of other people, although blind to his own. Thus it was with David himself.—T. S.

A Man's Errors: I. Man's ignorance of himself is the result of man's ignorance of God. II. Man's knowledge of his ignorance is the first step in his educational process. III. A tendency to err produces error. The sinful heart is a cunning logician. IV. The errors of a man include secret faults and presumptuous sins. To sin knowingly is to sin presumptuously. —T. E.

Knowledge of One's Sins: I. To acquire a knowledge of our sinfulness is exceedingly difficult. II. Why it is so. 1. Because men are ignorant of the Divine law. 2. Another cause is the nature of the human mind. Men find it difficult to examine themselves. 3. Another cause, the prevalence of self-love.—E. P.

Self-Ignorance: Why? I. Because sin can be truly measured only when it is resisted. Unopposed it reigns unobserved. II. Sin often makes a man afraid to know himself. He has a latent misgiving that all is not well. III. Because of the slow and gradual way in which in most cases sinful habits and dispositions are acquired. Gradual. Insidious. IV. Because as character gradually deteriorates there is a parallel deterioriation of the standard by which we judge it. As sin grows conscience declines in vigor.—P.C.

The Heart's Ignorance of Itself: I. The question: "Who can Understand his errors?" II. The prayer: "Cleanse thou me."—W. R. H.

CHOICE COMMUNION ILLUSTRATIONS

IMPORTANCE OF RECOGNIZING SIN

Sin first is pleasing, then it grows easy, then delightful, then confirmed; then the man is impenitent, then he is obstinate, then he is resolved never to repent, and then he is ruined.—Leighton.

THE CRY FROM THE CHASM

The Tay bridge fell because of "secret faults"—a few little blisters on a girder or two. David fell through secret faults.—J. R.

LITTLE SINS

Some people think there is no harm in what they in their ignorance call "errors," or "little sins." But little sins, supposing them to be so, are very dangerous. A little leaven leaveneth the whole lump. A little staff may kill a giant. A little leak will sink a man-of-war. A little flaw in a good cause mars it. Though the scorpion be little it will sting to death a lion.—C. C.

THE VALUE OF COMMUNION

The Mohammedans used to bring so much incense into the Mosque of Omar at Jerusalem that any one going from it carried everywhere the sweet odor, and men could tell where he had been. So men will know where we have been, if we spend much time alone with God. Let us not neglect the coming to the Lord's Table. Let us commune with him. It will prove a blessing in our lives, and it will help us to prove a blessing to others.—H.

COMMUNION SUNDAY

Archimaedes wanted a fulcrum on which to place his lever, and then he said he could move the world. Calvary is the fulcrum, and the cross of Christ is the lever; by that power all nations shall yet be lifted. The Preparatory Service, Communion Sunday and the celebration of the Lord's Supper are to bring freshly to mind the meaning of the cross and to awaken anew in all disciples a love for and consecration to Christ and to his work for the world.—H.

HER NEED

A lady was lying dangerously ill in the hospital. A clergyman had been sent for, that she might receive the sacrament at his hands. He came, and administered the rite, but it failed to give the desired relief. After the minister had left the sufferer turned to the occupant of the bed nearest to her own and said in tones of sadness, "I thought it would have done me more good." Her fellow-sufferer, an earnest Christian lady, quietly replied, "Ah! you don't want it, you want Him."

HIS FORGIVING LOVE

A fanatic who tried to assassinate King Humbert of Italy with a dagger on the end of a banner-pole that he carried in a procession was not only pardoned by the king, but his mother, who was destitute, was provided for from the royal purse. At another time an anarchist drove a stiletto into the carriage cushions, in an attempt to stab the king. Humbert drove the assailant off with his sword, and then calmly asked, "My wretched man, what can I do to help you?" What an illustration this affords of Jesus' forgiving love! "Father forgive them, they know not what they do."

Christ is Loved

How well this ordinance is adapted to us. Suppose the early Christians had taken up a collection and, on the Mount of Olives or on the banks of the Jordan, had erected a monument of marble or of granite, bearing the inscription: "Sacred to the memory of Jesus of Nazareth." It might have not crumbled through all these centuries, but such a monument could not have served the purposes of this institution. Such a monument would have said Jesus was loved by the early Christians; not that he is loved now by us.

It is said that every steamboat passing down the Potomac pauses opposite the tomb of Washington and the bell tolls slowly and solemnly as if Washington had died but yesterday. This says that Washington is loved and not merely was loved. So in this ordinance we commemorate the death of Christ and at each communion show to the world that the Redeemer is loved.

The Form Without Spirit

In our Communion we are to be watchful that we worship not in form alone without the spirit. In an old church at Valsbol the men for centuries followed the practice, when returning from the sacrament, of standing on a particular spot and bowing in a certain direction. Why they did it no one knew. But later, in cleaning one of the walls, a picture of the Virgin Mary was discovered. It had been covered under whitewash four centuries before, and the worshipers continued to bow toward it long after every one had forgotten that it was there. Are we by mere habit bowing before the lost religion of a former age unexperienced by us?—H.

SUGGESTIVE COMMUNION TEXTS AND THEMES

The Bequest of Jesus: "Peace I leave with you, my peace I give unto you." John 14:27.

The Gospel Festival: "A feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wine on the lees well refined." Isa. 25:6.

Neglect of the Lord's Supper: "And they would not come." Matt. 22:3. "I will sup with him." Rev. 3:20.

On the Threshold: "He brought me to the banqueting house." Song of Solomon 2:4.

Invited to the Feast: "Come, for all things are now ready." Luke 14:17.

The King's Guests: "When the king came in to see the guests." Matt. 22:11.

After Thoughts: "So when they had dined." John 21:15.

Good to Draw Near to God: "It is good for me to draw near to God." Ps. 73:28.

Duty and Obligation of Christians to Keep the Communion Feast: "Therefore let us keep the feast." 1 Cor. 5:8.

Encouragement for the Timid: "As for me I will come into thy house in the multitude of thy mercy," etc. Ps. 5:7.

Invited Closer—A Day of Communion: "Master, where dwellest thou? . . . Come and see." John 1:38, 39.

A Dying Wish Respected: "This do in remembrance of me." Luke 22:19.

Living to Christ: "For to me to live is Christ." Phil. 1:21.

The Duty of Christians to Study Christ: "Wherefore, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. 3:1.

A Personal Question: "What mean ye by this service?" Exod. 12:2.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *How Helen Keller Learned to Read.*

I want to make a confession to you boys and girls. It is that I always find exquisite delight in preaching you these junior sermons on Sunday morning. Why? Because you listen so well. I heard of a man who once said to his minister: "Do you know Mr. Blank who sits in the third pew in front of you Sunday mornings? When you preach everything you say just goes in at one ear and out at the other." The minister answered: "Well, what is there to hinder?"

Of course, that was not very polite for the minister to say; but it wasn't any worse than what I heard one boy say to another the other day. He came up to the other boy and said: "Do you know the exact distance between your two ears?" The other boy said, "No." The first replied, "Just one block." Whether the minister and the boy were polite or not I leave you to decide; but I do like to speak to you boys and girls because you do not let things in at one ear and out the other, and no one has to say to you, "Put on your hat; here comes a woodpecker!"

This morning I want to tell you a story to show how very bright was a certain little girl, now grown to be a woman—a girl of whom every one of you has heard. I mean Helen Keller. Though she was deaf and dumb and blind she was no block-head, but the very opposite. When you are tempted to think of any of your lessons as hard or to complain of your work, stop and think of Helen Keller.

When she was a little infant she was made blind and deaf by a severe illness. As I have said, she could neither talk, nor hear, nor see, and as she grew older could find her way about only by touch.

Helen was a bright and active child, and her father and mother soon saw that they must find her a teacher. They wrote to a school for blind children, and a teacher was sent from there to Helen's home in Alabama. Helen was nearly seven years old at this time.

The morning after the teacher came, she led Helen into her room and gave her a doll. The little blind children at the school had sent it as a gift to Helen. After Helen had played with the new doll a little while, the teacher spelled into the child's hand the word d-o-l-l.

The little girl quickly learned to make the signs, just as her teacher had; but still she did not understand what the signs meant. She thought that her teacher was showing her how to play a new game.

The teacher tried in every way to make the little blind girl understand. She gave Helen many other lovely things, each time spelling into her hand the name of the gift. Still Helen did not know that her teacher was trying to tell her the names of her gifts.

One day Helen was taken to the well-house, where some one was pumping water. The teacher placed Helen's hand under the spout. As the water from the pump gushed over her hand, the teacher spelled into Helen's other hand the word w-a-t-e-r. At last the little girl understood! The signs written in her hand meant water.

But that was not all! Her quick mind understood, too, that everything had a name, and that she could learn the signs for these names. She returned to the house eager to know the name of every object that she touched.

By bedtime that night she had tried over and over and had learned many of the signs which her teacher made in her hand. She soon learned the signs for enough words so that she could begin talking with her friends. She was then ready for lesson cards on which words had been printed in raised letters. For blind children are taught to read by passing their fingers over words which have been printed in raised letters.

After these first lessons Helen was ready to use the books made for blind children. These books have raised letters like those on Helen's cards. They, too, are read by passing the fingers over the letters. She kept on reading harder and harder books just as you are doing at school.

When Helen Keller grew up, she loved good reading. She has even written a story of her life which many have read and enjoyed. Some day you may wish to read Helen Keller's story. Perhaps your mother or teacher will read it to you now.

Now, boys and girls, there are two things I want to add. First, don't be distressed and discouraged when at school you find your lessons getting harder and harder all the time. That is to give you a chance to grow—it is to give your minds a chance to grow. They would not grow, or would grow very little indeed, if your lessons always stayed easy. Harder lessons are always a compliment to your mind. They show that your teachers believe that you have wit—that you are not block-heads. So you get harder lessons to sharpen your minds—just as we sharpen a knife on a hard whet-stone. The other thing I wish to say is urge you to be grateful that you have all your faculties—that you have two eyes and two ears and that you can speak. It is when you learn of a girl like Helen Keller, who is now a grown and useful woman, and see how much she had to overcome that you should be very grateful indeed to our heavenly Father that you have all your faculties and can enjoy this beautiful world to the full.—H.

FOR THE EVENING SERVICE

Title: The Brands of Christ.

TEXT: "From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus." Gal. 6:17.

THE SERMON OUTLINE

INTRODUCTORY: Not a few people in Christian lands, and the hostile opposers of all missionary effort among the unconverted natives in China, have for years been ringing the changes on the charge that all the converts to Christianity among the Chinese are "rice Christians." They have claimed that there are no true converts, but that those who profess conversion, attach themselves to the missionaries and unite with the Christian churches, do it for the loaves and fishes, for the financial profit they get through employment by the missionaries as preachers, teachers and servants. But the way thousands of them stood up for Christ and suffered martyrdom in the Chinese Boxer insurrection of 1900 and in later persecutions should silence forever the false circiticism. Those Chinese Christians might well say, with Paul: "From henceforth let no one trouble me, for I bear in my body the marks of the Lord Jesus."

Christians are not often subjected to such stripes and scourgings as Paul endured. But we should have some marks of our attachment to the Lord Jesus.

I. Those marks upon Paul were the marks of ownership by Christ. Such should we bear. The figure Paul uses is *stigmata,* "slave-brands." It was the custom in those days to prick or brand upon the body of a slave some distinctive letter or other mark of ownership, by which he might be deterred from attempting flight, or quickly traced or reclaimed in the event of his escape. More especially was the brand used in the case of theft or crime. To "bear in his body the marks" of any one, was for the branded one to carry about with him everywhere one or both of the two reproaches—This man is a slave—This man is a convict. But St. Paul was not ashamed to apply to himself such a figure. He said, "I am the slave, the bond-slave, of Christ, and I am not ashamed to bear about with me the reproach of being a Christian, a Christ's man."

II. These marks upon Paul were also the marks of a willing consecration. Such marks should we bear. This cry of the Apostle was the cry of absolute self-devotion, the magnificent outburst of a heart filled to the overflow with the spirit of impassioned consecration. He has now given himself up to his Master without reserve. But this yielding of himself is not brought about by force, but through affection. It is the result of that master passion, love. The love of Christ constrained him, and he got his "marks" through love's devotion.

III. The marks upon Paul were the marks of faithful servitude. Such marks should we have. A slave once carried a secret message written in punctures on the skin of his head, which had been shaved bare to receive the writing. When the hair was grown again, he went unsuspected. The person to whom the message was sent, having shaved the letter-carrier's head, read the message. St. Paul carried in his body the marks of the Master whom he served. The welts made by the Roman lictor's rods, with which he was thrice beaten, the red lines of those almost two hundred stripes which had been laid on him by the Jews, and the scars left by the stones which had bruised and beaten him down, so that he was left for dead, these "marks of the Lord Jesus" he carried with him, the proofs as to whose he was and whom he served. Let us not fail to win them, or shrink from wearing some marks of faithful servitude for Christ.

IV. The marks upon Paul were the marks of honorable scars gained in the conflict. Such marks should we bear. As Pericles said: "It is not gold, precious stones, statues, that adorn a soldier, but a torn buckler, a cracked helmet, a scarred face." The marks gotten in conflict for Christ are honorable marks. As it is a glory to a soldier to have received many wounds and to have many scars gotten in the defence of his country, so it is a glory for the Christian soldier to have the marks of the Lord Jesus in his body, as of weariness and wounds and scourges and imprisonments for the truth.

Let us remember that entire consecration is the best, to ask Christ to put his brand on us anew, and that there is great reward for bearing the marks of the Lord Jesus.

THE SUNDAY SCHOOL LESSON

Title: *Jesus the Great Physician.* Luke 4: 38-44; 5: 12-16.

GOLDEN TEXT: "Surely he hath borne our griefs and carried our sorrows." Isaiah 53:4.

Teaching the Lesson

We have here a picture of Jesus as the Great Physician of soul and body, the Divine restorer of health to both body and mind. It is never to be forgotten how he thus met the sufferings of humanity, and brought effective deliverance as none other ever could or ever will bring to a world ever groaning and travailing in pain. And what he did then he is doing still. Jesus driven out of Nazareth by his townsmen departed the same evening toward Capernaum, twenty miles away. On the next Sabbath, there Jesus with his disciples attended the synagogue service and preached to the people. It was at this service took place the healing miracles described in our lesson for today. I. *The scene pictured.* The sun was setting. The mountains were lifting up their heads into the golden crimson. The lake was bathed in sunset hues. Across the rocky paths come wearied ones from inland villages, some with withered limbs, blind men groping their way piteously, across the lake boat-loads of sick ones coming. What a sight! II. In this lesson *we follow the Great Physician through the wards of his hospital.* The whisper runs through the crowd, "He comes." He comes—those eyes of his all filled with compassion. Moving about, "he laid his hands on every one of them." No poor woman was thrust aside; no little child forgotten. The power of the Lord is healing power. With what gentleness he uses it! Consider how the Lord deals with men in their individuality—"every one of them." III. *Take a look at the sick ones.* First, here is a heathen woman. Here stands a sturdy Roman soldier who has been maimed in some fight. Simon's wife's mother was sick and he stood over her. In Christ's hospital every case is peculiar. Learn—Jesus is continually casting out evil spirits from the community and from individuals. The nature of Christ and Christianity is always to help, to save, to cure, both the body and the soul. Christ heals every kind and degree of evil. How blessed his touch, full of sympathy and healing. "The healing of his seamless dress is by our beds of pain. We touch him in life's throng and press, and we are whole again."

ILLUSTRATIONS

Christ the Healer

"Is your father at home?" a gentleman asked a child on the village doctor's doorstep. "No, sir," the boy answered; "he's away." "Where do you think I could find him?" "Well, you've got to look for him some place where people are sick, or hurt, or something like that. I do not know where he is, but he's helping somewhere."

If one had been seeking for Christ in Galilee, he would have found him where people were sick or distressed in some way. He was always "helping somewhere."—Peloubet.

Christ Our Supporter

One of the shortest, simplest, but most suggestive stories ever told at Hill Street Baptist Chapel, Swadlincote, where a large Brotherhood meets every Sabbath, was of a humble but noble Christian woman, who, as she lay dying, overheard the doctor whisper to the nurse, "She's sinking fast!" The dying woman smiled and replied: "I'm not sinking; I can't sink through a Rock!"—*Sunday School Chronicle.*

CHRISTIAN ENDEAVOR SOCIETY TOPIC

February 1. The Young People's Society in the Program of the Church. 2 Tim. 2:1-15. (Young People's Day.)

What is the place of the young people's society in the church-work? How is it filling that place? How can it fill it better? Study of the right to exist.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***Jacob's Ladder.***

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven. And behold, the angels of God ascending and descending upon it." Gen. 28:12.

I. *From our standpoint all good begins on earth and ends in heaven.* No sensible person wishes earth as his final abode. The earth affords us only imperfection; heaven is perfect. Jacob had thought only of earthly things. God desired to draw his attention to heavenly. II. *The ladder typified an ascent.* By it the soul rises. Mazzini said: "The law of the universe is progress." Even in heaven are degrees. The wise man has it in his power to be higher today than he was yesterday. III. *The angels typified prayers ascending and help descending.* Human life is a constant trial and ought to be a constant prayer. Every Christian is a priest who is permitted to make intercession for himself and others by means of his communication above. IV. *God's omnipotence was declared to Jacob.* Even Horace the heathen poet said: "There is a great Disposer and a mighty King." All around Jacob were little selfish souls who preferred to know their own way, not God's. The world is full of selfish souls, who worship everything but God. But they attain less than the unselfish ones. Jacob did not become a perfect man after seeing this vision, but he was far better than Esau whom he had tricked or Laban who tricked him.

SUGGESTIVE BULLETIN BOARD SLOGANS

When you get to the end of your rope, tie a knot in it and hang on.
A wise man is like a pin. His head keeps him from going too far.
Worship steadies the storm-tossed ship of the soul. Come to Church.
You cannot make yourself the man you ought to be by letting God alone.
Don't try to be neutral towards Christ; it's impossible.
Now—not by and by.
True religion is not solitary.

FOR YOUR CHURCH CALENDAR

UNITY IN VARIETY

It is sometimes said in an attempt to disparage the Church: "It is not united. There are so many denominations and isms and ologies that it has no strength of solidarity." Nothing could be further from the truth. As one writer puts it: "There are many regiments, but one army; many denominations, but one Church; many creeds, but one faith; many ways up the hill, but one cross on the top of it. Therefore do not lose yourself among the diversities when you can save yourself by looking at the unities."

SUNDAY: FEBRUARY EIGHTH

Theme: *What Made Lincoln Great?* **(Lincoln's Birthday).**

SUGGESTED SCRIPTURE READING: John 13:1-17. The after petition: "Sanctify us by thy truth; thy Word is truth."

SELECTED HYMNS: "God of our fathers."—D. C. Roberts. "Rise up, O men of God."—W. P. Merrill. "We are living, we are dwelling."—A. C. Coxe. "At length there dawns the glorious day."—O. S. Davis. "My country, 'tis of thee."—S. F. Smith.

SALUTATION (or Call to Worship): "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I perfer not Jerusalem above by chief joy."

INVOCATION PRAYER: O Lord, may the spirit of rest be given us today. It is the day of rest; may we be delivered from sin and care and sorrow, and enter into a peace like that of paradise. Many today will be imitating John the Baptist in pointing men to the Lamb of God who taketh away the sin of the world. May they too be successful in winning followers for Christ, and may the companions of Jesus be greatly multiplied. Deliver us from sin, and from poor ideals, and from all worldliness of spirit; and lift us into a nobler life through fellowship with thee. And may the promise of yet greater things sustain our hopes and help us to attain them in due time. We ask all for thine own name's sake. Amen.

THE SERMON

Title: *What Made Lincoln Great?* **(Lincoln's Birthday).**

TEXT: "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them." Exod. 18:21.

THE SERMON OUTLINE

INTRODUCTORY: There isn't much to tell about Abraham Lincoln that has not been told over and over again. If any new things were revealed it would be the result of accident or the most persistent, painstaking research. Every place Lincoln lived, everything he touched, every foot of ground his feet have trodden has become familiar, if not sacred, to the American people. He was a great man, and America is greater because he lived, and especially because it had his services at a critical time in its history.

What made Lincoln great? That may seem like an idle question. To the academic mind he does not seem to fit into the laws of our universe, physical, philosophical, or psychological. He came from the lowest parentage, and yet seemed possessed of inherent greatness. His environment was the most unfavorable, yet he rose above it as the eagle spreads its wings from its perch in the rocks and soars above the clouds. Without the means of education or any outward incentive to education, he developed the mind of a master, so that almost every recorded utterance of his has become a touchstone of literary excellence. He had no money, and yet he became the formidable rival in the political field of shrewd men with almost unlimited financial resources. Heredity, environment, means of education, money—mighty leverages of ambitious men of all ages—were denied him. He became what he was without the aid of a single one of them.

And yet Lincoln was only a man. He was not a contradiction of the universe in which he lived. Nature bestowed upon him no special favor, with the possible exception of a capacity for development beyond that of the ordinary man. He gained nothing without effort. He toiled for every seeming favor that came to him, and paid full price for every achievement that is recorded to his credit. He was by no means an exception to the law of cause and effect, but rather a fulfilment of that law, and as such is an example to every young man of the present time, and of all time.

I. Lincoln had a strong body. And even that was not a chance possession. Physical strength was developed in his battle with the primitive elements amid which his early life was spent. His body was not weakened by any of the forms of dissipation that were common then and are common still. He made nature his friend and ally, and thus laid the foundation for strength of body and mind.

II. Intellectual development came by hard and persistent study. It is to be noted that he did not reach the zenith of his powers until well advanced in years. At an age when young men now are graduating from college, he was splitting rails or keeping a cross-roads store out on the edge of civilization. His was a long, rough, and lonely road to intellectual maturity. Speaking of the condition under which his youth was spent, he said: "There was absolutely nothing to excite ambition for education. Of course, when I came of age I did not know much. Still, somehow, I could read, write, and cipher to the rule of three, but that was all. I have not been in school since. The little advances I now have upon this store of education I have picked up from time to time under pressure of necessity."

III. Lincoln advanced, not merely because he had potential ability, but because, in addition to that, he had aspiration. We may even term it personal ambition, for we are dealing with a human being who possessed natural human traits, some of which we may think of as weaknesses. He becomes a bigger man when we see him in the mighty struggle to break the bands that circumscribed his early life. He seemed to feel the urge to political power, and he pressed his claim in the face of discouragement and rebuff. Without that impelling ambition he never could have risen above the drab life of his earlier years.

IV. One thing that always was as a saving grace to him was his sound common sense. He knew people. He could interpret their emotions and voice their desires even when they themselves scarcely knew what they wanted. He never lost faith in folks. He never lost the human touch. He believed in genuineness, cultivated it, and embodied it in speech and action. The common people recognized this, and they loved and trusted him accordingly.

V. The one thing that was as a keystone to his greatness may be designated as simple goodness. How many people, think you, would be singing the praise of Lincoln today, had not goodness been a conspicuous element in his personality? In fact, the qualities that inspire the poet, the orator, or the biographer as they proclaim his virtues are the qualities of his heart rather than those of his head. His tenderness, his plain honesty, his unswerving fidelity to the right, as it was given him to know the right—these are the qualities of his character that touch the heart of humanity. No man who is lacking in such heart qualities can long be a hero to the American people, let his head qualities be what they may. When dominated by a passion to do what is morally right, one is not likely to make any serious mistake.

VI. And the person who is thus earnest in following his convictions will find himself growing in moral and spiritual discernment. Was not that true of Lincoln? In his earlier life he did not class himself as a Christian, and he never identified himself with any church. There seems a natural reason for this. The church that Lincoln came into closest contact with in the formative period of his life was far from representing what he must have considered true character ideals or the true spirit of service. The dominating church influence in the community where he grew up, in Spencer county, Indiana, was that of the Old School (Hardshell) Baptists. Certainly its practices and teaching could not appeal to a mind like his. In his later fight for human freedom he often was disappointed to find church leaders arrayed against him. He lived ahead of his time.

VII. Still we find him a constant reader and student of the Bible. Its ideas and language saturated his thinking and his spoken and written utterances. With his sincerity, it is to be expected that he would have an increasing respect for and faith in the teachings of God's Word, for those who sincerely follow the light they have will ultimately come to Him who is the "light of the world." Lincoln's life is a wonderful commentary upon that tenet of our faith. He trusted God in the trying ordeals through which he passed, and believed that out of the strife and bitterness of those dark days truth and right would rise triumphant. The problems he faced so gripped his thought and consumed his energy that he must have had little time to turn his attention to his own personal needs. But when he heard a statement of what constituted a personal Christian experience he bore testimony that such an experience had become to him a blessed reality. Thus Abraham Lincoln blazed the way for even the humblest life to realize the elements that constitute true and abiding greatness.—R. T.

COMMENDATORY PRAYER: Almighty God, our heavenly Father, who by thy providence doth lead men to positions of trust and responsibility, we thank thee for the rugged honesty, the fidelity and manliness that were manifested in the life of our martyred President Lincoln. Help us to appreciate the liberty and the unity he upheld and to give to our country the service of unselfish lives. Make us, like him, true lovers of our Fatherland. Help us to keep the promise our country has made to the world, the promise to be the home of freedom and brotherhood and justice for all. Help us in our lives to keep this promise. Help us in our happiness and in our strength to keep in mind the pleasures and rights of others. Make us individually and as a people to be brave and truthful and fair. Keep us in our successes free from boasting and conceit. Help all our people to become noble and great-hearted citizens, an honor to our nation and a spring of hope to our neighbors. Graciously hear our prayers and accept us, we ask in the name of Jesus Christ our Lord. Amen.

OFFERTORY SENTENCE: Paul said: "In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive."

OFFERTORY PRAYER: Great Giver of all that is good, Giver of only good, we render thee hearty thanks for the mercies of the week that is past, and resolutely face the obligations conferred by our blessings. Behold in our gifts the token of our consecration and the earnest of our intention. Sanctify that which we now dedicate, and sanctify us that we may be used to the praise of thy glory, through Jesus Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Memorabilia of Lincoln—President, Patriot, Liberator: Born in Hardin County, Kentucky, Feb. 12th, 1809; Captain Company of Volunteers, Macon County, Ill., 1832; Postmaster at New Salem, Ill., 1833; Elected to the Legislature, 1836, 1838 and 1840; Practicing Law, Springfield, Ill., 1840-1846; Elected to Congress, 1846; Elected Sixteenth President of the United States, Nov. 6th, 1860; Issued Proclamation of Emancipation, Jan. 1st, 1863; Reelected President, 1864; Assassinated, Washington, D. C., April 14th, 1865; Died, April 15th; Buried, Springfield, Ill., May 4th, 1865.

Rising as Lincoln did, from social obscurity through a youth of manual toil and poverty, steadily upward to the highest level of honor in the world, and all this as the fruit of earnest purpose, hard work, humane feeling and integrity of character, he is an example and an inspiration of and to youth unparalleled in history. At the same time he is the best specimen of the possibilities attainable by genius in our land and under our free institutions.

The work which Abraham Lincoln accomplished should never be forgotten, and will never be forgotten, for it was unselfishly finished and wrought for all men and all time. As George Bancroft says: "He finished a work which all time cannot overthrow. He was followed by the sorrow of his country to his resting-place in the heart of the Mississippi Valley, to be remembered through all time by his countrymen, and by all the people of the world."

Opinions of Lincoln: General Grant: "Mr. Lincoln was a man of great ability, pure patriotism, unselfish nature, full of forgiveness to his enemies, bearing malice toward none. He proved to be the man above all others for the great struggle through which the nation had to pass to place itself among the greatest in the family of nations. His fame will grow brighter as time passes, and as his great work is better understood." Alex. H. Stephens, Vice President of the Southern Confederacy, said: "I knew Mr. Lincoln well and intimately. He was not careful as to his manners, awkward in his speech, but was possessed of a very strong, clear and vigorous mind. He was a man of strong convictions, and was what Carlisle would have called an earnest man. He was a man of strong attachments, and his nature overflowed with the milk of human kindness. Widely as we were separated in politics during the latter years of his life, yet I ever cherished for him a high degree of personal regard. I cheerfully give this tribute to his memory." General Sherman: "Of all the men I ever met, he seemed to possess more of the elements of greatness, combined with goodness, than any other." Admiral D. D. Porter: "Take him altogether, Abraham Lincoln was one of the most remarkable men this country has produced, and will be revered in the future more than any other President except Washington. The two names will go down to posterity."

CHOICE LINCOLN ILLUSTRATIONS

On Being President

In 1862 Col. Alexander of Topeka, an intimate friend of the President, visited him at Washington, and found him greatly depressed.

"This being President isn't all that it is cracked up to be, is it, Mr. Lincoln?" inquired he.

"No," said Lincoln, his eyes twinkling momentarily, "I feel like the Irishman who, after being ridden on a rail, said, 'If it wasn't for the honor av th' thing, I'd rather walk.' "

Duty Done

Bishop McCabe, in writing to the *Iowa Methodist* in reference to passing fulsome resolutions in conferences, relates the following interesting anecdote: Once upon a time, in the year 1864, I went with a company of fifty men, members of the Christian Commission and officers of the army, to thank Mr. Lincoln for what he had done for the soldiers and sailors of the army and navy. We formed in a semi-circle in the East Room to receive the President. He came in and our chairman, George H. Stuart, Esq., of Philadelphia, made a grand speech, fully ten minutes long, full of complimentary remarks to Mr. Lincoln. When he had finished, the President replied: "Gentlemen, I owe no thanks for what you have done. You owe me no thanks for what I have done. You have done your duty. I have done mine. Let us keep on doing our duty, and by the help of God we may yet save our country. I should be glad to take each of you by the hand." He passed around and shook hands with all present. Bishop Janes said: "Let us pray." We all fell on our knees and such a prayer as followed seldom is heard on earth. Mr. Lincoln responded heartily all the way through. It was next door to Heaven in the White House that day.

Honest "Abe"

It was while employed in Offutt's store, in New Salem, Ill., that Lincoln began to be called "Honest Abe." He was judge, arbitrator, referee, umpire, authority in all disputes, games, and matches of horse-flesh and man-flesh; a peacemaker in all quarrels; everybody's friend; the best natured, the most sensible, the best informed, the most modest and unassuming, the kindest, gentlest, roughest, strongest, best young fellow in all the region round there.

Lincoln could not rest for an instant under the consciousness that he had even unwittingly defrauded anybody. On one occasion he sold a woman a little bill of goods, amounting to two dollars six and a quarter cents. He received the money and the woman went away. On adding the items of the bill again, to make himself sure of correctness, he found that he had taken six and a quarter cents too much. It was night, but he closed and locked the store, and started on foot for the house of his defrauded customer, two miles away, and delivered to her the sum due her. Then he returned home satisfied.

HONEST "ABE"

John Wanamaker, at a dinner party given by the Philadelphia Underwriters Association, told the following story of Lincoln: "While at Washington, it came under my notice in the Post-Office Department that Abraham Lincoln in his early life had been Postmaster at a small town in Ohio. In the changes that took place the office was consolidated with Salem, and the man twice wanted for President, was once not wanted for Postmaster. Years after it was discovered that no settlement had reached Washington of the affairs of that Post-Office. A visit was made to Mr. Lincoln and the case was stated, when the always great man rose from his desk, and walked over to a chest of drawers, and took out a bundle of papers, and among them an envelope containing seventeen dollars and some cents, the exact sum in identical money of the Government safely in keeping until called for. As he handed it over to the agent of the Post-Office Department, he said, "There it is. I never use any other man's money."

NOT DEAD YET

When the telegram from Cumberland Gap reached Mr. Lincoln that "Firing was heard in the direction of Knoxville," he remarked that he was "glad of it." Some persons present, who had the perils of Burnside's position uppermost in his mind, could not see why Mr. Lincoln should be glad of it, and expressed himself. "Why you see," responded the President, "It reminds me of Mistress Sallie Ward, a neighbor of mine, who had a very large family. Occasionally one of her numerous progeny would be heard crying in some out-of-the-way place, which Mrs. Ward would exclaim upon hearing, 'There's one of my children that isn't dead yet.' "

ON GOD'S SIDE

No nobler reply ever fell from the lips of ruler than that uttered by President Lincoln in response to the clergyman who ventured to say, in his presence, that he hoped the Lord was on our side. "I am not afraid nor at all concerned about that," replied Mr. Lincoln, "for I know the Lord is always on the side of the right. But it is my constant anxiety and prayer that I and this nation should be on the Lord's side."

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***Up From Slavery*** **(Lincoln's Birthday).**

A poor slave-boy became one of the greatest benefactors and educators in America. He struggled for an education, then became the founder of a great university and one of the most eminent educators of the Negroes of America, and one of our first citizens. I refer to Booker T. Washington.

This week we celebrate the anniversary of Lincoln's birthday. He was a poor boy with almost no opportunity for education; yet he became one of the greatest and most beloved Presidents of the United States. Many of our most eminent and successful men in all lines of endeavor have come up from the humblest walks in life. By industry and perseverance they have advanced, and we honor them all the more. So one of the things we ought all to learn is not to think meanly of any one because he may have come from a plain home and humble surroundings. That is one of the lessons Lincoln's Birthday has to teach us.

But it is not my purpose to speak especially of Lincoln. It is to tell you a legend I learned when travelling in Germany the past summer. It is located at the city of Mayence, on the Rhine river. It is a legend, or tradition, teaching the same lesson of respect for real worth in spite of any humble beginnings.

This is the way the story goes:

In the year one thousand there was a very pious priest in Mayence called Bishop Willigis. He was the son of a poor wheelwright, but by his perseverance and his own merit he had attained to the dignity of first priest of the kingdom. The honest citizens of Mayence loved and honored the worthy divine, although they did not altogether like having to bow down to one who had been brought up in a simple cottage like themselves.

The bishop once reproved them in gentle tones for thinking too much of mere descent. This vexed the supercilious citizens, and one night they determined to play him a trick. They took some chalk and drew enormous wheels, suggestive of his humble origin, on all the doors of his house.

Early next morning as the bishop was going to church, he noticed the scoffers' malicious work. He stood silently looking at the wheels, another minister by his side expecting every moment that the reverend prelate would burst forth in a terrible rage. But a gay smile spread over the bishop's features, and ordering a painter to be sent to him, he told him to paint white wheels on a scarlet background, visible to every eye, just where the chalk wheels had been drawn, and underneath to paint the words, "Willigis! Willigis! just think what you have risen from."

But he did not stop there. He ordered a wheelwright to make him a plough-wheel, and caused it to be placed over his couch in memory of his humble extraction.

Thereafter the scoffers were put to silence, and the people of Mayence began to honor and esteem their worthy bishop, who, though he had been so exalted, possessed such honest humility and common-sense.

White wheels on a red ground have been the arms of the Bishops of Mayence ever since.

I think, boys and girls, that you all get the point—that we are not to be ashamed of being poor, if we are poor, or of humble surroundings. Neither are we too look down upon any of our schoolmates or other associates just because they happen not to have as much money, or as big houses, or as fine automobiles as we have. Especially should this be the case if they are struggling to better themselves and to achieve a worthy success. Never hinder such in any way, but encourage and help them.—H.

FOR THE EVENING SERVICE

Title: ***Christ Our Refuge.***

TEXT: "A man shall be as an hiding place from the wind and a covert from the tempest," etc. Isa. 32:2.

THE SERMON OUTLINE

INTRODUCTORY: The reference is Oriental. The hot winds of the East make a covert place of hiding all-important at times. Nowhere are rivulets of water more appreciated in the hot and dusty seasons. This appreciation has led the Hindus to worship the rivers as gods. The shadow of a great rock is the noontime resting-place of the weary workers. We have seen it so hot in the San Joaquin Valley, California, that the little birds had taken refuge in the shadow of the telegraph poles near the railways. We have seen times when water was so scarce in Arizona that dwellers along the railway lines gathered about the locomotive to obtain the water they were given from its tank. But life has its hot places, its time of desert thirst, its need of some great rock-shade. It is in Christ these needs are met. He is a covert from the storms. He meets the thirsty longings of our souls. He is to us the shadow of a great rock when we are weary.

I. Consider, first, our need. We need Christ as our refuge because this life is so liable to storms. There are the mysterious hurricanes within, when the mind is tempest-tossed. There are overwhelming storms of spiritual distress. The sense of sin gives us the sense of danger. The various blasts of temptation throw us into distress. There are temptations from without that make us feel the need of some refuge. They make us conscious of how weak we are. Storms of opposition come sometimes from human enemies. There are men who would entrap us and lead us astray. We need Christ for a refuge from men of evil design. There come upon us not unfrequently gales of temporal loss or bereavement, affliction, physical pain. There is no fact of which we are more deeply conscious than that this is a stormy life.

II. Christ the refuge. It is a glad and happy fact that Christ proves to be the very refuge we need. "A man shall be as a hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." That man is the man Christ Jesus. Let us not forget that he is a man. Because he is so human, he the better can sympathize with us. He is touched with a feeling of our infirmities. He is our brother. He is a refuge to us because he is our brother man.

But he is more than man. He is One who rules every storm and is able to still every tempest. There is a picture by Holman Hunt representing the voyage of life. The boat is in the midst of a storm. The clouds are dark above; the winds are beating furiously, and the waves are splashing over the sides of the frail craft. The men seem to be at their wits' end, and are struggling to keep afloat. It is all dark about them, but overhead, above the clouds, a bright form is seen. The winds are never too fierce, the waves never too high, but all the while the Divine Presence is keeping watch over his own. So Christ saw his disciples when they were "toiling in rowing." They seemed to be alone; but they were not out of his sight. Our Refuge is divine; he has power over the storm, and becomes indeed to us, a covert from the tempest.

III. Have you this Refuge?

You will never know what it is to feel secure until you have Christ for a refuge.

You will never know what it is to have your longings satisfied until you find them satisfied in Christ.

You will never know what it is to find true rest until you pillow your head upon his love. Oh, how willing Christ is to shelter us all! Let us take him for our Shield, our Protector, our Refuge.

"Jesus, lover of my soul,
Let me to thy bosom fly."

They who put their trust in him shall abide under the shadow of the Almighty. In this shelter we have refuge from the punishment of sin, from the troubles of earthly blasts, and protection and most loving care by One who is our dear Redeemer and Friend.

LINCOLN'S BIRTHDAY TEXTS AND THEMES

Lincoln's Growth Under Pressure: "Cast down, but not destroyed." II Cor. 4:9.

Prayer for the Nation: "Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem." Ps. 34:14.

Lincoln's Patriotism: "Zebulum was a people that jeoparded their lives unto the death." Judges 5:18.

Lincoln, a Lover of Peace: "Seek peace and pursue it." Ps. 34:14.

Lincoln, the Emancipator: "The same did God send to be a ruler and deliverer." Acts 7:35.

Social Peace: "See that ye fall not out by the way." Gen. 45:24.

The Citizen Prophet: "I have ordained thee a prophet unto the nations." Jer. 1:4.

Lincoln: the Man and the Message: "The memory of the just is blessed." Prov. 10:7.

The Achieving Life: "The same did God send to be a ruler and deliverer." Acts 7:35.

The Price of Liberty: "With a great sum obtained I this freedom." Acts 22:28.

Lincoln as a Leader: "Moreover thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties and rulers of tens." Exod. 18:21.

THE SUNDAY SCHOOL LESSON

Title: *Jesus the World's Teacher.* Luke 6: 27-42.

GOLDEN TEXT: "As ye would that man should do to you, do ye also to them likewise." Luke 6:31.

TEACHING THE LESSON

The time had come now for a new stage of development in Christ's work of redemption, and he prepared for it by spending a whole night in prayer upon a mountain. In the morning he selected from those who believed in him and had followed him twelve disciples, including the four he had chosen a short time before. These were to be especially trained for the work of founding the new kingdom. He then taught them and the people some of the great principles of his kingdom. The Sermon on the Mount was Christ's inaugural address. He was a "Teacher come from God," and he meant us to recognize this when he said, "Learn of me." Jesus, having begun the organization of the working forces of his kingdom, speaks to his disciples and the multitudes who had come to the mountain to hear him, and lays down the principles according to which all who are members of the new kingdom must live. If every one lived according to these principles, the millennium would have come, paradise would be regained, heaven would be on earth. His message was the message of love. His teaching was the law of love. I. The law of love *as applied to enemies.* "Love your enemies." Contrast Jesus' teaching with the false views of the scribes who said "hate thine enemy." Love of enemies is to desire their good sincerely and from the heart and to give aid toward their attaining that good. It has to do with inward feeling—"love"; with feeling expressed in act—"do good"; with feeling expressed in words—"bless," "pray for." II. The law of love *expressed in the Golden Rule.* He here sums up the precepts so far given into one great heavenly principle obedience to which would make earth a heaven. In propounding it Christ gives it not as a novelty, but affirms it to be the essence of the Law and the Prophets. III. The law of love *and reasons why Christ's disciples should live according to it.* One reason is because it is the principle of the higher kingdom, and would prove both to themselves and to others that they belonged to it. Another reason is because of the spiritual reward—"your reward shall be great, and ye shall be the children of the Highest." IV. The law of love *applied to judging others.* "Judge not." Do not inpute wrong motives. We know so little about others and understand so little concerning the motives which prompt them or the circumstances under which they act that we cannot form a fair and just estimate of their deeds such as would warrant us in proclaiming the measure of their guilt. In censorious judging there is always malevolence. V. The law of love—*its harvest.* "Give." "And it shall be given unto you." Such are some of the lessons of the world's greatest Teacher.

ILLUSTRATIONS

Love of Enemies

It is recorded of a Chinese emperor that on being appraised of his enemies having raised an insurrection in one of the distant provinces, he said to his officers, "Come, follow me, and we will quickly destroy them." He marched forward, and the rebels submitted on his approach. All now thought that he would take the most signal revenge, but were surprised to see the captives treated with mildness and humanity. "How!" cried the first minister, "is this the manner in which you fulfill your promise? Your royal word was given that your enemies should be destroyed; and, behold, you have pardoned them all, and even caressed some of them!" "I promised," replied the emperor, with a generous air, "to destroy my enemies; I have fulfilled my word, for, see, they are enemies no longer; I have made *friends* of them!"—*British Workman.*

Judge Not

The man who judges Christianity by the errors of its sects and the vices of its imitators is very much like the man who, having heard a good deal about the ocean, sets out from his inland desert to see it, plants himself where a great sewer empties into it from a populous city. He sits down on a dock to contemplate the muck and mire when the tide is out. He looks at the oyster cans and paper boxes and dead dogs; he surveys the sluggish refuse that bubbles and crawls in tepid currents, and he exclaims: "Well, is this the blue, sparkling sea, whose foam gave birth to Aphrodite and whose crested billows have rolled so long through poetry and song? It won't do." You feel like taking that man by the neck and lifting him up so that he can see something. But many judge not only religion and the Bible and the churches in this false way, but their neighbors' character and life.—A. C. Wheeler.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***Soul Stature.***

"But thou, O man of God, flee these things, and follow after righteousness . . . lay hold on the life (Christ Jesus) which is life indeed." 1 Tim. 6:11-19.

I. *Life possibilities depend upon the ideals,* or patterns, which may be suggested to us from without. Reaction, or growth comes accordingly. Companionships and associations have influence. II. *The inspiration of a great life purpose.* Men must "measure up" to their opportunity. Wilberforce, Lafayette, Lincoln. The counter-irritant of hard knocks. "I like 'em bumpy" (Dallas). Why Solomon failed. III. *Stabilizing balance or divine companionship*—"Heavenly vision" (Paul).

" 'Tis the set of the sails
And not the gales,
That bids them whither they go."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

Theme: *Relation to God and the Church*—February 8, 15, 22.

February 8. What Is Implied in "God Is My Father"? Acts 17:24-31.

Attempt to bring the young people into closer fellowship with God, to make God more real in their lives.

SUGGESTIVE BULLETIN BOARD SLOGANS

Statesmanship is guardianship of the future.

"An invisible power greater than the puny efforts of men, will fight for us."—Lincoln.

"Man lives and is worth living with as long as his enthusiasm lives."

Many a man who wouldn't accept any but a certified check will trust implicitly in what is printed on a bottle label.

Let's be American! There's no "right of revolution" where people have the ballot.

SUNDAY: FEBRUARY FIFTEENTH

Theme: *Limiting the Holy One of Israel.*

SUGGESTED SCRIPTURE READING: Matt. 13:31-58. The after petition: "May this lesson from God's Word find lodgment in our minds and hearts."

SELECTED HYMNS: "O for a faith that will not shrink."—W. H. Bathurst. "O grant us light."—L. Tuttiett. "O gift of gifts! O grace of faith."—F. W. Faber. "Revive thy work, O Lord."—A. Midlane. "Come, Holy Spirit, heavenly dove."—I. Watts.

SALUTATION (or Call to Worship): "Wilt thou not revive us again: that thy people may rejoice in thee? Show us thy mercy, O Lord, and grant us thy salvation."

INVOCATION PRAYER: Open our eyes, O God of light, that we may see wondrous things in thy gospel. We believe in Jesus Christ, the Son of thy love. Baptize us anew with his Spirit, and give us knowledge of the truth as it is in him. May he interpret thy providence to us and show us how all things are ordered wisely and well. May he reveal to us the beauty of holiness and the excellence of charity. Incline us to choose the narrow way that leads heavenwards. With all who love thee may we journey on through sunshine and shadow till we reach thy eternal city. May we receive thy daily gifts with all thankfulness, and seek to honor thee in the use of them. Give us strength of body and vigor of soul, the lowly heart and the open mind, pity for the lost and sympathy with the heavy-laden. Forgive our many sins, and purge our consciences from dead works, that we may serve thee in free and happy devotion. Convert the world to thyself through the word of truth which liveth and abideth for ever: may the people that sit in darkness see the light of thy dear Son. We ask in his name. Amen.

THE SERMON

Title: *Limiting the Holy One of Israel.*

TEXT: "How oft did they provoke him in the wilderness, and grieve him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel." Ps. 78:40, 41.

THE SERMON OUTLINE

INTRODUCTORY: The psalmist here charges the Israelites with four grievous sins—provoking, grieving, tempting, and limiting the Holy One of Israel. Those who read the history of these people will see that these charges of the psalmist, though serious, are true in each and every particular.

Without stopping to consider the first three of these specifications, we call attention to the last mentioned—that of limiting Jehovah. By this we understand that the Israelites prevented God from doing certain things for them that he desired and purposed, would gladly have done for them.

Let us fix our minds just now on only two thoughts. First, the limiting power of unbelief. Secondly, the obtaining power of faith.

I. The limiting power of unbelief. But it may be inquired if it is possible for a human being to limit the power of the Almighty. This is the answer by the writer of the letter to the Hebrews concerning the Israelites and the promised land: "So we see they could not enter in because of unbelief." And it is said of Jesus, when he was in "his own country," "he could there do no mighty works, save that he laid his hands upon a few sick folk and healed them." And the reason why his power was limited is given in the next verse, "And he marveled because of their unbelief." Incredible as it may seem, we see that unbelief is the awful power in human possession by which Almighty power is limited. Lack of faith results in lack of blessing. The Israelites in the wilderness failed to fulfil certain conditions attached to God's promises and therefore he could not consistently do the things he had purposed for them. There are conditions of business success, such as prudence, industry, economy. There are conditions of harvest, such as ploughing, sowing, cultivating. Just so, there are conditions of blessing to any individual, or of spiritual harvest to a church. "If ye humble yourselves; if ye pray; if ye seek; if ye turn, then will I—." Such is the condition of revival as indicated by God in II Chronicles seventh chapter.

But is not the Church today guilty of these same sins of which the psalmist charged the Israelites, especially that of limiting Jehovah? And is it not done by the same awful power—unbelief? It is the purpose of God to take the Church from the Egypt of sin directly and immediately through the wilderness into the Canaan of perfect deliverance. But unfortunately the great body of the Church has frustrated God's plans in this matter, and after reaching the borders of the promised land they refuse to go over and possess and enjoy their rich inheritance.

II. On the other hand, let us notice the obtaining power of faith. "He that cometh unto God must believe that he is, and that he is the rewarder of them that diligently seek him." That is, if we do not limit God by unbelief, if we believe him, if we trust him, we shall receive the blessing.

Take that visit of Christ to Nazareth for an illustration. Nazareth was his old home, his own neighborhood where he had been brought up, and he came laden with blessings for his old friends and associates if they would accept them, "but," it is recorded, "he could not do many mighty works there because of their unbelief." As Christ came to the synagogue that day ready to bless the people, so it is when he visits his people still. And as the measure of the blessing was according to the measure of their faith, so it is still. In order, then, to receive fulness of blessing how important it is that we swing wide open the door of faith! How often we are like those Christians praying for Peter in prison. Recall the scene. The people praying for his release; while they were praying he knocked at the door; but they would not believe it was Peter. He continued knocking. When they opened the door and saw that it was indeed he, they were "astonished"! Think of it. The church praying, God answering, and the people astonished!

How often it is that Christ, consistently with his own character, really cannot do many mighty works in our churches "because of our unbelief." O members of Christ's beloved church, why not open wide the door of faith and ask and undertake and expect great things from the Lord? Let us lay plans wide and large. He says, "according to your faith be it unto you." It is as if one very rich were to hand us a blank check with his name signed and say, "Now fill it out yourself; write in the amount you would draw, and according to your faith in me be it unto you." We might hesitate to make too large a draft upon an earthly friend, but there is no need to draw lightly upon God,

"For his grace and power are such
None can ever ask too much."

Instead, he is honored and pleased when we make large drafts.

Not long before his death it was our privilege to meet at Clifton Springs, N. Y., that grand old Christian philanthropist, George H. Stuart. Just after the battle of Gettysburg, when medicines were very scarce, Mr. Stuart, then at the head of the Christian Commission, telegraphed to the merchants of Boston: "May I draw on you at sight for ten thousand dollars?" The telegram was posted in the exchange. Thirty minutes later there flashed back along the wire: "Draw on us for sixty thousand!" Lord, increase our faith! May it not be that as pastors and as churches, as Christians and as workers, we are far too timid in our asking? May it not be that we are asking and expecting only a little of the quickening of the Spirit? asking and expecting to see only a few souls saved? asking and expecting God to honor a small draft only? When the reply comes flashing from his throne: "Not ten thousand, but sixty thousand! Prove me now. Honor me with a large draft. Put me to the proof if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive!" Nothing can hinder the richest blessing we could wish—nothing but unbelief. Unbelief stops prayer, stops expectation, stops work, cuts the very nerve and sinew of effort. But faith removes mountains, surmounts difficulties, overcomes the world, brings sure success. "If thou canst believe, all things are possible to him that believeth."

COMMENDATORY PRAYER: O Lord, thou art ever knocking at the door of our souls, seeking entrance into our lives. Help us to recognize thy presence and to open to thine entrance. We would have our hearts open to thee at all times—in sunshine or in shadow, in joy or in sorrow. Whether thou comest in the time of the singing of birds, or in winter's chilling blasts, may we receive thee joyfully. Show us that we need thee more than anything that thou mayest give us, and that thou, thyself, art more than all thy gifts. So, when thou knockest, Lord, may we open to thee, and receive thee as an abiding guest. May this be true for us today. We ask in the name of Christ our Lord. Amen.

OFFERTORY SENTENCE: Jesus said: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

OFFERTORY PRAYER: Accept, O God, we beseech thee, the offerings made in our Master's name and for his Kingdom. Grant that our gifts may be wisely directed to the fields where the needs are greatest. May these contributions be our pledge that both our possessions and our powers shall be evermore used to thy glory. For Christ's sake. Amen.

ILLUSTRATIVE MATERIAL

SEED THOUGHTS

"How often did they provoke." The idea is that they were perverse and rebellious, gave occasion for God's anger. "Grieve him." Means to cause one to suffer pain, or to afflict. The meaning is that the conduct of the Hebrews was such as was fitted to cause pain—as the conduct of a disobedient and rebellious child is.

"And limited the Holy One of Israel." The idea is that they set a limit to the power of God. They fancied or alleged (and this is a thing often done practically even by the professed people of God) that there was a boundary in respect to power which he could not pass, or that there were things to be done which he had not the ability to perform. "On the Holy One of Israel they set a mark" (Alexander). The idea in the word would seem to be that of making a mark for any purpose, and then it means to delineate, to scrawl, or to set a mark for a limit or boundary. Thus it might be applied to the power of God, as if in estimating his character or his might they set limits or bounds to it. There was a limit in their estimation to the power of God beyond which he could not act. In other words, his power was defined and bounded, so that beyond a certain point he could not aid them.

"They remembered not his hand"—his former gracious interpositions, the many manifestations of his power.

We are liable to show the same unfaith, the same lack of faith, the same forgetfulness that God is omnipotent.

CHOICE ILLUSTRATIONS ON THE THEME

FAITH LIMITED AND LIMITING

Let us grasp intelligently the program of God. Here it is, clearly revealed in the Word of God. But, oh, how many of us stop short. We stop him short. It is just as if we went to a wealthy man for a contribution to some piece of work that commended itself to his judgment. We see him take out his checkbook, and he puts down "I" with an "O" against it. We say "Thank you very much." He says, "What are you thanking me for? I am going to put two more 'O'S' to it. You are thanking me for ten pounds, when I meant to give you a thousand pounds." We thank our Father for ten pounds, when he wants to give us a thousand pounds; and he wants to make us spiritual millionaires; and he will do so, if we will only enter into his wonderful program of blessing.—Rev. J. G. Mantle.

FAITH AND WORKS

If a person really trusts in God, ought he not to trust God to do everything that is needed? Or ought he sometimes to do things for himself? An absurd little story has been told that throws light on this question. Two little girls were on their way to school one morning, having been detained in starting, so that they were very much afraid that they were going to be late. "Let us kneel right down and ask God not to let us be late." The other said, "No, I think I will run just as hard as I can, and pray to God while I am running to help me to get there on time." It is not difficult to decide which of those two had the right idea about prayer and trust in God. Did the one who ran as she prayed trust God any less than the other?—*Sunday School Times.*

THE ABSURDITY OF UNBELIEF

The other evening I was riding home after a heavy day's work. I felt weary and sore depressed; when swiftly, suddenly, as a lightning flash, came, "My grace is sufficient for thee." I reached home and looked it up in the original, and it came to me in this way, "My grace is sufficient for thee," and I said, "I should think it is, Lord," and burst out laughing.

I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd.

It was as if some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, "Drink away, little fish, my stream is sufficient for thee." Or it seemed like a little mouse in the granaries of Egypt after seven years of plenty fearing it might die of famine. Joseph might say, "Cheer up, little mouse, my granaries are sufficient for thee." Again I imagined a man away up on yonder mountain saying to himself, "I fear I shall exhaust all the oxygen in the atmosphere." But the earth might say, "Breathe away, oh, man! and fill thy lungs ever; my atmosphere is sufficient for thee."

Oh, brethren, be great believers! Little faith will bring your souls to Heaven, but great faith will bring Heaven to your souls.—Spurgeon.

LIMITING BY LACK OF FAITH

Dr. Adam Clarke, the great commentator, was a slow worker, and he could only produce his wealth of literary treasures by long and patient toil. He therefore made it his custom to rise early every morning. A young preacher, anxious to emulate the distinguished doctor, asked him one day how he managed it. "Do you pray about it?" he inquired. "No," the doctor quietly answered, "I get up." Mr. Moody used to tell how once he came upon a group of wealthy American Christians praying for the removal of a debt of five hundred dollars on their church building. "Gentlemen," said Mr. Moody in his incisive way, "I don't think if I were you, I should trouble the Lord in this matter."—*Five Thousand Best Modern Illustrations.*

TRUST AND DO

Trust in God does not mean that we have nothing to do, or that we must not use common sense. There is a story of a man who said, "I trust in God," while he turned his horse loose. Of course when he came for his horse in the morning it was gone. His faith was not accompanied by works. His companion said, "I also trust in God," but he tied his horse, and in the morning there it stood. We must trust and do the best we can, and God will honor our faith.—Rev. R. P. Anderson.

PASTORAL PRAYER: Almighty God, we would hold thee in long speech today, because our hearts are full of love, and thou has set a great song to sing in our life of mercy and of judgment, and there is a lifting up of our soul towards all thy heavens, and a spirit within us which claims the liberty of thy kingdom. We thank thee for all religious experiences which give us enlargement of mind, freedom of spirit, nobility of purpose, purity of temper, and great range of love and hope.

Where sin abounds grace doth much more abound. Jesus Christ is the way to the Father, he is the gate through which we pass, the road along which we travel, the name which opens the whole heavens with gladness, and his the blood which never touches but to cleanse. Fill us with the hope that we may rest in Christ, and have all our sin taken away. We come without excuse, defence, or plea in words; we will not mention our weakness nor set up our infirmity as an argument; we will cast ourselves without words or pleas upon the infinite sacrifice of the Son of God, and ask thee for his sake to give unto us an assured pardon. Great joy have they whom thou dost forgive, they are born again, once more they begin their life. Thou dost set before them an opportunity; may they be wise enough to seize it and carry out thy purpose to its gracious perfection.

Every heart has its own prayer as every life has its own burden; do thou interpret unto thyself all that we cannot say unto thee. Read our innermost hearts and see what we most require. Thou knowest how much discipline is requisite to subdue and mellow us and bring us into perfect fellowship and tone with thy mind. Heavy indeed is the rod that is needed: many are the afflictions which thou dost pour upon us like drenching rains upon our little fire—spare not the affliction, but spare not also thy presence. Let thy grace preside over the fire and the flood and the great chastisement, and do thou at last cause thyself to be magnified in us whether by life or by death.

We bless thee for all thy gifts to us in this daily life. Our table has never wanted bread, our front door thou hast locked and guarded, our window thou hast enriched with light, thou hast sent the angel of sleep to guard our bed, thou hast continued unto us our reasoning faculties, we are here in health and strength this day to answer thy mercy with a new vow of love and service. Visit us according to our necessity, individually, at home, in business, in the church—the whole world. Let nothing escape the eye of thy love as nothing can escape the eye of thy wisdom.

Comfort the old by turning their memories into prophecies, comfort the young by an assurance that thou art carrying forward the world to greater manhood and nobler development, even until it shall become the kingdom of thy Son our Saviour.

Direct all our affairs, save us from presumption, save us from despair, save us from ourselves, yea, through Jesus Christ, our one Priest and Mediator, magnify thy salvation in all our life. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

Theme: ***Acres of Diamonds.***

A famous American, the late Rev. Dr. Russell H. Conwell, of Philadelphia, was once travelling near the Tigris River, when his Arab guide, wishing to make the trip even more interesting, beguiled the time by telling some of the old tales he knew. And there was one story which shows us that by making the most of the blessings near at hand we may be amongst the richest in the world. Once upon a time, there was a man named Al Hafed. He was a prosperous farmer. His farm was a large one, while his fields of grain and his orchards were among the finest to be found. But a Buddhist priest happened to visit him, and after that things changed for Al Hafed. It was this way. The priest told him how the Lord God had made the world, and how, when the ball of fire cooled, granite, copper, iron, gold and silver were formed, and at last diamonds! There were diamonds so big, said the priest, that one of them could buy a whole country.

"Diamonds!" echoed Al Hafed. "Tell me where they could be found."

"Look for the river that runs through white sands, between high mountains," was the reply, "and there are always diamonds to be found. All you have to do is to go and find them, and you'll have them."

That was enough for the foolish Al Hafed. He sold his farm, and set off in search of these wonderful gems. First he went to the Mountains of the Moon, then to Palestine, and eventually he crossed to Europe. But he was disappointed. His quest was in vain. So seeing a great tidal wave rushing in at Barcelona, he flung himself into the waters, and perished.

Meanwhile, what do you think? The man who had bought Al Hafed's farm from him was taking his camel to give it a drink from the stream running through the garden. As the camel stooped to drink, the man noticed a stone lying in the bed of the stream, shining with a curious soft light. He waded in and got it. Yet it was only a stone, and so he did not do anything with it, except put it on a shelf in his house. But one day the same old Buddhist priest came back again. He happened to notice the stone lying there.

"Where did you get this?" he asked, picking it up and examining it very closely.

"Out of yonder stream which waters my garden," answered the man.

"You know what it is?"

"Yes," said the other, "it's a stone."

"A stone? It is a precious stone. It is a diamond worth a fortune."

The man could hardly believe his ears. But he took it next day to a merchant who understood all about gems, and sure enough, it was a diamond of the first water. The man returned home in haste. Going down to the stream, he searched among the white sand which formed its bed, and there were diamonds by the score. And Al Hafed, who had previously owned the place, had sold out and travelled over leagues of land in search of gems which lay all the time at his very door.

Silly, wasn't he? Yet I wonder if there are not some of us a bit like him? I wonder if some of us do not think that if we only lived in some other place, or went to a different school, or had a finer home and surroundings we would be perfectly happy? We think that away off somewhere, or in other circumstances we would be strong and brave, contented and joyous and useful. But it is not so. Our richest blessings are right at our own doors—the truest treasures our hearts can know, the best opportunities. This is the secret—make the most of the things you have. Count your blessings. Think of your many friends, your good health, your sturdy limbs, your power of sight—and hearing, your clear minds, good homes, loving parents, and o all the glorious opportunities that come with the very fact that you are young and well and strong. Then make up your minds to make the most of you chances, and so you will find, as Al Hafed might have done, that there ar acres of diamonds at your own door.—H.

FOR THE EVENING SERVICE

Title: ***The Ethics of Prayer.***

TEXTS: "Shall not the judge of all the earth do right?" Gen. 18:25 "Men ought always to pray." Luke 18:1.

THE SERMON OUTLINE

INTRODUCTORY: These two Scriptures bring us into the realm o ethics, which has to do with the rightness and oughtness of things. When a man is ethically sound he is what he ought to be. Abraham, with holy boldness, applies the ethical test to God himself. He feels that it would be wrong to destroy the righteous with the wicked, and he is equally certain tha it would be right to spare the many wicked for the sake of a few righteous His horror at the thought of God's doing wrong and his approval of his doing right make him ask the question, "Shall not the Judge of all the earth d right?"

This gives us the divine side of prayer from an ethical point of view Is it right for God to answer prayer? Does the "Judge of all the earth' do right when he gives audience to such petitioners as Abraham pleading for Sodom?

The second test gives us the human side of prayer from an ethical poin of view. It answers the question, Who is ethically right, the infidel wh boasts that he never bows the knee, or the Christian who prays? Is a prayerful life a moral life, and, conversely, is the prayerless life immoral In other words, can one who refuses to pray be ethically sound in his relation to God and man? Jesus answers these questions: "Men ought always t pray." Prayer belongs to the realm of oughtness. It is an ethical proceeding, so that the institution which inveighs against praying is unethical i character.

I. God is King, and it is right for a king to hear and answer the petition of his subjects. Prayerlessness ignores, if it does not despise, the ruler of th universe by refusing to consult or petition him about any need or grievance The prayerless man has placed himself outside the pale of civilization b denying to the Ruler the right to hear the petitions of his subjects. If h admits that there is a God, while at the same time he denies that he hear prayer, he has brought his God down to the position of a petty savage chieftain who lives for his own pleasure without regard for the welfare of hi subjects. Prayerlessness is, therefore, a species of barbarism.

II. God is Judge, and it is right for a judge to hear and answer th prayer of a plaintiff. In the parable, the widow has a grievance agains her adversary, and pleads that he shall be punished. Though the judge i unjust, his judicial position compels him to hear her plea, and her importunit constrains him to grant her petition. Now if any unjust judge is compelled by official position to hear the plea, and constrained by the importunity of the plaintiff to grant it, how much more will a just God respect his judicial position and answer without demanding importunity!

It would not be right for a judge to forgive a man who had been proven guilty unless satisfaction to justice can be made. Without this satisfaction God could not be "just and the justifier of him that believeth." Mercy without satisfaction to justice is a species of injustice. It may be based upon kindness, but that does not rid it of injustice. The guilty one has not been treated as he deserves, but if his guilt has been atoned for by another, the mercy is prompted by justice to forgive. "If we confess our sin, he is faithful and just to forgive."

To punish sin after it has been atoned for would be an injustice to the atoner, and unkindness to the one who has confessed the sin and accepted atonement. "With his stripes we are healed."

III. God is Friend, and it is right for one friend to hear and answer the appeal of another friend. In Luke 2:5-8 we have these words of Jesus, "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves, for a friend of mine in his journey is come to me, and I have nothing to set before him." This takes us a step beyond the parable of judgment. If we have confessed sin and received forgiveness, we have become friends of God. Abraham approached God as a friend comes to a friend. A friend on a journey applies to a friend for bread, and the friend, not having it, goes to his friend and requests a loan of three loaves.

The one thing in this parable which appears at first glance to be harsh is the refusal of the friend to rise at midnight and give bread, lest he should disturb his children. And yet that apparent harshness goes to confirm the fact that we believe it is right for one friend to answer another friend's prayer, even though it puts him to inconvenience. Will the opponent of prayer deprive God of the right and privilege to responding to friendship, that he may supply the needs of his friend who call upon him? Friendship justly claims the right to help friendship. And to deny to God what we concede to man is unreasonable.

IV. God is Father, and it is right for a father to hear and answer the cry of his child. If you confess the Fatherhood of God and then deny that he is influenced by the cry of his child, you would degrade him below the level of the beasts of the field and the birds of the air, for they heed the cry of their young in distress and hasten to their relief. So right is it for the father to hear the prayer of his child, that the universal consciousness of mankind gives him no option. He must hear it, or be branded as infamously heartless. Even pagan ethics demand it. For a parent to be insensible to the cry of his child is a sign of insanity, mental or moral.

The father has, of course, the right to use his superior wisdom in deciding whether or not the child's request shall be granted. He has no right to give poison to his child because he cries for the beautiful package that contains it, but he is compelled to answer the cry by "yes" or "no." He has no right to be insensible or indifferent to it.

Dr. Weston has said that prayer is not ordering God in an arbitrary way to do our bidding.

For a father to give to a child whatever whim or fancy or selfish desire might prompt him to ask, would be to injure the child and make the order of home give place to anarchy of discordant demands.

It is right that children should come to their parents, not only with words of gratitude and loving appreciation but with any burden of need. It is right for children to be guided and supplied by parental wisdom and wealth. It would give a loving father great pain to learn that one of his children had decided never to ask him for anything else. It would be an aspersion upon his love and friendship. Prayerlessness, therefore, proves an unfilial state of mind.

Not to pray is, therefore, to live an unethical life in our relations to God and man, in that we are not doing what we ought to do. To pray in the name of Jesus Christ is to be imbued with the power of the King of the universe, to receive pardon from the "Judge of all the earth," to be supplied with the bounty of the richest Friend in the world, and to have the constant care of a loving Father."—A. C. D.

SUGGESTIVE TEXTS AND THEMES

The Superlative Joy of the Man of Sorrows: "Thou hast loved righteousness and hated wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Ps. 45:7.

The Self-Condemnation of the Censorious: "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself: for thou that judgeth doest the same things." Rom. 2:1.

The Meat-Strike: "Let them wander up and down for meat, and grudge if they be not satisfied." Ps. 59:15.

The Joy that Came with Christ to the City: "There was great joy in that city." Acts 8:8.

The Failing Stream: "And it came to pass after awhile that the brook dried up because there was no rain in the land." 1 Kings 17:7.

THE SUNDAY SCHOOL LESSON

Title: ***Jesus the Friend of Sinners.*** **Luke 7:36-50.**

GOLDEN TEXT: "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Timothy 1:15.

TEACHING THE LESSON

Probably when Simon invited our Saviour to dine there were a great many who wondered why. But Christ went. It is more important to ask, "Why did he go there?" While they were reclining there was an uninvited guest that came in. "And behold"—an arresting exclamation—"a woman which was a sinner." Her outward life had been bad. But there was a woman within the woman, a soul hidden within the body. There was unrecorded history behind this manifestation. The two must have met before. On some previous occasion virtue had gone out of him toward her and had awakened new hope within her. She came to him not as a penitent seeking pardon, but as a sinner already forgiven. I. *Christ went among men*, to their places of business, to their feasts, wherever he could reach them *to lead them into the kingdom of God.* It is right to go to any social gathering where we can take Christ with us and do work for Christ. II. *There is still abundant opportunity to pour out the precious nard upon the feet of Jesus*, by ministering to his poor, sick lonely or despised children. III. *Faultfindings often prove that the faultfinder is more faulty than the ones with whom he finds fault.* In contrast notice Jesus' treatment of sinners—his welcome to the penitent, his skilful, direct, courteous, but effective reproof. IV. *All of us are so deeply in debt to God that there is no salvation for us except in his loving and free forgiveness.* V. *According to our realization of the terrible evil and danger of sin*, of the cost at which God has provided redemption, *will be our love and gratitude for his redeeming love.* VI. *God loves to forgive sins.* There were many unforgiven sinners in that day, but only those who clung to their sins and refused to repent. The same is true today. Jesus is the friend of sinners.

ILLUSTRATIONS

Jesus Attracting Sinners

Travelling along a country road in a hot summer's day you may have noticed the people before you turn aside at a certain point and gather around something that was yet hidden from you. You knew at once that it was a clear, cold spring that drew them all together there. Each of them wanted something which that spring could supply. Or you have seen iron filings leap up and cling to the poles of a magnet when it was brought near to them. The attraction of a magnet drew them to itself. So sinners were drawn to Jesus. They felt that in him was all fulness, and that he could supply their need.—*Sunday School Times.*

Love Produces Repentance

If you were going out into the open air on a frosty day and were taking a lump of ice, you might pound it with a pestal, but it would still continue ice. You might break it into ten thousand atoms, but so long as you continue in that wintry atmosphere every fragment, however small, will still be frozen. But come within. Bring in the ice beside your own bright and blazing fire, and soon in that genial glow the water will flow. A man may try to make himself contrite. He may search out his sins and set them before him, dwell on their enomity, and still feel no true repentance. As long as you keep in that legal atmosphere you cannot thaw. But come to Jesus with his love, his words of grace and truth, let the flinty, frozen spirit bask a little in the beams of the Sun of Righteousness, listen for a little to the words which melted the woman penitent—which broke her alabaster box and brimmed over in tears of ecstatic sorrow and self-condemning devotion, and you too, having much forgiven, will love much.—J. Hamilton.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***Peter's Sin and Salvation.***

"And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, now he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly." Luke 22:61, 62.

I. *Peter's sin.* 1. Its nature. Lying (Luke 22:56-59). Swearing (Matt. 27:74 and Mark 14:71). It was deliberate. He had been warned (Luke 22:31). It was repeated thrice. It was done within sight of Christ. If Jesus could see Peter, "look on Peter," it is fair to infer that Peter could see the Christ he was denying. 2. Its causes. Impetuous and undisciplined nature. Too little affection for Christ. The fear of man. The influence of place. Improper company. II. *Peter's salvation.* 1. The means. Crowing of the cock (v. 60). Christ's look (v. 61). Removal from the place of his sin, "went out." Real penitence, "wept bitterly." 2. The evidences of it. His visit to Christ's tomb. Christ's special message to Peter at his resurrection. Christ's appearance to Peter. Christ's discourse with Peter on the seashore. Peter's baptism of the Holy Spirit at Pentecost. Peter's whole subsequent life and death. Note: That sin's course is gradual, from distant following to denial. The danger of self-confidence. That backsliding is possible to the best.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

February 15. What Is Implied in "the Church as a Family?" Eph. 3:14-19.

Compare the church with a good family, and show that members of the church are brothers; that they must be courteous, kind, etc., just as in family life.

SUGGESTIVE BULLETIN BOARD SLOGANS

To exercise your soul spend five minutes every morning thinking of some good you can do some one, and then do it.

It is remarkable how many problems may be solved by the simple rule of religion.

The lips and the life should speak the same language, and it should be the language of love.

Rejecting things because they are old-fashioned would rule out sunshine.

I am not sure just what the unpardonable sin is, but I believe it is a disposition to evade the payment of small bills.

Life is humdrum if we live it poorly, but if we live it well it is fascinating.

SUNDAY: FEBRUARY TWENTY-SECOND

Theme: ***Washington, Christian Statesman*** **(Washington's Birthday).**

SUGGESTED SCRIPTURE READING: Acts 10:1-44.

SELECTED HYMNS: "O God, beneath thy guiding hand."—Leonard Bacon. "O Lord of hosts, almighty King."—O. W. Holmes. "God bless our native land."—C. T. Brooks. "God of our Fathers."—D. C. Roberts. "To thee, our God, we fly."—W. W. How.

SALUTATION (or Call to Worship): "I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations."

INVOCATION PRAYER: We desire, O Christ, to be in the Spirit of this thy holy day. May the heavenly Dove descend on us, as once he descended upon thee, to abide with us, and give our lives a ceaseless consecration. May this holy day witness the removal of our sin. May we appreciate the altar and the sacrifice, where the guilt is consumed in the sacred fire. May we, as pardoned and accepted sinners, enjoy today a true Sabbath of the soul, and be fitted by our rest for some better service. For thy name's sake. Amen.

THE SERMON

Title: ***Washington, Christian Statesman*** **(Washington's Birthday).**

TEXT: "A devout man and one that feared God." Acts 10:2.

THE SERMON OUTLINE

INTRODUCTORY: George Washington is thought of chiefly as president or general, sometimes as financier or farmer. His most familiar memorials are: a beautiful city, the capital of our great nation, a yearly holiday, a famous monument, a towering mountain, a great western State, three universities, the three colleges, as well as numerous counties and towns and some streets in nearly every city.

But a more ancient memorial than any of these is to be found in a church, and the true secret of his capacity in the various rôles he played so well is to be sought in those inner secret springs of his nature where he found contact with the Divine. Like the centurion of the days of St. Paul, Washington may fitly be described as "A devout man and one that feared God."

I. As is usually the case, George Washington came honestly by these qualities, inheriting them from his ancestors on both sides. On his father's side the descent runs thus: "Lawrence, Robert, Lawrence, Lawrence, John, Lawrence, Augustine, George." They were all churchmen. John, a man of great military talent and high in the government, left a gift to the Church and recorded his faith in his will. His son, the fourth Lawrence, similarly expresses his faith in his will; Augustine was active in parish affairs, and became a vestryman when his son George was three years old. The father's influence lasted quite long enough to make its impress on the boy's character in those years when religious nature is most easily called forth. And to the influence of the father there succeeded the care of the elder brother. On the mother's side there are her books from which the boy George was taught, and the known connections with the parish church. Grandfather Ball was a vestryman, and great-grandfather Warner left his slender but excellent record by presenting to the parish church a set of silver for the Holy Communion. Washington's uncle, Joseph, in 1729 took the lead in a movement to educate young men for the ministry of the Church. That love of the Church which he thus inherited from both sides of his family was never lost; nor can it be doubted that it played a large part in shaping the life and character of this man of destiny and of the nation for whose existence under God he was responsible.

II. For his church connection the evidence is ample. In his own handwriting, when seventeen years of age, we have the record showing that within two months of his birth, on April 16, 1732, he was made a member of the church by holy baptism, and an appropriate recognition of this event is the present memorial font at Valley Forge.

His religious nature early showed itself when, at the age of thirteen, he wrote a poem in honor of Christmas Day. At the age of fifteen he was sponsor for a child in baptism. At sixteen he stood sponsor for Francis Lewis, and at nineteen for Fielding Lewis, and at twenty-eight for Charles Lewis. He was married in the parish church of Martha Ball, St. Peter's, New Kent, and throughout his life continued a devout member and communicant. This latter point has been disputed, but the evidence is quite convincing. Mrs. Washington's granddaughter, who lived for twenty years in the Washington family, wrote: "I have heard my mother say Gen. Washington always received the sacrament with my grandmother before the Revolution."

III. That even during the years of his military and presidential travels he made it a practice to attend divine service is witnessed by the number of churches having records of such attendance. Perhaps, however, no better evidence of his custom can be found than an entry in his own diary on having waited in vain at the church at York, Pa.; "Found no service because the missionary had more charges than one, dividing his time between York and Carlisle"; and we may add to that the testimony of his own rector, who said, "I have never seen so constant an attendant at church as Washington."

IV. But this man's religion did not limit itself to church attendance. He took an active interest in parish activities, as is shown by the record of over twenty years' service as vestryman of Pohick Church. More important still, he carried his religion over into his daily life. Two incidents of his early military career will serve to show how strong were his religious convictions: "In the war against the French, when Gov. Dinwiddie failed to respond to Washington's application for a chaplain to the troops, Washington wrote to the President of the Council: 'Common decency, sir, in a camp calls for the services.' Not to be thwarted in such an important matter of public and personal usefulness, Washington read the services himself. Again, when Gen. Braddock was wounded, Washington gallantly covered the retreat and brought his fallen leader to a place of safety, and four days later, when Braddock died of his wounds, Washington himself read the burial service."

Numerous other interesting evidences are available. For example, on the occasion of his meeting with Rochambeau at Newport, on March 9, 1781, he wrote: "We have abundant reasons to thank Providence for many favorable interpositions in our behalf—at times my only dependence for all other resources seemed to have failed us." Again, when passing through Litchfield, Conn., Washington saw some of his soldiers throw a shower of stones at the church and immediately rebuked them, and that not merely on the general ground of the unseemliness or disorderliness of their conduct, but with the words, "I am a churchman, and wish not to see the Church dishonored and desecrated in this manner."

He is also on record as deprecating the use of profane language, speaking of it as "that unmeaning and abominable custom of swearing," by which "wanton and shocking" practice his feelings are "continually wounded" and he proceeds to ask his fellow officers to "use their influence and authority to check a vice which is as unprofitable as it is shameful."

V. An interesting glimpse into the deeper and devotional side of his life is accorded by his library in Mount Vernon, where he left a manuscript book of private papers for daily use, which he entitled "The Daily Sacrifice." It is entirely in his own handwriting, and the occasional interlineations and emendations indicate that it was his own composition and was prepared for his own use. The prayers are characterized by a deep consciousness of sin and by a need of forgiveness and by a recognition of dependence upon the merits and mercies of our Lord. They contain fervent supplications for family, friends, and rulers in Church and State. Intended, as they doubtless were, for his own eye only, these pages reveal a deep and fervent spirit of genuine piety.

It was a knowledge of such devoutness in Washington's life that led Chief Justice Marshall to say: "He was a sincere believer in the Christian religion, and a truly devout man."

In the light of all this we shall be quite prepared for the story of a visitor to the halls of Congress who asked to have Washington pointed out to him and was told to wait until the chaplain offered prayer and then to look for "the gentleman who always kneels during prayer." Whether the story be apocryphal or not, it is at least true to the spirit of this Christian patriot, who was indeed "a devout man and one that feared God."

In complete harmony with so deeply religious a nature is the beautiful and characteristic incident related by Dr. Clarke in his *Colonial Churches of Virginia:* "After service, one Sunday morning, in the summer of 1774, surrounded by the congregation, every one of whom he well knew, Washington advocated withdrawing allegiance from King George, and stated that he would fight to uphold the independence of the colonies. No more solemn time or occasion could have been chosen. With calmness, in a spirit of prayerful deliberation, he announced his momentous decision under the very shadow of the church. Nine years after, when that Independence had been successfully established and the long contested fight so bravely won, having resigned his commission at Annapolis, he was free to turn his face toward home. His arrival at Mount Vernon was on Christmas Eve. The next day found him once more in his accustomed seat in the church at Alexandria to hear the tender message of peace and good-will that was proclaimed like liberty throughout the land, and no one bowed in deeper gratitude than the great general, who came as humbly as a little child to this, his Father's house."—G. A. O.

COMMENDATORY PRAYER: Almighty God, our heavenly Father, we thank thee that in the dark hours of our national life thou didst raise up thy servant, the first President of the United States, to be a leader and deliverer. Help us to keep in memory his exalted patriotism, his official integrity and his wise statesmanship. May these qualities be incentives and influences that shall be exerted upon generations and generations to come. We bless thee for the great things thou hast done and art doing for the children of men. We consider the days of old, the years of ancient times, and unto thee do we give thanks. We give thee special praise for the wonderful grace and virtue manifested in all those, thy children, who have been the lights of the world in their several generations. For raising up thy servant, George Washington, and giving him to be the leader and commander of the people; for vouchsafing to him victory over kings, and for bestowing upon him many excellent gifts; for inclining the hearts of men in Congress assembled to wise choices, and for granting them vision of the days to come; for a settled constitution, and for equal laws; for freedom to do the thing that is right, and liberty to say the truth; for the spread of knowledge everywhere among us, and for the preservation of the faith, we bless and magnify thy Holy Name, humbly beseeching thee to accept our sacrifice of thanks and praise, through Jesus Christ our only Saviour and Redeemer. Amen.

OFFERTORY SENTENCE: "For ye know the grace of the Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

OFFERTORY PRAYER: "The silver is mine and the gold is mine, saith the Lord." Living and loving God, we humbly own the fact of the divine proprietorship in everything. We are not our own but are bought with a price; and we come anew to reconsecrate ourselves to thy service and our gifts for the extension of thy Kingdom and glory in the world. May the love of Christ constrain us to give gladly and liberally. Through Jesus Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

SEED THOUGHTS

Memorabilia of Washington: Born Westmoreland County, Virginia, Feb. 22nd, 1732; Surveyor for Lord Fairfax, 1748; Major of Virginia Militia, 1751; Commander-in-chief of the Virginia Forces, 1755; Pursuit of Agriculture, Mount Vernon, 1775-1774; Member of Colonial Congress, 1774; Commander-in-chief of the Colonial Forces, American Revolution, 1775; Resigned his commission and retired to Mount Vernon, Dec. 23rd, 1783; President of Constitutional Conventional, 1787; Elected First President of the United States, 1788; Reelected President, 1792; Farewell Address, September, 1796; Died at Mount Vernon, December 14th, 1799.

Father of His Country: Called by Congress and the Continental Congress to be the field-marshal of a free people, Washington needed friends and won them. Beyond sea his conduct inspired admiration. His signal success came through character and not through transcendent abilities. Physically his was a well-balanced organization. Moderate powers, cultivated in harmony, wrought great results.

Washington and West Point: The education of young men was a matter that appealed to Washington very strongly. Over and over again in his speeches and letters he urges the necessity for better educational opportunities. The formation of a national university was a favorite idea of his, and it was largely through his efforts and energy that West Point was established.

Celebrate the Day: The celebration of Washington's Birthday, like the Fourth of July, is an event which, it is a pleasure to say, has lost none of its patriotic sentiment with the advance of years and the rapid growth of our country. As long as the name of America shall stand forth for the principles put forth in the Declaration of Independence, the twenty-second day of February ought always to be remembered, and the indications are that its future will be happy in this respect.

CHOICE WASHINGTON ILLUSTRATIONS

Washington's Interest in Children

During Washington's campaigns, numerous instances are told of his notice of, and kindness to, children, sometimes very little ones. A Mrs. Bowers, an old lady of Cooperstown, New York, used to tell how, when she was a little three-year-old tot, General Washington once stopped at her mother's; and how, dignified as he was, he could condescend to amuse a little child. When her mother left the room for a few minutes, she was taken upon the general's knee and trotted as he sang the ludicrous rhyme:

There was an old, old man and an old, old woman;
They lived in a vinegar bottle together.
Shelter'd alike from wind and from weather,
They lived in a vinegar bottle together.

Repeating the last line several times for a chorus. When her mother returned to the parlor, the general told how he had been occupied in her absence, adding: 'The little jade wished to know how the old people escaped from the bottle; and before I had time to reply to her question, she anticipated me by saying, "I guess, General, they knocked off the Neck!'"

First Celebration of Washington's Birthday

It is interesting to know that the first public celebration of George Washington's birthday was a graceful gesture of personal friendship, and it came about in this manner:

In 1780 Comte de Rochambeau, the French marshal, came over with 6,000 men to aid the colonists in their struggle for independence. Between General Washington and the gallant French commander a warm friendship quickly developed.

In those days the Julian calendar was in effect, and Washington's birthday fell on February 11. Washington at that time was at Windsor, N. Y., awaiting an opportune moment to deliver a decisive and crushing blow at the enemy. The French troops were stationed at Newport, R. I. On February 12, 1781, Comte de Rochambeau dispatched a letter to Washington, and wrote:

"Yesterday (Sunday) was the anniversary of your excellency's birthday. We have put off celebrating that holiday till today, by reason of the Lord's day, and we will celebrate it with the sole regret that your excellency be not a witness of the effusion and gladness of our hearts."

Washington's reply to his friend's epistle revealed at once the dignity and modesty that characterized the man, and his keen appreciation of disinterested friendship:

"The flattering distinction paid to the anniversary of my birth is an honor for which I dare not attempt to express my gratitude. I confide in your excellency's sensibility to interpret my feelings for this, and for the obliging manner in which you are pleased to announce it."

In the following October came the surrender of Yorktown and the close of the Revolution. From then on to this day, Washington's birthday has shared with the Fourth of July in public commemoration.

Emerson's Description of Washington

The following interesting paragraph, written by Emerson when forty-nine years of age, appears in *The Heart of Emerson's Journals* (Bliss Perry): "The head of Washington hangs in my dining-room for a few days past, and I can not keep my eyes off of it. It has a certain Appalachian strength, as if it were truly the first fruits of America, and expressed the country. The heavy, leaden eyes turn on you, as the eyes of an ox in a pasture. And the mouth has gravity and depth of quiet, as if this man had absorbed all the serenity of America, and left none for his restless, rickety, hysterical countrymen."

Religious Habits in the Washington Home

Martha Washington rose at dawn at all seasons, and—like her husband—entered immediately upon the day's activities. It was her usual custom to make a morning call upon some eighteen or twenty of her negro women, who were occupied with spinning or sewing for the household. It was her invariable rule, however, to retire to her own room after breakfast, and there to spend an hour in prayer and study of the Bible—a practice which she never omitted, during at least half a century of her busy and varied life. Her Bible, which she kept on a table close to her bedside, was her never-failing comforter and friend.

. . . It was George Washington's usual custom to join his wife in her Scriptural readings on the Sabbath—a day which he observed throughout his life with the respect and reverence instilled in his youthful mind by his sternly religious mother.—From *Washington*, by Joseph Dillaway Sawyer.

Washington's Faith in Providence

Washington secured the best and most modern farm implements, and gave thoughtful care to his animals and every other interest. When, however, he had done all that human agency could do, he left the results to the divine will. Joseph Dillaway Sawyer, in his *Washington,* quotes the following letter which Washington wrote during his presidency to his manager:

"I learn with concern that your crops are still laboring under a drought, and most of them very much injured. At disappointments and losses which are the effects of providential acts I never repine, because I am sure the all-wise Disposer of events knows better than we do what is best for us, or what we deserve."

Washington's Modesty

Any collection of anecdotes about Washington is sure to refer to his extreme modesty. Upon one occasion, when the speaker of the Assembly returned thanks in glowing terms to Colonel Washington for his services, he rose to express his acknowledgements, but he was so embarrassed that he could not articulate a word. "Sit down Mr. Washington," said the speaker, "Your modesty equals your valor, and surpasses the power of any language which I possess."

When Adams suggested that Congress should appoint a general, and hinted that Washington should be the one, the latter was sitting near the door, and with his usual modesty rose, and darted into the library room.

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***A Washington's Birthday Story.***

This Sunday, February 22nd, is the anniversary of Washington's Birthday. I have told you a good many things about Washington and I am sure boys and girls generally revere his memory. We call him "the father of our country," and say that he was "first in war, first in peace, and first in the hearts of his countrymen." He was certainly a great and good man.

There is a story of Washington that I am not sure you have all heard. I am going to tell it to you this morning. It is called "An American Tale," which means that it is more or less legendary. But it tells of traits and character so like those of Washington that I am sure you and the older people too, will be glad to hear it as our Washington's Birthday talk this morning.

The story is told in connection with a little girl by the name of Betty who lived a long time ago, in the days of Washington, on a farm in the South. Although Betty was only ten years old she could do many things. She knew how to clean the house, to wash the dishes, to sew and to spin; but best of all she liked to cook.

One day Betty's father came home with great news. "President Washington is passing through our town tomorrow. If we want to see him, we must go early, for there will be great crowds."

When Betty's brother Robert came home, he had more to tell. "Our company is going to march in the parade," he said. "There will be speeches and songs."

"I should like very much to go," said Betty's mother, "but I can not leave the house."

"Oh, yes, you can, Mother," said Betty. "I can take care of the house. I am not afraid to stay alone. You must go with Father."

The next morning every one on the farm was up with the sun. Robert could not wait to eat his breakfast, but set off for town at once. Mother made the coffee, while Father brought the carriage and the horses to the door.

Betty stood at the door as they drove away, smiling and waving her hand. No one knew how much she wanted to see George Washington.

"I will have supper ready when you come home," she called.

Then Betty set to work to wash the dishes and clean the house. As she worked she thought about George Washington. "I wonder how he looks," she said to herself. "I wonder if his carriage is pulled by four white horses, as people say, and if it is really trimmed with gold."

When the house was clean, she sat down on the porch to sew. It was still early in the morning.

Soon she heard the clatter of hoofs. She stood up and looked down the road. Four horsemen were galloping along the road that led to town. They were dressed in white and gold. Behind them came a great white coach, trimmed with gold, and drawn by four white horses! Then came four more horsemen, and they, too, were dressed in white and gold.

The coach stopped before the gate. A tall man stepped from the coach, and came up the walk. Betty made a low curtsy.

"Good morning, my little maid," said the tall man. "It is late, I know, but can you give us some breakfast?"

Betty's cheeks grew pink, and she made another curtsy. "I am the only one at home," she said. "My father and my mother and my brother Robert have all gone to town to see President Washington. But I think I can get you some breakfast. I like to cook."

"I am sure you can," said the tall man. "If you will give us some breakfast, I promise you shall see George Washington before your mother or your father or your brother Robert does."

"I will do my very best," said Betty, and she ran into the house.

She spread the table with a clean white cloth, and brought out her mother's best dishes and silver. She cut a loaf of new bread, and opened a jar of golden honey. Away she ran to the spring-house and got fresh eggs and butter and milk. She dropped the eggs into boiling water, and cut thin slices of ham. Then she made the coffee, just as her father liked it.

When all was ready the strangers came in. "It is a breakfast fit for a king!" they said, and they ate as if they really thought so.

When they rose to go, the tall man leaned over and kissed Betty. "Now, my dear little cook," he said, "you may tell your brother Robert that you saw George Washington before he did, and that he kissed you, too."—H.

FOR THE EVENING SERVICE

EVENING INVOCATION PRAYER: Infinite Ruler of creation, whose Spirit dwells in every world, we look not into the solemn heavens for thee, though thou art there; we search not in the ocean for thy presence, though it murmurs with thy voice; we wait not for the wings of the wind to bring thee nigh, though they are thy messengers; for thou art in our hearts, O God, and makest thine abode in the deep places of our thought and love; and into each gentle affection, each contrite sorrow, each higher aspiration we would retire to meet and worship thee. Help us now in this evening hour to worship thee who art a spirit in spirit and in truth. Through Jesus Christ our Saviour and Lord. Amen.

Title: *The Blessedness of Nearness to God.*

TEXT: "It is good for me to draw near to God." Ps. 73:28.

THE SERMON OUTLINE

INTRODUCTORY: The fact that we can draw near to God implies the fact that it is possible to be at a distance from him. It further implies that God is accessible. It implies also that the King of heaven and earth permits us special privileges. Though he is King and Ruler he is also "Our Father," and lets us into the sweet and dear relation of children.

I. Note that there are particular times and circumstances when it becomes most necessary for us to draw near to God.

1. When the soul is oppressed with guilt and feels the need of pardon.

2. In time of adversity. When poverty chills or depresses the mind; when sorrow threatens to overwhelm us; whenever the winds are contrary and the waves beat high we find it necessary to flee for refuge to God.

3. In time of temptation. Satan desires to have us. He wants to "sift us like wheat." When the world fascinates and would ensnare us; when the cares of the world and the deceitfulness of riches threaten to annihilate the good seed of the kingdom; when the sirens would lure us to our death, it is necessary for us to keep near to God. Only so can we have sweeter music in our souls than that made by any siren charmers.

4. In seasons of bereavement. When other props are gone, how necessary it is that we draw near and lean upon God.

5. In time of old age. How sad it is to grow old without God. No life seems so utterly desolate and dreary as that of an aged person living without God and without hope in the world.

6. In the prospect of death. That of course is the time when above all others when it is most important that we draw near to God.

In all such times it is "good to draw near to God."

II. Notice, secondly, some of the advantages of drawing near to God. "It is good." How is it good?

1. How "good" the obtaining of pardon! This God gives when we draw near. "Oh, the blessedness of the man whose sin is forgiven, whose iniquity is covered!" To the condemned criminal is not liberty good? To the pilgrim carrying a great burden of guilt is it not good to come near enough to catch sight of the cross and have the burden roll away?

2. How "good" the receiving of comfort and sympathy. These God gives when we draw near. "Like as a father pitieth his children, so the Lord pitieth them that fear him." "As one whom his mother comforteth, so will I comfort thee." It is difficult to tell a physician when we are sick the fact of our pain. But when we are in trouble our heavenly Father is even "touched with a feeling of our infirmity." He enters into our sorrow with us, and so sympathizes with and comforts us.

3. How "good" also because drawing near arrests declension in our spiritual life. The tendency is like unto one rowing up a river. When we cease rowing we stop; and as soon as we stop we begin to float back.

Drawing near to God rekindles love, awakens us to renewed effort and sets us forward again in the Christian life.

4. It is "good," too, because it is really pleasant. It is delightful to be near to God. The nearer we are the happier we are. The days when we have been nearest to God were the happiest of our past. It is good to draw near just for the sake of being near. It is strange that we ever go away from God when it is so "good" to be near.

SUGGESTIVE WASHINGTON'S BIRTHDAY TEXTS AND THEMES

The Debt of Memory: "Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Rom. 13:7.

Great by Great Service: "Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant." Matt. 20:26, 27.

The Living Name: "The memory of the just is blessed, but the name of the wicked shall rot." Prov. 10:7.

Washington the Model Citizen: "Wherefore then were ye not afraid to speak against my servant Moses?" Num. 12:8.

Washington as a National Asset: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Gen. 12:2.

The Foresight of Washington: "Yea, thou shalt see thy children's children, and peace upon Israel." Ps. 128:6.

Washington as a Leader: "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them." Exod. 18:21.

Washington a Man of Loftiest Purposes: "The Lord spake with Moses face to face." Exod. 33:11.

The Ever Growing Influence of Washington: "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

THE SUNDAY SCHOOL LESSON

Title: *Jesus Bearing the Good Tidings.* Luke 8: 1-15.

GOLDEN TEXT: "He went about through cities and villages, preaching and bringing the good tidings of the kingdom of God." Luke 8:1.

TEACHING THE LESSON

After the anointing of Jesus' feet and the parable at the Pharisee's house, Jesus made another tour of Galilee accompanied by his disciples and some noble women who were his helpers. Returning to Capernaum, he healed a blind and dumb demoniac, and answered the accusations of the Pharisees in reference to it. Then his mother and brethren came to interfere with him. Later the same day he went out of the city to the seashore and began to teach in parables. Our lesson today is the first of the eight parables then spoken. The day was one of the most busy and eventful recorded in the life of Jesus. He saved a demoniac. He answered the insulting scribes from Jerusalem. He received the interruption of his family while teaching. He left the city and went to the seashore. He began a new method of teaching, by parables, and spoke eight of them. He went in a vessel across the Sea of Galilee and encountered a terrible tempest, which he calmed with a word. The parable of the sower is a parable of the good tidings carrier. I. *The sower.* The Sower is Christ himself, who came forth from the Father and from heaven to sow the good seed in this evil world. The apostles were sowers. All who go forth to preach and teach the Gospel are sowers. II. *The seed.* The seed is the Word of God, the spiritual truth which God has revealed to men in various ways, and especially by his Son, Jesus Christ. All spiritual life depends on a divine seed sown in the heart by the Divine sower. III. *The soil.* The soil for the good seed is the heart of man. The seed cannot grow without soil, but the life is in the seed, not in the soil. IV. *The care.* For a good harvest it is necessary to have three things—good seed, good soil, good care. God furnishes good seed. The question of harvest therefore depends on us, as to the kind of hearts that receive the good seed and the kind of reception or care we bestow upon it. 1. There are wayside hearers—those in whom is no result from the sowing. 2. There are rocky-ground hearers—those in whom at first there is a promise of harvest, brilliant, but short-lived. 3. The thorny-ground hearers—those who give still fairer promise and longer hope. The seed was good, the soil good, but the thorns rendered these ineffectual. 4. The fruitful hearers —representing the highest degree of results. Good seed, in good soil, with good care, therefore good results.

ILLUSTRATIONS

Seed Among Thorns

Many people remind us of the old story in Strabo of the musician who thought himself very wonderfully gifted in the power to create melody. Before his audience he was pouring forth his notes and, as he thought, holding them spell-bound; but just then the market-bell with its tingle was heard, and all his admirers except one left him, for they could not afford to lose the chance of the market. The musician turned to his one solitary listener and complimented him on having a soul above mere merchandise, so that he was not drawn by the market-bell. "Master," said the man, "I am hard of hearing; did you say that the market-bell had rung?" "Yes." "Then I must be off"—and away went the last man unrestrained by the bonds of harmony! So when we preach Christ there will be some who will listen, and we perhaps think we have surely won them; but, ah! tomorrow's market-bell, tomorrow's bell of sin, the bell that rings to frivolities, and rings to transgressions—they will be off after that.—C. H. S.

Thorny-ground Hearers

A dying, despairing man, addressing one under whose ministry he had sat for twenty years said, "I have never heard a single sermon!" The minister who had known him for years as a constant hearer, looked astonished, fancied that he was raving. But not so. The man was in his sad and sober senses. "I attended church," he explained; "but my habit was so soon as you began the sermon to begin to review last week's trade and to anticipate and arrange the business of the next."—*Sunday School Chronicle.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***According to Ability.***

"He gave to each according to his ability." Matt. 25:15.

I. *God is reasonable and expects no more than one is able to perform.* But he requires one to do all he is able to perform. Of Queen Victoria he required the doing of things that affected the destinies of a mighty empire. Of the humblest soldier in her armies he expected the keeping of night watch in advance of a battleline. II. *Ability is a treasure house.* "Its use and preservation enables one to bring forth treasures old and new." The man who despises or misprizes his ability is like the heir to land which he sells for a song, but learns afterwards that the land held great mineral wealth. He who is puffed up because he realizes that he possesses great ability seldom realizes on that ability. III. *Ability and good judgment are closely connected.* One who has many talents may never discover what he is really intended for. Therefore, if any man lack wisdom let him ask of God who will lead him to a real knowledge of himself. IV. *The most praiseworthy ability is that of winning souls to God.* This is not always in the power of the most highly educated clergymen. The plain man who has the confidence of another may win him when no other can. The foundation of this ability is love and zeal.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

February 22. Every Christian a Missionary. Acts 1:6-8.

Show that it is the duty of every Christian to tell about Christ to his friends and acquaintances. We are all missionaries. Personal evangelistic work.

SUGGESTIVE BULLETIN BOARD SLOGANS (LENTEN)

In the secret center of our hearts is a candle lighted by the hand of God.
Faith doesn't demand miracles, but often accomplishes them.
The only salvation that holds out is the salvation that is worked out.
For a mental and spiritual tonic try going to Church.
What the Church has to offer meets the deepest needs of the world.
Sin is not a surface freckle; it is poison in the blood.

FOR YOUR CALENDAR

LENT

1. Leisure. A moment of rest for tired souls to restore that vigor without which men can neither think nor work.

2. Education. A period of self-discipline for strained wills and moral purposes to strengthen the fiber of character.

3. Nourishment. An opportunity for appropriating a larger share of the divine power of God by welcoming his Spirit within.

4. Toil. An occasion for giving more of our time and ability to the service of our fellows and by our efforts winning souls to the kingdom.

SUNDAY: MARCH FIRST

Theme: ***Wanted: A New Vision of God*** **(Lent).**

SUGGESTED SCRIPTURE READING: Phillipians 3:1-21.

SELECTED HYMNS: "O Thou, the contrite sinner's Friend."—Charlotte Elliott. "Sinful, sighing to be blest."—J. B. S. Monsell. "No, not despairingly."—H. Bonar. "Lord, in this thy mercy's day."—Isaac Williams. "I was a wandering sheep."—H. Bonar. "Saviour, when in dust to Thee."—Robert Grant.

SALUTATION (or Call to Worship): "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions."

INVOCATION PRAYER (Lent): Our Father, with humble and contrite spirit we enter the glorious portals of another holy season. Our needs are concrete; therefore our desires and expectations are definite, for thy promises are sure, and thou dost desire only our good. Graciously lead us into the divine mysteries of our Lord's Passion. Grant us patient endeavor and heartsearching devotion to follow him in the journey toward the cross. Make each of us to know: "It was for me he died." In Jesus' Name. Amen. —Rev. H. P. Guhse.

THE SERMON

Title: ***Wanted: A New Vision of God*** **(Lent).**

TEXT: "I have yet to speak on God's behalf." Job 36:2.

THE SERMON OUTLINE

INTRODUCTORY: I. The great word on the lips of the coming preacher will be "God." The name which is above every name has been too much neglected in these recent years, even by the men anointed to proclaim it.

There have been reasons for this neglect. The evolutionary philosophy awakened a new and thrilling interest in man. Whence he came, how he started, what have been the processes of his climbing, these are the questions which have bewitched and absorbed us all. The phenomenal achievements of the last half century have worked toward the same result. Never has man been so wonderful as now, never has he done such mighty deeds. He is a miracle worker who says each evening, "I will do greater things tomorrow." His prowess, cunning and mastery are astounding, and to chant his praises has been our pastime and delight.

The miseries of man have also conspired to fix our attention on him. He has come from the country to the city and he is in trouble. He has become the victim of all sorts of economic and social forces, which have left him lying bleeding and half dead by the side of the road along which the strong have driven furiously to wealth and power. To lift the man who is down and place him on our beast and get him into the nearest inn is a problem of vast dimensions, and has taken a deal of our thought and time.

We have been caught in the complex of secondary causes, and have had little inclination to consider the cause which underlies them all. To many minds God's presence has become dim, his personality vague and doubtful. His holiness has been by many quite forgotten. In admiring or pitying the creature we have gotten our eyes off the Creator.

The prophet of the coming days is going to say in the words of one of old, "I have yet somewhat to say on God's behalf." Man's cause has been pleaded eloquently and long, and the time has arrived for the forthputting of the claims of God. Beginning at the earth always ends in Babel, beginning at the throne of God leads to Pentecost.

Three doctrines will be counted cardinal.

II. In the forefront will be placed the sovereignty of God. If the Puritan passion has died out of our blood it is because the Puritan conception of God has faded out of our hearts. What we need to see today is a throne with God on it. Democracy has made havoc with our ideas of authority, and the result is a flabbiness of responsibility and a laxness of conduct which, unless counteracted, will lead to our ruin.

III. Along with the doctrine of God's sovereignty will go the doctrine couched in fresh phraseology and with new light shot through it by modern science. The doctrine is written large across the pages of Scripture, and in every land and time the saints have known that God dwells in the hearts of men. In him we live and move and have our being, as the apostle long ago declared. And centuries before Paul's day a Hebrew poet thrilled by the thought of God's omnipresence wrote the 139th Psalm.

That God is above all and through all, and in all, and that of him and through him and to him are all things is one of the commonplaces of the Bible; and whether we use the old phrase, "the indwelling God," or the phrase now most popular, "the immanent God," the thought needs to be emphasized and wrought into the consciousness of the Christians of our day.

IV. Nor will the holiness of God be forgotten. The decadence of the sense of sin has been caused by the blurring of the doctrine of God's holiness. Holy Father was the title by which Jesus knew God, and it is thus that we must know him if it is to be well with our souls. The forms in which retribution was often preached in preceding generations were so grotesque and arbitrary that some of us have been ashamed to say it right out clear and strong, that God punishes men for their sins. In the coming days we are going to believe again that whatsoever a man soweth that shall he also reap, that without holiness no man can see the Lord, and that God is calling upon men everywhere to repent.

Behold the goodness and severity of God! The prophets who are to redeem the twentieth century will let the sentence stand without abridgement.

V. Behold your God! will be the stirring note of the coming message, and the only God who will stir the hearts of the people will be the God who is revealed in Jesus Christ. Christ is God manifest in the flesh. He is the express image of his Father. Through him the revelation of the Infinite heart has come. In seeing him we see the Father, and we come to the Father only through him. We do not see Christ as he is unless we see in him the majesty and authority of a king. We have too much followed the idea of Goethe and Carlyle, that Christianity is a religion of sorrow, and that its chief end is that of consolation. This leads men to call the Gospel a "sovereign legend of pity," and to long for a wider Gospel of justice and progress.

Christianity is more than a legend of pity, it is a bugle blast calling men to battle. Jesus is more than the consoler of people in trouble, he is the anointed King of men. He announces his Kingship again and again in his discourses, and it is as Lord and Messiah that Peter presents him to his countrymen on the Day of Pentecost. To submit to him unconditionally is man's wisdom and peace. It is not the picture of the earthly Jesus with his hand upon a leper that this age needs most of all to see. We need to see the Son as John, the apostle saw him, with many crowns upon his head, the universal Sovereign of the kingdoms of life.

1. God's condescension will also be seen afresh in Christ. The great words spoken in the upper chamber will be restudied, and upon many hearts they will fall with the emancipating charm of a fresh revelation. "Ye shall know that I am in my Father, and ye in me and I in you." "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." We do not know God as he is until we have seen him not only high and lifted up, sitting on a throne, but also as the apostle saw him, standing as a suppliant, saying, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

2. In Christ also we see God's indignation against sin. He is the holy Christ. Though merciful, he says to the workers of iniquity—I never knew you. Though gracious, he says to transgressors of God's will—depart from me. Tender above all tenderness known to mortals, he paints pictures of loss and pain and doom so terrible that they have burned themselves into the retinas of men's eyes and into the gray matter of their brains forever. Wherever his Gospel is preached men cannot go to the judgment saying, I did not know the heinousness nor the awful penalties of wrong-doing.

It is not a loftier conception of the Church, nor a wider diffusion of culture and social cheer which is most urgently demanded by our times. What is needful is a fresh vision of God, a new baptism of spiritual life, a lifting of the heart to higher levels of aspiration and devotion. The world groans and travails in pain, waiting for the appearance of a new race of prophets —men of insight and of courage, who endowed with the Holy Ghost shall say to our generation in tones which burn with fervent heat: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—C. E. J.

COMMENDATORY PRAYER: Almighty Father, whose power knows no limit, let us feel within us the movings of thy might. We thank thee for life, marvelous in its ways. We bless thee for the world, rich in its wooings of life. We rejoice that thou art a spirit with whom our spirits may commune, and that thou hast shown forth thy nature in the Christ, who lives with thee and with us. We praise thee for the high privilege of prayer in which spirit blends with spirit. Mercifully forgive us that we have so often chosen the satisfaction of our lower instincts to the impoverishment of the soul. Quicken, we pray thee, our inner awareness of thee; so shall temptation have no authority over us. Through thy grace, we engage to walk in all thy ways. Bless us in this Lenten Season. Help us to confess and forsake our sins and come into newness of spiritual life and apprehension, through Jesus Christ our Lord. Amen.

OFFERTORY SENTENCE: "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

OFFERTORY PRAYER: Giver of every good and perfect gift: We acknowledge thee as our most gracious benefactor, blessing us with heavenly graces, giving us our deepest hearts desires, and filling our life-cup full to overflowing with the water of eternal life. Lovingly accept and multiply in thy kingdom these humble gifts from thy grateful children. In our Saviour's name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The Portrait of a True Preacher: I. The side he has to take. "I have yet to speak on God's behalf." Sin is a controversy with God. The true preacher has to take the side of God in the discussion. 1. He has to defend the procedure of God. He has to justify the ways of heaven. 2. He has to vindicate the character of God. The true preacher has to clear his Maker of all ungodly accusations. 3. He has to enforce the claims of God: His claims to supreme love and constant obedience. 4. He has to offer the redemption of God: To show forth the wonderful mercy of God in Christ Jesus. II. The knowledge he has to communicate. "I will fetch my knowledge from afar." Literally, the true preacher has to fetch his knowledge "from afar." 1. "From afar" in relation to the intuitions of men. The facts of the gospel lie away from the inbred sentiments of the human soul. 2. "From afar" in relation to the philosophical deductions of men. Human reason could never discover the essential truths of the gospel. 3. "From afar" in relation to the natural spirit of men. III. The purpose he has to maintain. "I will ascribe righteousness unto my Maker." Elihu's purpose seemed to be to demonstrate to Job that God was righteous in all his ways and worthy of confidence. With this conviction he will show—1. That no suffering falls to any creature more than he deserves. 2. That no work is demanded of any creature more than he can render. IV. The faithfulness he has to exhibit. "Truly my words shall not be false: He that is perfect in knowledge is with thee."—H.

God Revealed in Nature: "The undevout astronomer is mad." "I am thinking God's thoughts after him," said the great astronomer. "What do you see?" was asked of the famous botanist, who was scrutinizing a flower. "I see God," was the reverent answer. "I have found a universe worthy of God," said a Christian microscopist, turning from his microscope.—*Five Thousand Best Modern Illustrations.*

CHOICE ILLUSTRATIONS ON THE THEME

God Does Reveal Himself

A beautiful illustration of how God does speak to each heart is seen in the life of Helen Keller, that wonderful girl, who, blind, deaf, and mute, is yet a profound student, not only of facts, but of abstract truths. Her teacher had felt that it would be impossible to teach her of the great and all loving Spirit. It was a subject impossible to explain to one whose only sense was that of touch. But when Helen was fourteen, the teacher felt that she must make an effort to give her some glimpse of spiritual truth, so she tried to tell her of God, his infinite love, and protecting care. With her sensitive fingers placed on the lips and throat of her patient teacher, Helen followed the words with a face that began to glow and shine more and more until she said, "Oh, I am so glad you told me his name, for he has often spoken to me." We all need and should greatly appreciate God's revelation of himself.—*Five Thousand Best Modern Illustrations.*

God Revealed in Guidance

Robert Louis Stevenson's story of the storm that caught a vessel off a rocky coast and threatened to drive it and its passengers to destruction is thrilling. In the midst of the terror one daring man, contrary to orders, went on deck, made the dangerous passage to the pilot house, saw the steersman lashed fast to his post, holding the wheel unwaveringly, and inch by inch turning the ship once more out to sea. The pilot saw the watcher and smiled. Then the daring passenger went below and gave out a note of cheer: "I have seen the face of the pilot, and he smiled. It is all well." Blessed is he who, in the midst of earthly stress and storm, can say with equal assurance: "I have seen the face of my Pilot, and he smiled."

God Revealed as Creator

A Scottish doctor with his finger wrote in the garden the letters of his little son's name, sowed cress in the furrows, and smoothed the ground. Ten days after his son ran to him in astonishment, and said that his name was growing in the garden, and insisted on his father seeing it. "Is it not mere chance?" asked the father. "No; some one must have arranged it so." "Look at yourself," said the doctor; "consider your hands, fingers, legs, feet; came you hither by chance?" "No; something must have made me." "And who is that something?" As he did not know, the father told him the name of the great Being who had made him and all the world; and he never forgot that lesson.—*Lutheran Herald.*

Need New Revelation

We need a new revelation of God.

Two friends of the great painter Turner visited him in order to see his picture. When they arrived, Turner kept them for a short time in his closely shrouded room before he sent the servant to take them up to the studio. Arrived in the studio, he apologized for his apparent rudeness by telling them that it was necessary for their eyes to be emptied of any glare before they could appreciate the colors in his picture. You and I need to live in the presence of the Lord Jesus Christ in order that we may be emptied of everything that is common and earthly, and in order also that we may see and behold and rejoice in his beauty.—Rev. W. H. Griffith Thomas, D.D.

God Self-Revealed

A heathen philosopher once asked a Christian, "Where is God?" The Christian answered, "Let me first ask of you, Where is he not?"—Arrowsmith.

Coming to Know God

When Mark Twain was in Berlin he received an invitation asking him to call upon the Kaiser. "Why, papa," exclaimed his little daughter, after contemplating the missive for a moment in speechless awe, "if it keeps on this way there won't be anybody left for you to get acquainted with but God." An amusing remark; but in saddest seriousness how many there are who have a wide circle of acquaintance and yet have never come to know him whom to know aright is life eternal.—*Autobiography of Mark Twain.*

God Is Accessible

Several years ago a noticeable cartoon appeared in one of our newspapers on Lincoln's birthday. It represented a log cabin close to the base of a high mountain. On the mountain-top was shown the White House. Against the side of the mountain rested a ladder—its foot touching the cabin, its uppermost round reaching the mansion on the cliff. The cartoon was well-named. "The ladder is still there." It is a sermon in a sentence. The ladder that connects earth and heaven is "still there," and we, too, may inquire of God, as did Jacob, when we come to life's crises.—*Five Thousand Best Modern Illustrations.*

PASTORAL PRAYER: Almighty God, thou hast set us here a little while, and thou hast required great things at our hands. Is not thy demand upon us a proof of the divinity that is within us, and of the great capacity with which thou hast endowed and blessed our life? Surely thou wouldst not gather grapes of thorns; thou hast planted us a goodly vine, and thou dost look that we should bring forth good grapes. Teach us to find in ourselves what thou wouldst find in us; thus may we answer the divine demand, and with all diligence and faithfulness of industry do those things to which thou hast called us, and act with a loyal spirit in all the engagements and endurances of time. We bless thee that now and again we obtain some glimpses of our true selves, and we trace our ancestry back to thine own hand, thou Mighty One, for there is in us a stirring of divinity, and there is within us a yearning which all thy heavens fail to satisfy and which thyself alone canst bless with sweet content. Enable us at all times to realize our sonship, to claim our inheritance, to walk worthy of our origin and of our destiny. These things we know through Jesus Christ our Saviour: he only hath brought life and immortality to light in the gospel: he called us with a great calling and clothed us with a great power—he is our Priest, and he will make our prayer prevail; he is our Redeemer, so we will draw our right hand from our own protection; he is our atonement and our sacrifice, so will we hide our sin in his infinite grace.

We bless thee for all the kindness which has made the week rich: thou hast kept our eyes from tears, our feet from falling, and our soul from death. We bless thee for the revelation of thyself which we find in Jesus Christ; though we cannot understand one word of it, yet it is music without words, it is tenderness without expression that we can comprehend. Thou hast set us in a circle of mysteries: we are mysteries to ourselves, the light is a mystery, and every season of the year, and every outgoing of the heart, the throb of every impulse and the passion of every desire—to these we have no answers, we are smitten with daily amazement, and our amazement brings us into the spirit and posture of prayer. Gladden us for a little while, for the clouds are often thick; help us up the hill, for it is steep beyond the power of our climbing; give us answers to some of the riddles that vex our daily inquiry, lest we be discouraged and fall a prey to impious dejection. Give us lifting up in the day of trouble; when life is narrowed into a point or becomes but one great cloud, then speak to us as we fear to enter into the darkness, and let a voice from heaven call us to hope and confidence and joy.

Bless the stranger without our gates today, and give him to feel that he is in his Father's house and therefore is no stranger here. Speak to the desolate heart and bring back some memory that shall be precious as a light of hope. Take up every little child in thine arms, thou lover of children, bless each with the kiss of thine affection and the seal of thy care, and return each to the father and the mother anointed with the unction from on high.

Speak to our sick ones and they shall be sick no more: though the body itself have written upon it the condemnation of death, there shall be resurrection in the soul and life immortal in the heart. Speak to the wayward one, the hard-hearted, those who are set against thee in cruel obstinacy, breathe thy gospel upon such. Pity our infirmity, and call it a cloud: pity our sin and call it a thick cloud, and cast our sin behind thee as a cloud and our transgression as a thick cloud, thou God of the Cross, of the atoning blood, of the uplifted Lamb, of the eternal, the infinite Sacrifice. Through Christ we ask. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***The Ball in the Post.***

Of course you all know, boys and girls, that there are millions of boys and girls in China and that they like to play as well as you do. I have a daughter who teaches school in China and she says the girls are just as giggly and the boys just as full of fun and pranks as they are here, and that both the boys and girls are cheerful and lovable. I also have a brother who has been for many years a missionary in China. He prints books and tracts, translates and edits hymns and Sunday School lessons, and publishes a Chinese almanac, which besides giving the Chinese calendar and our own calendar is full of wise sayings and Christian truth. He has sent me many Chinese stories and examples of legends and folk lore.

But, this morning I have a story for you, boys and girls, which my brother did not send, though it is told over and over again to the children and young people all over China. It is a very old story indeed—old over there; but I suspect that not one of you has ever heard it.

Now, I am going to try to catch you with this story, so you must "watch sharp" so as not to miss its meaning.

The story is about the ball in the post. In it we are told that a boy named Yen Fo had a beautiful ball. It was brought to him by an uncle when he came home from the capital city, and Yen Fo and the other boys of the village had a wonderful time playing with it.

One day as they were playing in the garden of Yen Fo's grandfather, the ball fell into a deep hole in the high stone post at the end of the garden. The post had once held a flag-pole, but was no longer used.

Yen Fo and Loo Wo and Koo Ming all tried their best to reach the ball, but they could not even touch it with their outstretched fingers. Then they got a long stick and poked at the ball, trying over and over again to get it, but they could not.

At last two of the boys, Loo Wo and Koo Ming, said, "It's no use. We can never get the ball. We can only come here every day to look at it, while it laughs at us for having been beaten. Let us go and play something else." So away they ran.

But Yen Fo could not give up his treasure so easily. He sat down and thought a long time. He knew he must not ask to have the stone post taken down, for it had been there for generations, perhaps since the days of the Emperor who had built the Great Wall of China.

Suddenly he had an idea. He jumped up and ran to the ——————. He got it out. Boys and girls, guess how. If anyone of you knows, don't tell now. Keep it in. Because I want you all to think hard how he got it out. The story is told in China to test boys and girls—a sort of intelligence test. He got it out. Now, how did he do it?

Now, all at once, how did he do it? No, he did not get the poker! No, not with a piece of wire! They don't have many pokers or pieces of wire over there. Besides, they had already poked at it with long sticks. How did Yen Fo solve the puzzle? How did he get the ball out of that deep hole in the stone post?

I said suddenly he had an idea. He ran to the court of the house, and seizing a cup made from a great hollowed-out joint of bamboo, he quickly filled it with water from the big watering-pot beside the door. Then he hurried out to the post, poured cup after cup of water into the hole until it was full, watching anxiously to see if the ball would come up.

Yes, yes sir-ee! There it was floating on the top of the water he had poured in! His precious ball; all he had to do was to pick it up!

"I never should have thought of that!" said Lo Wo and Koo Ming, and even Yen Fo's father and grandfather and uncles and cousins and aunts and all their friends said the same. And they thought Yen Fo so wise that they wrote this story about him into Chinese history and have been telling it all over the empire, now a republic, ever since.

I am sure you all wish to have a part in sending the gospel over to your friends, the boys and girls of China. They are bright. They are interesting. You would like them if you knew them. You recall what Christ said about our duty and privilege of going into all the world and preaching the gospel to every creature. Well, that is what I want the story of this morning to make you think about—those boys and girls on the other side of the world, that you would love if you only knew them, who have not the gospel and will not hear it if we Christian people sit still and never take it to them, or tell them of it. So here is the text for this little foreign missionary sermon: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28:19, 20).—H.

FOR THE EVENING SERVICE

EVENING INVOCATION PRAYER: O God, the Father of lights, in whom is no variableness nor shadow of turning, from whom cometh every good and perfect gift, help us so to live in thy peace that even the night shall be light about us. O thou who dost neither slumber nor sleep, send out thy light and thy truth, till all men shall see thy glory, and the whole earth shall be full of the knowledge of God. We ask through Jesus Christ our Saviour and Lord. Amen.

Title: ***The Evil of a Divided Heart.***

TEXT: "Their heart is divided; now shall they be found faulty." Hosea 10:2.

THE SERMON OUTLINE

INTRODUCTORY: Israel, as a nation, divided its allegiance between Jehovah and Baal and so was given up to captivity. Men and women also suffer evil as a result of a divided heart. It brings loss of spiritual blessing and leads to results that are much to be deplored.

I. How does the having of a divided heart manifest itself?

1. In the lack of a single-hearted reliance upon Christ for salvation. There are persons who possess faith in Christ and yet they rely upon self. They try to mix grace and works. They forget that we are saved by grace alone. After we are saved we have the privilege and duty of working as much as we will, but there is but one Saviour, Christ, our Lord; and he must be trusted entirely for redemption.

2. In the lack of a single-hearted love for God and his character. God is not loved at all if he is not loved wholly. As St. Augustine has said: "How seldom is Jesus sought for Jesus!" God wants a sincere and single-hearted love from us, and there are many who profess to serve him who do not love him in this way and revere his character as they ought.

3. In the lack of a single-hearted loyalty to God and his service. "No man can serve two masters." "Ye cannot serve God and mammon."

II. How are those possessed of a divided heart regarded by God? They are "found faulty." In other words, their condition is not such as God can approve. They are faulty.

1. Because not to depend on Christ solely is a faulty thing. When he purchases redemption for us, he wants us to accept of his finished work. When he forgives us, he wants us to believe that he pardons completely.

When he saves us, he saves us fully, and by his own almighty power. We can not be otherwise than faulty in his sight if we try to take away from the completeness of his work.

2. Because not to love singly is a faulty thing. Christ is insulted when a rival is admitted. In this respect his love is like a husband's love for his wife or a wife's for her husband; it demands single-heartedness. Those whose hearts are divided, whose love is thus faulty, cannot be pleasing to Christ.

3. Because not to serve singly is a faulty thing. If a minister of Christ were to aim at something else beside his proper effort for the good of souls, whether it be fame, learning, philosophy, rhetoric, or personal gain he certainly would be a very faulty servant of God. And so with any Christian who does not have a single purpose to advance the kingdom and do God's will; he is certainly manifesting a divided heart, and is found faulty. There are Christians who seem to wish to walk as near the line between right and wrong as ever they can, just so they are not clear over on the wrong side. Like some trees, they stand on the right side of the fence, but they lean a little over, and when they fall they are sure to fall the wrong way. Such Christians show a lack of devotion. They want to get to heaven, but to enjoy just as much of sin and sinful pleasure as they possibly can, consistent with safety. They want to reach out just as far and gather as many of the flowers that grow upon the edge of the dangerous precipice of sin as ever they can, just so they do not go over. They try Christ's patience and long-suffering love just as far as they dare, so he does not cast them off forever.

Let us give God our whole heart. Whole-hearted service is the way to the respect of our fellows. It is the way to personal happiness. It is the way to highest usefulness. It is the way to God's approval and his richest rewards.

SUGGESTIVE TEXTS AND THEMES

A World View: "Some therefore cried one thing, and some another; for the assembly was in confusion." Acts 19:32.

The Gist of the Ages: "Now these things happened unto them by way of examples; and they were written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

The Coming Religion: "I sent you to reap that whereon ye have not labored; others have labored, and ye are entered into their labor." John 4:38.

Personal Responsibility for Character: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." Matt. 26:41. "My grace is sufficient for thee; for my power is made perfect in weakness." II Cor. 12:9.

The Road to a Happy Old Age: "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day." II Tim. 4:6-8.

Prayer and Peace: "In everything by prayer and supplication let your request be made known unto God. And the peace of God that passeth all understanding shall keep your heart and mind through Christ Jesus." Phil. 4:6, 7.

The Love that Makes Traitors: "Demas hath forsaken me, having loved this present world." II Tim. 4:10.

THE SUNDAY SCHOOL LESSON

Title: ***Jesus Sending Forth Missionaries.*** **Luke 10: 1-11, 17, 21, 22.**

GOLDEN TEXT: "The harvest indeed is plenteous, but the laborers are few, pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Luke 10:2.

TEACHING THE LESSON

Christ was a foreign missionary. The Gospels are missionary books. The Epistles are missionary letters. Christianity is a missionary religion. This is a missionary lesson. I. First we see *seventy missionaries sent out.* These were besides the twelve apostles who had been chosen long before, and sent out once on a similar mission through Galilee. The kingdom of Christ is aggressive, progressive, expansive—first twelve apostles, then seventy preachers, then five hundred brethren, then thousands and millions. Our mission field is our town, our country, the world. Let its greatness and its needs deeply impress our souls. II. *Preparations for their work.* "Pray ye therefore"—you who are training for the work, you who are to be laborers in the harvest, you who back those who go. Pray—there is need of more laborers, for better qualification for those who go. III. *Instructions as to their work.* "Go your ways." "Lambs among wolves"—opposition. "No scrip—no shoes"—set out just as you are. "Salute no man"—no delay; no elaborate, insincere salutations such as were customary. "Go not from house to house"—consuming time, tending to levity. IV. *The twofold work to be done.* Heal the sick. Preach the Gospel. Work for the temporal welfare of men must go hand in hand with work for their spiritual welfare. So of missions still. V. *What about those who reject?* "Go your ways." You have not time nor strength to contend with them. Besides the best way to reach such opposers is by letting them see the effects of the Gospel in other places and the blessings of those who receive. Also your Christian meekness and forbearance is surest way to touch their hard hearts. VI. *An earnest warning to those who reject.* "It shall be more tolerable in that day for Sodom . . . Capernaum." Some do reject. The same sun hardens clay that melts wax, causes dead plants to decay while giving vigor and glory to the living. Note the rapid progress in the development of the kingdom.

ILLUSTRATIONS

The Crisis of Missions

At the crisis of the battle of the Marne, General Foch sent these words to General Joffre: "My right wing has been driven back; my left has been turned; my center has been smashed. I have ordered an advance in all directions." There spoke a man of faith and initiative. The result was what we all know to have been really the turning point of the war.

Let the friends of missions take pattern after General Foch. With their forces diminished by the call to service in other parts of the field, with treasuries depleted, and with heavy burdens to be met, the Leader and Commander of the Christian army orders an "advance in all directions." We are at the crisis of the war, but we have no doubt of the final outcome. We are at the crisis of missionary endeavor, and we have no doubt of the final outcome. In that faith let us "advance in all directions."—*Men and Missions.*

All Kinds of Ability

"How can they hear without a preacher?" That question remains unanswered. It has been well said that every Christian should consider himself or herself called to be a missionary unless he or she has a distinct call to remain at home. The burden of proof is on the Christian, if he stays at home. Today missionary work is so varied that all kinds of ability can be used—Bible-readers, doctors, teachers, industrial workers, printers, and so on, as well as evangelists. The mission boards always have more places to be filled than they have suitable men and women to fill them.—*Christian Endeavor World.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***One Thing Needful.***

"But one thing is needful." Luke 10:42.

If we were to write a list of things we need, or think we need, we would probably have a great array. If we were to mark off the things we could get along without, the list would be much smaller. And then if the choice were limited to just one article, I wonder what it would be? But what was true in Martha's case is also true in ours—but one thing is needful. I. *Jesus is the one thing needful for the world.* The world is a veritable chaos with its jealousies, hates, treacheries, wars, bloodshed, suspicions. We talk about friendship, brotherhood, peace, and at the same time practice suspicion. The world's greatest need is Jesus. II. *Jesus is the one thing needful for the nation.* America is called a Christian nation, a nation of equality and justice. But what about the internal warfare between capital and labor? What shall we do with the lists of murders, robberies, political corruption, and broken 18th amendment? How solve these problems? Only through Jesus. III. *Jesus is the one thing needful for the community.* The average community is honeycombed with jealousies, ill-will, gossip, gambling, divorce, etc. The community must be clean before the nation is clean. Jesus is the only cure. IV. *Jesus is the one thing needful for the Church.* A church is just what its members make it. The Church has not the spiritual fire that she ought to have. Millions are not being reached. How shall this problem be solved? By more of organization? By more social activity? No, these are all good, but the great need is Jesus.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

March 1. What Jesus Teaches about God our Father. John 4:23-26.

(The first of a series of studies on the sayings of Jesus, intended to give young people some insight into the mind of Christ.)

SUGGESTIVE BULLETIN BOARD SLOGANS

We become Christians not by renouncing the world but by serving it.

Backsliding begins in the knees.

Religion was intended to be an armor, not a cloak.

Where a man's heart is there will his treasure be also.

You do not need the church! Do not deceive yourself—nobody needs it more.

Are you putting up a good fight in fighting the good fight?

Faith is the taproot of character.

True greatness is measured by the capacity to serve.

FOR YOUR CHURCH CALENDAR

ETIQUETTE

When we are invited to a dinner, we take care to arrive on the stroke of the hour. But many of us are from five to twenty minutes late when we go to the House of the Lord. By the time we have settled down in our seats, we have not only lost a very beautiful part of the service, but we have caused others the same loss.

SUNDAY: MARCH EIGHTH

Theme: ***Christianity's Object Lessons*** **(Lent).**

SUGGESTED SCRIPTURE READING: Isa. 43:1-28.

SELECTED HYMNS: "Jesus, and shall it ever be."—J. Grigg. "Now I resolve with all my heart."—Anne Steele. "Thine for ever, Lord of Love."—Mary F. Maude. "I'm not ashamed to own my Lord."—I. Watts. "Lord, I am thine, entirely thine."—S. Davies.

SALUTATION (or Call to Worship): "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations."

INVOCATION PRAYER: Almighty God, our Father. The lines have fallen to us in pleasant places. We thank thee for our homes and all their comforts. But we bless thee that thou hast called us to a greater inheritance than all earthly good. We praise thee for the goodness of the kingdom of Heaven, thy fairer Canaan. Thou hast given us foretastes of its fruit. Suffer us not to miss its fuller joys through unbelief or faint-heartedness. Make us brave and strong. Give us faith and a holy boldness to enter into the possessions that Christ has won for us. Even now on earth may we eat of that tree of life the leaves of which are for the healing of the nations. Feed us with Christ the heavenly bread. And when our little day is over may we and all our dear ones gather as a united family, with not one missing, in thy promised land beyond the flood. Forgive our sins, that hinder this joy, and make us meet for the inheritance of the saints in light, we pray thee in the name of Jesus Christ our Saviour. Amen.

THE SERMON

Title: ***Christianity's Object Lessons*** **(Lent).**

TEXT: "Living epistles, known and read of all men." II Cor. 3:2.

THE SERMON OUTLINE

INTRODUCTORY: Truth is not easily grasped in the abstract and theories seem to go begging nowadays. Unless they are enforced by illustrations, they fail of general acceptance, and the reason is that the human mind does not readily grasp abstract truth. It must have proof and illustration. If I could present religion as a material thing, so that one's eyes might see, and one's hands handle it, and one's mind behold its every working, instantly it would commend itself with the same irresistible power. But when we ministers must present it as a law of life, as an influence from on high working upon the heart, we often see that our propositions, though they be God's eternal truth, fail of ready acceptance. And we know the reason is that the human mind demands object lesson teaching, an illustration.

Hence Christianity needs some practical illustration of her theories and formulas. And where is that object lesson? Christianity's object lesson must be individual Christians, "epistles known and read of all men." Christianity in theory is powerless to touch the heart; Christianity crystallized into character is living, burning eloquence.

So then, Christians, when I teach men this way of life and they ask me for proof, I must point them to you. There is a deep sense of responsibility in that thought. Christianity rests her claim, her argument upon you, upon your consistent Christ-like character. She can never fail unless her death blow comes from the inconsistent lives of her professed followers. Oh, the power of a holy Christian character! No argument takes hold like that. It is worth all the logic of centuries, all the studied volumes of theology. If argument has won its thousands, character, the life behind the argument, has won its tens of thousands.

I. First, the power of truth proven in a life. Christianity is only one of the many life theories or religions. There are other systems that claim equal truth, challenging men to accept them. Christianity, like the others, must be tested by its fruits. If another faith can more satisfactorily solve the problem of my life, can better cleanse my heart from sin, can give me better peace, assurance and joy, then beyond question it must take precedence of Christianity. But tell me what other faith has a tithe of Christianity's power over life? The world reads Christians a great deal more than it reads the Bible. Is it reading a victory of Jesus Christ in you and in your life? Thank God for these epistles known and read of men.

We do not realize the power of Christian life and character because we do not realize how unconsciously its influence is exerted. Will you let me recur to an illustration I once used? I was interested in the study of electricity and the subject of induced currents. If two wires be strung near each other and a strong current be sent over the one, it induces upon the one that hangs near it a weak reproduction of itself. That is the reason why sometimes when you talk through your telephone you can hear other voices. The wires are not crossed, as you thought, but a current that is passing over a wire hanging near the wire you are using induces a weak reproduction of itself upon the one you are using. This is called an induced current.

Now, the same thing is happening every day in society. Why was it when you stood the other day before a friend who was intensely selfish you instantly had to fight the same temptation in your own life? The reason was that the strong current of selfishness with which that life was filled induced a weak reproduction of itself in your own breast. So sometimes when you stand before lives that are pure, Christ-like, and holy, you have felt the induced current that has called you to better things. There is no life so pure that it will not feel the induced current when standing before that which is holy, true and Christ-like. The whole question of moral influence in life is a question of induced currents. My friend, you cannot live a Christian life without having influence going out from it.

This living of our religion day by day gets larger and larger as we think of it. The people who live their religion faithfully, quietly, before God and before men, are ever winning men to Jesus Christ, because they are ever interpreting the character of God and because they stand as object lessons of what God can do with human hearts and human lives.

II. Now, let me turn to the second thought; namely, that the power of Christian living is the power of truth enforced by personality. Truth and personality must work together. Either one is insipid weakness without the other. By some divine ordainment God has so arranged it that they two must be wedded. In every great reform in the world's history you will notice that the truth in it has never triumphed until it has been lifted in glowing utterances in the life of some one who has been inspired by that truth. The power of the Reformation was its truth fired in Luther's and kindled into flames in the burning words of Knox.

The little carbon loop hangs in your electric lights, a dull thing seemingly devoid of power. The electric current is stored in your batteries or dynamos, undetected and unseen. Either one seems useless without utility or power. But make the necessary connection. Let this subtle fluid with its mystic power charge the carbon and there flashes out the brilliancy of the electric light. Just so it is with truth and personality. Truth is hidden and unseen without personality. Personality is dull and uninspired except when lighted up by truth. But let truth charge the person and there flashes on the world the brilliancy and glory of a man inspired and fired as it were by truth. Truth leaps to utterance only in personality. Personality becomes living, burning eloquence only when inspired by truth.

III. This, today, is the power of Christian life and character. It is the power of truth enforced and vivified by personality. Christianity gets its real utterances in the lives and at the lips of Christians. This, today, is the greatest power on earth. Men put off the shoes of their feet before one who is intensely and deadly in earnest. Evil shrinks and cowers away before the eye that flashes truth, and the brow that is illuminated by it.

"Known and read of all men!" How that truth would startle us if we only realized it. Oh, Christian, the world is watching you! Did you ever realize before what it was to be living epistles?

I must tell men to look at Christianity as illustrated right here. What are you then? Epistles that cast shame upon the cross, epistles that are proofs of its inability to save and help and cleanse? Or do you so honor your Lord that you are object lessons of victory of Jesus Christ our Lord?

Oh, may God make us realize the inconsistency and the depth of failure in our own lives, that with broken-hearted surrender once more we may get at his feet, and may be refilled and re-equipped for the hard struggle to live his life in the world, and to do his will among men. Will you abide there with me, with broken hearts, with confessed sense of failure and shame, because as living epistles the world has read so little of Jesus in our lives?—W. M. S.

COMMENDATORY PRAYER: Our Father God, we pray that thou wilt enlighten our minds that we may know thee and let us not be unfruitful in that knowledge. Make us true witness-bearers for thee in the world. Place in our hearts a true faith, a purifying hope and an unfeigned love toward thee. Make us fearful to offend thee, thankful for thy mercy, humble under thy correction, glad in thy service and sorrowful for our sins. Grant, O God, that in all things we may conduct ourselves as children of the Most High. Make us diligent in our work, watchful in temptation, temperate and moderate in all our enjoyments and may we be so led by thee that our hours of pleasure may never become a snare unto us. Help us, O Lord, to act toward our neighbor that we may never transgress thy law of loving him as ourselves, and finally we beseech thee, O Lord, so to purify us that our whole spirit, soul and body, may be preserved blameless unto thee. In the name of Christ to whom with thee and the Holy Spirit, be all honor and glory for ever. Amen.

OFFERTORY SENTENCE: "They that will be rich fall into temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after they have erred from the faith and pierced themselves through with many sorrows."

OFFERTORY PRAYER: Precious Lord, in this favored land, so blessed with natural resources and the wealth of commerce and industry, may we have our hope set not on the uncertainty of riches, but on God who giveth us richly all things to enjoy. May our morning offering forcibly remind us that all that we have is thine. As this money is used for the advancement of thy Kingdom, may it be blessed of thee. For Jesus' sake. Amen.

ILLUSTRATIVE MATERIAL

SEED THOUGHTS

Sacred Penmanship: I. The requisites for writing. 1. The pen. The instrument in the hand of God. The ink. 2. The sacred fluid in the Spirit of God. 3. The paper. "The fleshly tables of the heart" that absorb the ink, retain the impression. II. The readers of the writing. "Known and read of all men." 1. The intelligent readers. 2. The interested readers. 3. The inquisitive readers.—S. H. S.

Soul Literature: Christianity written on the soul is Christianity—I. In the most legible form. II. In the most convincing form. III. In the most persuasive form. IV. In the most enduring form. V. In the divinest form. —D. Thomas.

A letter written for the purpose of being read should be legible. What makes writing illegible? 1. Indistinctness of character. 2. Blots. 3. Omissions.—J. B.

A Christian should be a Bible alive. All men will be able to read you fast enough. All men can read justice and mercy and truth, or the opposite of them.—S. C.

The Bible is God's book for the world, only it shuns it. But the world will read you. Do men read in you what they ought to read?—S. C.

Epistles of Christ: I. The material written on. II. The writing. Not Christianity printed in the creed, but Christ written in the heart. III. The writer. "The Spirit of the living God." Fast colors. IV. The pen. Agents used under the ministry of the Spirit. V. The readers. The writing is not sealed or locked up in a desk, but exposed all the day to public view. Some who look on the letters are enemies; some friends. But the readers are many. Benevolent ingenuity has produced a kind of writing that even the blind can read. Such should be the writing of Christ's mind on a Christian's conversation. It should be raised in characters so large that even the blind, who cannot see, may be compelled, by contact with Christians, to feel that Christ is passing by.—W. A.

CHOICE ILLUSTRATIONS ON THE THEME

God's Show Windows

A country merchant visited New York. The thing that impressed him most was the magnificent and spotless show windows. On his return home he immediately cleaned up his unused show window and made it so attractive that he was soon doing nearly all the business in his town. Instead of failing in business as he at one time feared, he became the richest merchant of his country. Let us not forget to show the graces God gives us at all times in an attractive manner, and draw men by making our lives and faces show windows for God and his works.—*Five Thousand Best Modern Illustrations.*

A Witnessing Face

There is such a thing as a witnessing face. From his own experience Dr. G. Campbell Morgan told of a Yorkshire factory girl who had given herself to Christ. "As she was walking up and down the platform of a railway station, waiting for a train, her face became transfigured with the new joy. In a first-class carriage sat a lady of title, wealth and culture. She saw the girl pass several times in front of the train, called to her and asked, 'What makes you look so happy?' The girl told her simple story, and the result of the brief conversation was that this lady was led to the same Christ. I knew both women, and can testify to the truth of the incident."—*Five Thousand Best Modern Illustrations.*

A Life Speaking for Christ

Once when I was sojourning in a native Japanese inn in Nikko, a boy came to my room with curios. Because he could speak a little English, it was worth while to have him. In the course of the visit I asked him where he had learned his English. "From my master," was the reply. That keynote resounded through the evening conversation. It was "my master" this and "my master" that. The excellencies of the master were ever on the servant's lips, so that in spirit the boy said, "For to me, to live is my master." That lad was to me a preacher. His joyful pride in his master, his constant pointing to his master as an example and a source, his desire that his master should have all praise, carried home the question, "Does my life so speak for the Christ? In all I do or say are men made to think, not of me, but of my divine Helper? Is my life ever saying, like the Baptist, "He must increase, but I must decrease"?—*The Continent.*

A Christianity Object Lesson

"I have never seen Jesus," once said a poor Armenian, "but I have seen Dr. Shepard."

One of his missionary associates once wrote, "I instinctively think of the Master when I think of Dr. Shepard."

This great-hearted medical missionary to Turkey-in-Asia died during the war amid the awful scenes of the deportations of the Armenians, for whom he had labored so long and so faithfully. He died a victim of typhus fever, and as he was caring for others stricken with the same dread disease. It may truly be said that he died of a broken heart, so torn was his spirit with anguish as he saw the wreckage and ruin wrought by the cruelities of men.

Dr. Shepard once wrote, "I think I can honestly say with old Dr. Post, of Beirut, that the two things that I love best in this life are a surgical operation and a prayer meeting." His heart was in his noble ministry to disease-racked bodies; but he was a missionary as well as a surgeon, and no part of the missionary's calling was foreign to him.—*Christian Endeavor World.*

A WALKING BIBLE

A little girl in a Chinese village where a China inland missionary lived watched this man as he went about his Master's work. She saw him going to the homes where there were sickness, death, and sorrow; and she watched him as he moved about that village. She never heard him speak in public. One day she went to another village, and followed some girls into a mission school. There she heard a lady talking to them, in Chinese, about some one full of gentleness and sympathy and kindness, some one to whom little children came. One of the little girls asked the visitor: "Do you know who it was?" "Yes," she replied, "she was talking about the missionary that lives in our village." She had never heard about Jesus Christ, and when the teacher described the beautiful life of Jesus Christ she thought she was describing the missionary.

That missionary was a living witness for Christ, a walking Bible. Or, to change the figure, he was bearing the Christ-fruit, so the little girl knew he was a Christian. All who saw him knew he was a Christian because he acted like one.

It is the duty of every Christian to be a living witness for Christ. The testimony can be of two kinds, lip testimony and life testimony. We must both "by our lips and lives express the holy gospel we profess."—*Five Thousand Best Modern Illustrations.*

CHRISTIANITY'S BEST DEFENCE

The living Bible, the "sermon in shoes," is Christianity's best defence. When Ole Bull, the great Norwegian violinist, was in this country, he was assailed by much hostile criticism. Mr. James Gordon Bennett offered him the columns of the *New York Herald* to reply to his traducers. In broken English he thanked the editor, saying, "I think, Mr. Bennett, it is best tey writes against me, and I play against tem."

True Christian living is the best defence against critics of Christianity. But it is more than defence. It is an active propagation of the Gospel.—*Five Thousand Best Modern Illustrations.*

WITNESSING AGAINST

The missionary was talking to a full-blood Indian about religion. The Indian listened patiently, and then said: "In my life I have been to a number of towns. I understand the English language a little, and I notice that whereever you find a group of men and boys gathered you hear much profane language used and vile stories told—even about ministers and Christianity in general. Why should I join the white man's Church when it does not seem to do him any good as far as I can see? When Indians gather for sociability you never hear vile stories told in the presence of young people. We all believe in a Supreme Power and do homage to Him in our own way." *Spirit of Missions.*

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***Using Strategy Against Temptation.***

TEXT: "And lead us not into temptation." Matt. 6:13.

This is one of the petitions of the Lord's Prayer—a part of the prayer we all feel an especial need to offer, for temptations seen constantly assailing us. But remember this, boys and girls, that when we offer this prayer it pledges us to try to avoid temptation, to never run willingly into temptation.

It is to make plain this point concerning temptation that I have brought you the little story I have this morning.

I am quite sure that practically all of you know that not many years ago there lived over in England a noted and much beloved author named Thomas Carlyle. His home was at Ecclefechan. He wrote many books. In his home he had also a remarkable collection of letters, autograph letters written by prominent people. These letters he valued very much and kept them in cases in an upstairs room of his house.

A visitor to the home of Carlyle—maybe he was from America—I do not know—was very much interested in looking over the letters. As he left the house he said to the old lady caretaker that he could have spent hours and hours in reading them.

"Yes," said the old lady, "I don't know much about Carlyle's books, but many a half-hour have I spent reading these letters when I should have been working. I have not so much time now, so when I come up here to dust I just leave my specs downstairs."

Some of you, I am told, did not quite get the meaning of the story I told you last Sunday. Do you understand this one?—H.

FOR THE EVENING SERVICE

EVENING INVOCATION PRAYER: O Lord God, Father of mercies, the Fountain of blessing, who fillest heaven with thy glory, and earth with thy goodness: we offer thee most earnest and humble thanks for the gifts of nature, and of grace, the support of every moment, and the comforts of every day. We beseech thee to fill our hearts with thy praise; that our thankfulness to thee may be great as our needs, and that thy grace may so strengthen our purposes that our lives may be a thank-offering to thee, unto whom we ascribe all honor and glory, through Jesus Christ our Lord. Amen.

Title: ***Christ Dwelling Within.***

TEXT: "I live, yet not I, but Christ liveth in me." Gal. 2:20.

THE SERMON OUTLINE

INTRODUCTORY: There was in a Russian palace a famous "Salon of Beauty," in which were hung over eight hundred and fifty portraits of young women. The pictures were all painted for Catherine the Second, the Empress. They were of beautiful women, the artist having made a journey through all the fifty provinces of the Russian empire to find his models. The painter was exceedingly desirous of pleasing his royal patron, and, very happily for him, he struck the idea of making every picture a half concealed compliment of the Empress. In each picture may be detected by the close observer some hidden delicate reference to the royal person for whom they were painted: in one some favorite surrounding is seen; in another some favorite adornment; in other some jewel, or fashion, or flower, or style of dress; so that in each one something characteristic of the Empress is seen, all tributes to her beauty or compliments to her taste. The walls, therefore, really reflected the Empress herself in whatever direction she looked.

The artist, Count Rotari, made his own name famous because of his inventive ingenuity in the flattery of an earthly monarch. But may not we make a parable of this story, and in it find something worthy of our utmost endeavors? Was it not something very like this artist's devotion, only in a higher, worthier sphere, that Paul was feeling when he said: "I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me?" The world saw Paul, the Apostle, but at the same time they saw Christ in the person of his disciple. Every grace that Paul possessed was but a faint reflection of the beauty of Christ. Every virtue which Paul exhibited was only a manifestation in lesser degree of the holiness of his sinless Lord; each beauty in person or character a faint showing forth of Him whom he imitated, "the One altogether lovely."

But the reason Paul was able to manifest Christ was far more vital than could be illustrated by any painter's power to put character and beauty on his canvas. The secret was that Christ dwelt within him, "I live; yet not I, but Christ liveth in me."

I. The fact of Christ's indwelling in believers. It is a unique but glorious truth that the Lord Jesus Christ actually makes his home in the hearts of his faithful people. We are plainly told that God dwelleth with him that is of an humble spirit, that the Spirit of God dwelleth in us, and Christ's parting promise was that if we kept his words he would come and make his abode with us. "Christ dwells in our hearts through faith." The figure of speech represents the thought of a building, a temple, with the Christ resident within as a guest. Far more must be implied than mere Divine influence over us, such a friend exerts over a friend, a teacher over a pupil, or even a mother over a child. The fact is that to become a Christian is to have a new and spiritual life enter the soul, as when a seed with its living germ is planted in the dead soil.

II. Some of the blessed results of Christ's in-dwelling. The first is that we are moved by a new motive. "The love of Christ constraineth us." There is all the difference in the world between trying to force ourselves under the pressure of duty and the being moved by love. That is the difference between having Christ outside and having him within. Only as we get Christ into our hearts and let him dwell within us in his Spirit will we find the right motive moving us or that we are really attaining to any true ideal of the Christian life.

Another result will be the gradual expulsion of evil. Indeed, this expulsion may be a very rapid if we will let Christ have full possession of our hearts. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh."

Another result will be joy—a joy that the world can neither give nor take away. Christ within makes an inner joy that all earth's trial and sorrows cannot quench.

Another result will be a gradual transformation into the likeness of Christ himself.

How much is there about us to remind those around us of Christ? Every manifestation of truth and holiness in us is only a new tribute, like the painter's tribute to his Empress, only in an infinitely higher realm, to Him who is the Truth, the Life, the Way. The first move toward a Christian life is the opening of our hearts to the knocking Saviour. After that the degree of our holiness will depend upon the degree to which we give him welcome house-room in our hearts.

SUGGESTIVE TEXTS AND THEMES

A Cake Not Turned: Hos. 7:8. Representing a character overdone on one side and underdone on the other.

A Broken Tooth: Prov. 25:19. Representing unfaithful friendship.

The Blue Cord: Num. 15:37-41. Representing things that keep us from forgetting God.

Little Foxes: Cant. 2:15. Representing active sins that spoil character.

Dead Flies: Eccl. 10:1. Representing passive sins that spoil character.

After Death, What? "It is appointed unto men once to die, and after this cometh judgment." Heb. 9:27. (R. V.).

God's Hall of Fame: "Rejoice that your names are written in heaven." Luke 10:20.

The Ananias Club: "There was a certain disciple at Damascus named Ananias." Acts 9:10.

THE SUNDAY SCHOOL LESSON

Title: ***The Good Samaritan.*** **Luke 10: 25-37.**

GOLDEN TEXT: "Thou shalt love thy neighbor as thyself." Leviticus 19:18.

TEACHING THE LESSON

If we really belong to the kingdom of heaven on earth and cherish a true hope of a home in heaven hereafter, then we must possess and cherish the spirit of loving our neighbors as ourselves according to the definition of "neighbor" Jesus has here given us. Both as individuals and as nations men must treat the poor, the despised, the outcast, the degraded, as neighbors and give all possible aid—not pass them by on the other side. The individual that refuses to do this is excluded from heaven. The nation that does it is doomed to destruction. True, pure Christianity is the salvation for men and nations. I. *The human race is the man fallen among thieves,* robbed of hope, character, righteousness, joy, heaven—sick unto death through sin. II. *The robbers are Satan and his emissaries*—that means all who would mislead and tempt and injure. III. *Those who pass by on the* *other side are those who will not see.* So have self-righteousness, rationatism, false religions passed by on the other side. IV. *Jesus himself is the ideal Good Samaritan.* He had compassion. He came to man. He bound up his wounds at infinite cost. He poured upon him health, and comfort, and strength. He bore his burdens of sin and sorrow. He brought him to his Church, "the palace beautiful." He cares for him to the end, restoring him to perfect spiritual health. This lesson also is applicable to missions. Christian missions are among the most notable examples of the good Samaritan. This parable answers every objection that can be brought against them. So long as a single land remains unenlightened by the Christian religion every church should have the spirit of the missionary Christ who would leave even heaven itself to preach the Gospel.

ILLUSTRATIONS

Narrow Benevolence

In the old fortifications of the Dardanelles there are said to have been some guns which were so built in that they could hit a vessel only at one point on the sea, and so they were useless except at the single moment when a ship was passing that point. Now the benevolence of those who limit their good-will to certain classes and conditions is like one of those guns. It can meet only one class of cases or conditions, whereas it ought to be like the swivel-gun upon the turret-ship, which sweeps the horizon round and round.—W. M. T.

The True Good Samaritan

When Admiral Foote was in Siam he invited the royal dignitaries to a dinner on his vessel. As soon as the guests were seated at the table, he, as was his invariable custom, asked a blessing upon the food. The king in surprise said he thought only missionaries asked blessings. "True," replied the admiral quietly, "but every Christian is a missionary." Every Christian should be a missionary. Every Christian could be a missionary. The true Good Samaritan spirit would make every Christian a missionary to the extent of his or her ability.—*Five Thousand Best Modern Illustrations.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *Training to be Followers of Christ* (Lent).

"Be ye therefore followers of God . . . and walk in love, as Christ also hath loved us and hath given himself for us." Eph. 5:1-2.

Keynotes of Lent: Repentance, self-mastery, persistent faith. Why? In order that we may meet demands of life and God. I. *The Call of God.* "Follow me." Two-fold nature of the call. 1. Call for front line—for the inner circle. Fishers from their daily toil. Matthew from the government's business. Men from the ordinary duties of life. 2. Not the only call. Call to "all sorts and conditions of men." Call to live as citizens of kingdom of God on earth. Jesus expected all to answer this call yet he chose only a dozen of inner circle. II. *Imitation of Jesus.* 1. His humility—whole life a great self emptying—"meek and lowly in heart." 2. Spirit of service—"I am among you as he that serveth." 3. Self-sacrifice—"For their sakes I consecrate myself." III. *Lent as period of training.* Jesus chose twelve to be with him—note how characters developed through contact with Jesus. Christian is result of progressive development. Lent affords an opportunity to concentrate and a time of preparation—use it. 1. To study his teaching and life. 2. To draw closer to him. 3. To make him the great ideal of life. Then when vigil of Lent is over we shall arise full of the power of the risen Christ to be followers of God adown the common ways of life.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

March 8. What Is the Church? Eph. 2:18-22; Rom. 12:4, 5.

(Consideration of the church as an assembly, an organization, a family, the body of Christ, an ambassador, a temple, etc.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Worldliness is human activity with God left out. Go (or come) to church next Sunday.

Theology is truth about life; religion is truth applied to life.

White lies are just painted white.

It is easy to know the right way to do a thing because all the other ways are wrong.

You should have iron nails if you scratch with a bear.

There is no better place to spend Sunday evening than here.

The best service is given by those who worship.

FOR YOUR CHURCH CALENDAR

ETIQUETTE

Bad manners are usually the result of thoughtlessness. If we stopped to think, we would not whisper together in church over trivialities that could well wait; we would resist the impulse to drop our hymn-book in the rack before the last stanza of the hymn was finished; and surely we would not impair the impressiveness of the service by gathering up our belongings before or during the Benediction!

SUNDAY: MARCH FIFTEENTH

Theme: ***Hold Fast Thy Crown*** **(Lent).**

SUGGESTED SCRIPTURE READING: Rev. 3:1-22.

SELECTED HYMNS: "Awake, my soul, stretch every nerve."—P. Doddridge. "Am I a soldier of the cross."—I. Watts. "In the hour of trial, Jesus, plead for me."—J. Montgomery. "I need thee every hour."—Annie S. Hawks. "Jesus, my Saviour, look on me."—Charlotte Elliott.

SALUTATION (or Call to Worship): "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

INVOCATION PRAYER: Almighty God, our heavenly Father, we would adore thee as Light in whom is no darkness at all. We would adore thee as the Light which has never been seen on sea or land, that Light of the Spirit in which we may all see light. At creation thou didst say, Let light be, and light was; and the world is full of kindly light from thee to guide our feet into the way of understanding. For all this light of knowledge, and the power it brings us, we would praise thy glorious name. But especially on this day of the Son of Man, we would thank thee still more for the light which shines on us through the life of thy Son. We thank thee for the pardon he has purchased through his blood. We thank thee for the cleansing he imparts through his Spirit. We thank thee for the power he bestows upon us that we may become sons of God. May these great gifts be ours. As pardoned, purified, and adopted children, may we be prepared to pass at last into the everlasting home. We ask all these mercies, and a day of Sabbath peace, for the sake of our Redeemer. Amen.

THE SERMON

Title: ***Hold Fast Thy Crown*** **(Lent).**

TEXT: "Hold fast that thou hast that no man take thy crown." Rev. 3:11.

THE SERMON OUTLINE

INTRODUCTORY: The church at Philadelphia was commended for possessing some strength, for keeping Christ's word, and for not denying his name. But the message came to its members exhorting them to hold fast and watch. It was a message to them; but it comes as a much needed one to us also. "Hold fast that thou hast." See that "no man take thy crown." Watch! Let no man take it from you! Hold it fast!

I. There is always danger of losing one's crown.

This is true of earthly crowns. A few years ago the presence in Washington of ex-Queen Liliuokalani, of Hawaii, was made the occasion of much newspaper gossip and jest and scoff. As some one has said, referring to that occasion, "There does not seem to be anything more utterly out of place in the world than a dethroned king or queen. While they are on the throne there are plenty to do them reverence, and their power for good or ill is very great; but when the crown is taken from their heads their situation is pitiful indeed." Such an event as the uncrowning of Hawaii's queen may well suggest to us the emphasis we ought to put on those earnest words of Christ. "Hold fast that thou hast, that no man take thy crown."

But crowns are in themselves very valuable, and because so they have often been stolen. By this fact the words we are studying ought to come to us with added meaning. One would think that kings would keep their crowns with exceeding care; and yet history shows that they often lose them. We have just finished reading an interesting account, taken from London *Tid-Bits,* of some crowns that have been stolen. Col. Blood's desperate attempt to steal the crown in the reign of Charles II was the first mentioned. Having contrived to ingratiate himself with Edwards, the deputy keeper of the Crown Jewels, he one day introduced four companions to whom he asked the old man to exhibit his charge. Suspecting nothing, the keeper complied, when he was at once thrown to the ground and gagged, and but for the opportune appearance of his son the thieves would doubtless have accomplished their nefarious aim. As it was, Blood made off with the crown, but was promptly pursued, and, after a struggle, in which the crown escaped from his hold and rolled in the mud, was secured. Strange to say, none of the miscreants were punished, Blood, indeed being later received into royal favor.

Another celebrated robbery was that of the French crown jewels in 1792. After the death of Louis XVI the jewels, which included the crown, sceptre, and other treasures to the value of 500,000 pounds, were removed to the Garde Meuble, which, on the night of September 17, was mysteriously broken into and its precious contents carried off. For a while the affair was wrapped in doubt and conjecture, but an anonymous letter finally put the authorities on the track of the stolen property, the greater portion of which, including the famous "Regent Diamond," was found in a ditch in the Allee des Veuves, Champs Elysees.

Yet another crown that has been stolen is that of Holland, which, in 1829, was carried off by ambitious and successful burglars. For over two years did the magnificient prize—it was valued at 120,000 pounds—remain in the hands of those thieves, who did not dare to dispose of their priceless capture. At length, gaining courage, they began to disembarrass themselves of it piecemeal, and by this means it was gradually recovered, some of the gems being discovered in this country, in Brooklyn, N. Y., while the remainder were found nearer at hand, in Belgium.

On four occasions has the crown of England been placed in pawn. The most frequently quoted is that which happened in 1386, when Richard II was driven to this last resource to replenish his depleted treasury. The crown, however, must either have been of comparatively little value, or the merchants of London, to whom he pledged it, adepts at driving a shrewd bargain, for the amount received, as vouched for by the King's receipt when redeeming his regalia, was but 2,000 pounds.

Richard, however, was but following in the steps of his father, Edward III, who, pressed for money, did not hesitate to place the symbol of royalty in pledge with the Bishop of Winchester for the comparatively handsome sum of 13,500 pounds. Henry the Third, impoverished by the struggle against his barons, and Henry V by his war in France, likewise hypothecated the crown. Charles II, also would doubtless have done so; and, indeed, the pardon and subsequent pensioning of Col. Blood seem to point to the fact that that adventurer, when he attempted to steal the regalia, was acting with the king's connivance.

Such is the account of these crowns that were stolen or treated lightly. But these transactions are spoken of only to show their exceeding folly. It is a king's duty to care for an earthly crown very zealously; and it is to this fact our Scripture refers when it exhorts us: "Hold fast that thou hast that no man take thy crown."

There are many ways in which we may lose our crown—the victor's wreath that awaits at the goal of life. We need not enumerate them. Neglect, the not guarding it, the not holding fast to it, the exposing of it in dangerous places—much could be said of the folly of these and many other ways in which people put their "crown of life" in jeopardy.

II. Consider, therefore, secondly, some important reasons for obeying the injunction to hold fast one's crown. "Hold fast," keep a good grip upon it, "that no man take thy crown."

1. "Hold fast" that which you have is such excellent treasure. You have faith. It may seem little. It may not be really much. But what there is of it is a very precious thing to you. Hold it fast. You have truth. It may be little or much; but what there is of it is very valuable to you. It is valuable in itself, and, besides, it may lead you into more truth. Therefore hold what you have fast. "Buy the truth, and sell it not." Buy it at any price. Sell it at no price. Hold fast to truth. You have hope. It may not be as large or bright a hope as you would like, but such as it is, it is very precious. At what price would you part with even the sort of hope you have? Hold it fast. Let no man despoil you of it.

2. "Hold fast." There is enough at stake to cause you to be desperately in earnest. Your "crown"—your wreath of victory at life's goal—everything is at stake—therefore show the mind and muscle of an earnest man concerned about an earnest matter.

3. "Hold fast." There is enough opposition to require it. It comes from Satan. It comes from satanic men. "Let no man take thy crown." There are men bad enough to try to wrest from another his crown. Bad companionship only has lost many a man his crown. Opposition comes also from our own sinful nature. Watch! Hold fast! He is considered a careless pilot who wrecks a vessel twice on the same rocks; yet there are Christians who almost wreck themselves for time and eternity on the same sin twenty times.

4. "Hold fast." There is incentive enough to inspire to it. It is to retain right to thy "crown"—thy wreath of victory at the goal of life. It is a crown to be bestowed by Christ's own hand. Hold fast. Endure. Push on in the Christian life. Watch that you get not delayed or sidetracked. Hold steadily to present duty. Never give over or give up. Keep in the way until your crown of life is secure.

COMMENDATORY PRAYER: O thou who givest liberally and upbraided us not when we falter through lack of wisdom or infirmity of will, grant us an abundant experience of thy liberating power. We ask not that thou shouldst always give adequate explanation of thy mercies. We need not know why or how; but we would know that our Redeemer lives and has redeemed us. In this knowledge and experience we will rejoice and be glad. Help us also to keep fast hold on Christ. Let no man take our crown. Let no person or power separate between us and thee, our God. We ask in Christ's name. Amen.

OFFERTORY SENTENCE: "For ye know the grace of the Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

OFFERTORY PRAYER: Throughout this and all the past days of our earthly life, dear Father, thou has greatly enriched us. Surely, goodness and mercy have followed us all our days. And now, in loving obedience and thankfulness, we pay our vows to thee. Wilt thou graciously receive these gifts from our heart and hand. Consecrate them to their sacred use in the strengthening of thy church and the extending of thy Gospel throughout the world. Use us and all we have to thy glory, for the earth and the fulness thereof belong unto thee. Through Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Hold Fast: I. We are already in possession of a great property. "That which thou hast." II. The holding fast of that which we have. 1. It is a trust. 2. Implies that there is opposition. III. Thy crown. Every duty has a crown when it is well done.—A. R.

Soul Tenacity: I. The things of which the soul is to be tenacious. Not riches, fame; but the truths of the Bible, the reality of Christian character, the determination of the Christian life. The tenacity of the soul must be brave, meek, wise, prayerful, and it must be hopeful to the end. II. The reason why the soul should be tenacious of these things. 1. Because they are valuable. 2. Because they are threatened by enemies. 3. Because the advent of Christ is near.—J. S. E.

Fair Warning: I. The possession implied. "That which thou hast." II. The duty urged. "Hold fast." Do it. 1. Publicly. 2. Persistently. 3. Fearlessly. 4. Humbly. 5. In faith and reliance upon Christ. 6. Do it in self-defence. "That no man take thy crown." III. The motive presented. "Behold I come quickly." The majesty and power of the person coming. The solemnity of the event. "I come." The impressive manner of his approach. "Quickly." The attention the subject demands. "Behold." Be exhorted, entreated, warned, ready to meet him with joy.—T. K.

Importance of Persistence: What good are soldiers that make one desperate charge, then give up and lose the campaign?

Perseverence: An old colored preacher was asked to define "Christian perseverance." He answered: "It means, firstly, to take hold; secondly, to hold on; thirdly and lastly, to nebber leave go."

CHOICE ILLUSTRATIONS ON THE THEME

Persistence

The man who once most wisely said,
"Be sure you're right, then go ahead,"
Might well have added this, to wit:
"Be sure you're wrong before you quit."

Persistence

Hang on! cling on! No matter what they say.
Push on! sing on! Things will come your way;
Sitting down and whining never helps a bit;
Smile in the face of danger, and hang to your grit.

Don't give up hoping when the ship goes down;
Grab a spar or something—just refuse to drown;
Don't think you're dying just because you're hit;
Best way to get there is by keeping up your grit.

Folks die too easy—they sort of fade away;
Make a little error and give up in dismay;
Kind of man that's needed is the man of ready wit
To laugh at pain and trouble, and keep his grit.
—L. E. Thayer.

Christian Perseverance

It is easy to begin things. Almost always it has a pleasure in it. But the test of character comes in the steadfastness with which one perseveres in the good thing begun. Paul is obliged to say to Galatians, "Ye did run well; who did hinder you?" The same word might be said to a good many of us even now. We begin cheerfully. And then, as we so often say, we do not "hold out." This is the place for our further Scripture word, "Be not weary in well doing."

Success in Persistence

Professor Drummond saw at a fair a glass model of a famous mine. The owner drove a tunnel a mile long through the strata he thought contained gold, spent a hundred thousand dollars on it, and in a year and a half had failed to find the gold. Another company drove the tunnel a yard farther and struck the ore. So the gold of life may be to us only a yard away. Thousands have been failures in life because they did not go quite far enough.

The promise is to those who overcome, to those who by patient continuance in well doing obtain eternal life.—*Five Thousand Best Modern Illustrations.*

Like a Beaver

Perseverance was well illustrated by a venturesome little six-year-old boy who ran into the forest after a team and rode home upon the load of wood. When asked by his mother if he was not frightened when the team came down a very steep hill, he said: "Yes, a little; but I asked the Lord to help me, and hung on like a beaver."

IMPORTANCE OF PERSISTENCE

J. H. Jowett, D.D., in a sermon, said: "Lady Jeune once asked Mr. Joseph Chamberlain why, in his opinion, so many men fall short of their ambition. And Mr. Chamberlain answered: "They come to the place where they turn back. They may have killed the dragon at the first bridge, and at the second, perhaps even at the third; but the dragons are always more formidable the farther we go. Many turn back disheartened, and very few will meet the monsters to the end, but those who do have won for ever." —*Christian Herald.*

MILITANT CHRISTIANITY

A loyal Salvation Army captain, explaining the motive power of that unique division of militant Christianity, declared that the supreme essential to success in fighting the devil is to "never let up." In every spiritual movement to hesitate is to stagnate, and stagnation is death.

CHRISTIAN PERSEVERANCE

She was only a little tot. I was hurrying to catch a train, but the lesson that morning was one I cannot soon forget. This wee lassie was toddling along the icy walk as fast as her little legs would carry her when she slipped and fell. Up she got and trotted along, only to fall again soon. I came to her as she was rising the second time. She raised her blue eyes to me and said:

"Me fell down; hurt some; me try some more."

Dear little preacher of good cheer! Only the night before I had fallen down. My desires had been utterly trampled upon, and my cherished wishes were lying under a storm of protest. I had no intention of trying "some more."

This message went straight to my heart. I was "hurt some," but it might be well to "try some more." And I did try, with the reward which might be expected.

And since then the message of the little lassie has often come to me with meaning:

"Me fell down; hurt some; me try some more!"—*Record of Christian Work.*

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***The Three Wise Monkeys of Nikko.***

(This may be used as an object sermon, for it is not hard to find duplicates of the three wise monkeys. They can be had in most stores where Japanese or Chinese goods are sold, either in carved wood or baked clay form. Many people have the piece as an ornament in their homes. Of course it is not necessary to have the object, as the description is quite complete.)

TEXT: "Come ye children, hearken unto me: I will teach you the fear of the Lord. What man (or boy or girl) is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." Ps. 34:12-14.

The Psalmist has been speaking to persons in general, giving comfort and good advice; but in these verses he turns to children, to the young, that he may state to them the result of his own experience and teach them from that experience how they may find happiness and prosperity.

He begins much like parents talk to their children, "Listen!" The Psalmist said "Hearken!" That is an old way of saying the same thing. "Hearken! Attend to what I have to say. I will show you, young folks, how you may so love and serve God as to enjoy his favor and obtain length of days on the earth. All people love life and naturally desire to live long, which desire is founded in our nature and is not wrong." That is the way the writer of the psalm is talking. Then he goes on: "What man is he that desireth life, and loveth many days, that he may see good?" In other words, Who is he, man or woman, boy or girl, who would not wish to understand the way by which life may be lengthened out to old age, and by which it can be made happy and prosperous? Who would not wish to know how it can be done? The Psalmist proposes to answer this question—which he does in the following verses: "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." What he advises is this, that we love the truth, speak the truth, avoid falsehood, slander and deceit. When he says to keep our lips from speaking guile, he means, Do not deceive others by statements that are not true, or promises which you cannot keep, and do not flatter them, nor ever give utterance to slander. Be a lover of truth and let your words convey helpful things. And when he says, "Depart from evil" he means to include the bad in every form.

Now, after this long introduction, I come to the teaching story I have to bring you this morning, boys and girls of my junior congregation.

In the central part of Japan, on the island Nippon, is a small town called Nikko. There in Nikko, over the door of a sacred stable, is a very ancient and curious wood-carving of three little monkeys. It is wondrously well carved, too. (I have a reproduction in my home—which I have brought you this morning—of this ancient carving.)

There they sit—those three wise monkeys of Nikko! Bright-eyed little fellows they are—at least two are bright-eyed, and I am sure the third one is, though he has held his little hands tight over his eyes these many, many years. This is what he would say to us: "I will see no evil!" This is the way Florence Aiken Banks puts his thoughts into verse for us:

"I will see no evil!
  There's so much that is good,
And the world's so lovely,
  If we look where we should."

In the middle of the group sits the wise little fellow who keeps his lips tight shut. His tiny hands are over his mouth and he looks us straight in the eyes. He is very determined. This is what he is thinking: "I will speak no evil!" Miss Banks versifies his thoughts for us too:

> "I will speak no evil:
> Ah, my lips closed shall be—
> You will hear no gossip,
> And no bad words from me!"

Then there is the wise monkey who sits on the left, with his hands pressed tight against his ears. How sad and serious he looks! He is very sure of this: "I will hear no evil!" Miss Banks' verse for him is this:

> "I will hear no evil!
> All the things that make tears—
> The unkind things—keep them;
> They are shut from my ears."

Sometimes I fancy that long ago these three monkeys must have been playing above the stable door when some gossiping people went by, and the little fellows overheard a scandal—a cruel, unkind story about some one; they were so hurt and shocked by it that they sat down, right there and then, determined to sit there forever, holding their ears, their lips, and their eyes shut from all evil, in order to teach their beautiful lesson to every passer-by.

> "Let's be wise like the monkeys three—
> The little deaf monkey,
> The little dumb monkey,
> And the monkey who will not see.
>
> "Let's be deaf to the things unkind—
> Refuse to hear evil,
> Refuse to speak evil;
> And to faults in our friends be blind."
>
> —H.

FOR THE EVENING SERVICE

EVENING INVOCATION PRAYER: O God, the King Eternal, who dividest the day from the darkness, and turnest the shadow of death into the morning; drive far from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace; that, having done thy will with cheerfulness while it was day, we may, when the night cometh, rejoice to give thee thanks. We ask through Jesus Christ our Lord and Saviour. Amen.

Title: ***Some Evidences of Salvation.***

TEXT: "And hereby we know that we are of the truth, and shall assure our hearts before him." 1 John 3:19.

THE SERMON OUTLINE

INTRODUCTORY: It is possible to know whether we are saved or not. "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." It is very desirable to have this confidence, as well as very delightful, and there are many valuable results in our lives which will flow from possessing it. That one may know whether he is saved or not is clearly taught in the Bible. God would have us all advance far beyond the mere hope that we have a hope. Our acceptance with God does not depend upon our feelings. We may well be glad of that, for our feelings are very fluctuating things to ground our expectations of salvation upon. We ground our hope of salvation upon God's finished work and spoken word. But there are available tests, evidences of salvation, which may help us to knowledge. What are some of these spiritual evidences of salvation?

I. First, the saved man has a consciousness of belief in Jesus as the Son of God. This does not imply that he has a clearly defined grasp upon the doctrinal questions concerning Christ's nature. But it does mean that he feels the need of a divine Saviour, that he believes Christ to be God's Son and able to save unto the uttermost all that come unto God by him. It also means that the man has more than a mere intellectual assent to the fact that Jesus is God's Son. The man has a consciousness of yielding to Christ, of casting himself upon Christ as his only hope, of trusting him for salvation. The Bible says that if we believe on Christ we shall be saved. By relying upon that word we who accept of Christ may know that we are saved.

II. Secondly, the saved man has a consciousness of an affectionate choice of Christ as his personal Saviour and Lord. He submits to Christ's will, makes him the supreme object of his affections, and endeavors to do the things that will please his Lord. If we have a consciousness of a willingness to cheerfully accept and to do the will of Christ we may know that we have been brought from death unto life. The spiritually dead do not care to please God.

III. Thirdly, a readiness to confess Christ before men will characterize the true Christian. Not to confess is to deprive him of the honor due to his name and of the help to his cause each volunteer won for his army may mean.

IV. Fourthly, the saved man has a disposition to keep the commandments of Christ and to abhor sin in thought, word and deed. He yearns to do Christ's will, please him in his conduct and to be more like him in character.

V. Fifthly, the saved man will have an increasing love for Christians. Love of the brethren is one of the best evidences to ourselves and to others that we are Christ's.

VI. A forgiving spirit is another evidence.

VII. Increasing delight in the means of grace will mark a true believer.

VIII. Finally, the saved man will long for the salvation of others and labor to that end.

Test yourself. Come into the life of privilege. If you are a Christian it is your privilege to know that you are saved and rejoice in the fact and get the new zest and energy that come from the assurance of faith.

SUGGESTIVE TEXTS AND THEMES

The Fabric Which We Weave: "For the fine linen is the righteousness of the saints." Rev. 19:8. "Thus they weave it together." Micah 7:3 (R. V.)

Saints Possessing the Kingdom: "The time came when the saints possessed the kingdom." Dan. 7:22.

One Great Thing More: "Having done all to stand." Eph. 6:13.

The Development of the Personality: "Stir up the gift of God which is in thee." II Tim. 1:6.

Official Honesty: "Exact no more than that which is appointed you." Luke 3:13.

The Unavailing Fast: "While the child was yet alive, I fasted and wept. . . . But now he is dead wherefore should I fast." II Sam. 12:22, 23.

Kept Off the Rocks: "Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern and wished for the day." Acts 27:29.

THE SUNDAY SCHOOL LESSON

Title: ***Jesus Among Friends and Foes.*** **Luke 10:38-42; 11:42-46, 52-54.**

GOLDEN TEXT: "Ye are my friends, if ye do the things which I command you." John 15:14.

TEACHING THE LESSON

I. In Jesus' visit to Mary and Martha it is clear that *he was among friends.* It is clearly wrong to think of these sisters as representatives of the worldly and heavenly sides of life. It was not for diligence in housewifely work that our Lord took Martha to task, if he did take her to task. And it was not contemplative piety that he commended in Mary, if he did commend her. Nothing is more striking in the life we are called to follow than the way in which we are taught to serve God. We are called to serve him, actively if possible, passively at any rate, but in any case to serve him. Mere gazing, mere reading, mere listening, mere dreaming have never prospered as forms of Christian life. We can be certain that it was not for anything that could be so named that Mary was commended by the Lord. The law for our spiritual life is, "Not slothful in business, fervent in spirit, serving the Lord"—thus serving the Lord. Martha served. Mary sat at his feet. The Lord by what he said did not put any mark of disapproval on Martha's serving. "Jesus loved Mary and Martha and Lazarus." He loved all the types of his followers—Mary the contemplative, Martha the diligent, Lazarus the commonplace, with nothing to distinguish him. He loved and esteemed and enjoyed all sorts of people and had them among his friends. II. Jesus *among enemies.* Sinners often consider faithfulness as reproach. Christ was faithful to the souls of his enemies—the scribes, the Pharisees, the lawyers. Jesus did not reproach or abuse his opposers, but he dealt faithfully with them. "Began to urge him vehemently"—to press upon him violently. They were enraged against him, asked him many questions, sought to entrap him, that they might accuse him. They proposed questions as fast as possible, about as many things as possible, that they might get him in the hurry to say something that would be wrong, that they might thus accuse him. "Laying in wait for him"—laying snares for him, as men do who catch birds. Jesus was faithful in reproof. Not a word fell from his lips of which they could accuse him. In everything that he said he was calm, mild, peaceful, wise, lovely. Even his cunning and bitter adversaries were always confounded and retired in shame and confusion.

ILLUSTRATIONS

Christ Considered Not Rank

A Christian general was once seen talking to a poor old woman. Friends remonstrated with him, saying, "You ought to consider your rank." The general answered, "What if my Lord had considered his rank?"—Charlotte Skinner.

Learning to Love Christ

A man thus described his conversion to the Rev. Mark Guy Pearse: "I never professed to be a Christian or anything like that; but one morning as I was going down to my business, I was thinking of those words, 'Simon, son of John, lovest thou me?' I did wish with all my heart that I could answer them as Peter did. I felt very sad that I could not. Then it came to me, 'Well, if I cannot say so much as Peter, could I not turn them around a little and find something easier?' So I began to think there was one thing I could not say. I could not say, 'Lord, thou knowest that I do not love thee,' and found some comfort in that. At last I grew bold enough to look up and say, 'Lord, thou knowest all things. Thou knowest that I want to love thee.' Then I began to think about his great love for me; I thought of his life, of his words, of his cross, and almost before I knew what I was doing, I looked up and said, 'Thou knowest that I do love thee.'" And at that moment the consciousness of forgiveness and a new life came into his heart.—Rev. Tileston F. Chambers.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *Fill, Draw, Bear.*

"And Jesus said unto them, Fill the water-pots," etc. John 2:7, 8.

As Christians we are also to Fill, Draw, and Bear the message of the Gospel of Jesus Christ to the world. I. *"Fill."* We should fill our hearts and minds and very lives with the love and knowledge of the Gospel of Jesus Christ. We can fill them with a careful study of the life and works and teachings of Jesus. We can fill them also by a careful observance of the ways and workings of God as seen in nature. We can fill them also by a study of the lives of great religious leaders. But a vital personal experience is necessary to fill a life fully. II. *"Draw."* Having filled the life full we are to draw from that source of supply in order to assist in the work of evangelizing the world. We are to draw upon this source which we have filled and not upon some other source. Lives should be so filled that they shall be as rivers of living waters and it is from these rivers we are to draw in our endeavor to propagate the kingdom. III. *"Bear."* We are then to bear the good news to others. The beauty of the Sea of Galilee is that it takes in and gives out, the deadness of the Dead Sea is that it takes in and does not give out. So the life that takes in and does not give out is dead as the Dead Sea. The Christian life is not complete until it has drawn on this source and has given it to others. To fill and draw occasionally for ourselves is not truly Christian, we become so only when we draw and bear to others. We are to bear the message with our own lips and by the living of a life consistent with the teachings of Jesus.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

March 15. My Responsibilities to the Church. 1. Pet. 4: 7-11.

(Intended to lead young people to consider their duties to the church, to work for it, personal evangelism, church attendance, giving, Sunday-school teaching, etc.)

SUGGESTIVE BULLETIN BOARD SLOGANS

A coat of mail cannot protect from sin, for sin is on the inside.

Wickedness has a habit of running past the red sign before it stops.

If trouble drives you to prayer prayer will drive away trouble.

You help a man in proportion as you strengthen his faith; you injure him in proportion as you weaken it.

No life is hopeless unless Christ is ruled out.

Human values are not determined by the income received, but by the service rendered.

"Serve the Church that Lives to Serve."

The realization of God's greatness ought to increase our confidence.

Our dearest pets are our prejudices.

The things we do are our loud speakers.

FOR YOUR CHURCH CALENDAR

A SERMON IN THREE PARTS

John Wesley preached a sermon on money. In the first part he said, "Get all you can." In the second part he said, "Save all you can." In the third part he said, "Give all you can." A farmer who had come to hear him was delighted with the first and second parts of the sermon. These were just the things that he had been doing. But he was not pleased with the part of the sermon that said, "Give all you can." "There," he said, "he has gone and spoiled his whole sermon." So he closed his eyes and tried to go to sleep. But he had poor success at sleeping. He had already heard enough to keep him awake.

SUNDAY: MARCH TWENTY-SECOND

Theme: *We Can—Ye Shall* (Lent).

SUGGESTED SCRIPTURE READING: Mark 10:32-45.

SELECTED HYMNS: "Our God, our help in ages past."—I. Watts. "A mighty fortress is our God."—Martin Luther. "Begin my tongue, some heavenly theme."—I. Watts. "O love of God, how strong and true."—H. Bonar. "Thank and praise Jehovah's name."—James Montgomery.

SALUTATION (or Call to Worship): "His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God."

INVOCATION PRAYER: Almighty Father, we bless thee that thy power is the servant of thy love. The thought of thy power alone would make us afraid, but thy love draws us to thy feet. Put thy hand upon us this morning in blessing and let thy pardon be greater than all our sin. Through Jesus Christ our Lord. Amen.

THE SERMON

Title: *"We Can"—"Ye Shall"* (Lent).

TEXT: "And they said unto him, We can. And Jesus said unto them, Ye shall." Mark 10:39.

THE SERMON OUTLINE

INTRODUCTORY: Ambitions are odd packages when one comes to undo them and look at what they contain. It seemed like miserable place-hunting in James and John to ask for seats on Christ's right and left in his glory. We are not surprised that the ten were indignant with them; but we are surprised that there was no trace of indignation in Jesus' reply. He saw that their ambitions were not purely selfish. The seats they wanted were on his right and left, and that implied affection and loyalty to him. Wherever he was they wished to be near him and to share his life. And so, deftly, Jesus proceeds to untie this package and assort its varied contents.

I. First, he takes the wishes of these two men as an indication of the stuff they are made of. The man who asks for a throne has some royalty in his make-up. Jesus knows that they must be educated for a place at his throne, so he puts this question, "Can ye drink of the cup I drink of?" He is preparing for a throne. Can they share his preparation? Without stopping to ask what he really meant, without suspicion of Gethsemane or of the darker tragedy of Golgotha, they answered promptly, "We can." And we are astonished that Jesus at once affirms their vain-glorious "We can" with an instant "Ye shall." It was a good thing that those immodest men were ready to enter Christ's school, little as they knew what its required courses were. Whatever his—his cup, his baptism, his throne, his education, his position—they took for their ideal. It was the highest and best they could think of. And it is a blessed vanity when any man or woman faced with the vision of the ideal of what he or she ought to be says, "I can," for as Robert Louis Stevenson has so well put it, "Not God himself can forgive the hanger-back."

The more heartily we say "We can live this day in Jesus' way," the more confidently God answers our assurance with his "Ye shall."

II. Again, to undertake to fill any position in the world is to seem boastful. Every task under the sun is a labor fit for a god, because all honest work is our Father's business.

We probably realize as we take the cup of some life-work in our hands as little as did James and John how hard it will be to drink it as Christ did his. And yet the more stoutly we take the cup in our hands and say, "We can," the more confidence we shall feel as the Master of all good workmen cries, "Ye shall!"

III. Again, thinking is another piece of audacity on our part. Every subject we can suggest leads off into impenetrable mystery. Think about ourselves and how we have come to be what we are today, about our ideas of right and wrong, about our likes and dislikes. Try to account for any of these things and our minds are at once beyond their depth.

Well, our Lord Jesus has held in his hands the cup of thought and he has bequeathed to us a spirit of open-mindedness and loyalty to the truth. He has shown us that right living is the road to right thinking. And the more stoutly we declare we can think out life's problems in that temper, the more surely do we walk along that path of uprightness which shineth more and more unto the perfect day, and the more the All-wise backs up our search for wisdom with his hearty, "Ye shall!"

IV. Take one other illustration. Friendship is another challenge to our hardihood. Think what the word "friend" means since Jesus has borne it. The more resolutely we study that ideal of friendship, of trying to be to man what Jesus Christ is to us, the more assuredly our best Friend says, "Ye shall!"

V. And now to pass from this highest of human ties up to our relation to God. The cup which Jesus Christ held out to these men was the cup of Christian discipleship. They were to follow him in his complete oneness with the Father; thinking with God, feeling with God, working with God. They were to season the world as salt, and change it as leaven, and turn it upside down until it stood right side, which is God's side, up. Through their ideas men were to know the mind of God; through their love to feel the throbbing of his heart; through their plans to see the purposes God was bringing to pass through the eternal ages. They were to reincarnate their Father's life as Jesus had embodied it. "Who is sufficient for these things?" But how could they help saying, "We can"? As often as we look back down the vista of the centuries at his figure; as often as we feel the charm of the Spirit in his teachings, of his contact with men, of his quiet communings with the unseen Father; as often as we see what he lived for, and worked for, and died for, and ever liveth for, every true impulse in us cries out: "There,—that is the only cup of life for me. I must and I can drink it!" And as we reach out immodest and presumptuous hands to take the cup of

Christian discipleship, our delighted Father in heaven cries out, "My sons and daughters, ye shall!"

VI. And what a risk Jesus Christ took. Knowing James and John as we do, knowing the kind of stock they came of in that ambitious mother Salome, would we have ventured to say that these men could drain their Master's cup? But God shows just such amazing confidence in his children all the time. Why, for example, does he allow us to be tempted? Why does the forbidden fruit hang so conveniently low on the boughs in every man's Eden?

You remember that picturesque prologue to the Book of Job, where the scene is laid in heaven and Satan is represented as coming with other attendants into God's presence. And just because God is certain that through any amount of trial Job will come forth as gold, he hands him over to be tempted. Jesus gives Peter the same explanation of temptation. "Simon, Simon, behold, Satan hath obtained (R.V. margin) you by asking, that he may sift you as wheat." Why "obtained"? Because our Lord is confident that Simon Peter will eventually turn again and be better fitted by his sifting to strengthen his brethren.

VII. Doubt is another mark of God's confidence. Why do times come to us when it is so hard to hold on firmly to our convictions? Why do things we hope for seem so vague, shadowy, unreal? Why is it that faith seems just about to slip out of our grasp, so that as great a hero of faith as Martin Luther should cry, "At times I believe and at times I doubt"? When childhood's notions of the Bible and God and prayer disappear, when the well known headlands and clearly staked course of our early religious life are obscured by the mist of uncertainty, God is relying on us, in fidelity to the compass of conscience and the chart of the best guidance we have to make our way safely until the fog lifts and we look up clearly into his sunlit face.

VIII. We are surrounded with tokens of his confidence in us. Why did God go to the trouble of creating us in the beginning but that he thought that we would be worthy his pains? Why does he hand out forgiveness freely, without money and without price, day after day and day after day, but that he believes we will be dishonorable enough to go and abuse his kindness? Why did he equip us with talents, some five, some two, and some one, but that he feels confident we will not wrap them in a napkin and bury them in the ground of uselessness? Why does he place in our frail hands the keys of the Kingdom of heaven, and give us free admittance to sonship with himself, with a son's knowledge of his plans, his hopes, his love, and a share in his work, but that he believes we cannot possibly be selfish enough to let the door remain shut in the face of our brother, but will open it for him and bring him, too, into sonship with the Father?

God draws us, educates us, transforms us, makes us his co-workers by trusting us. We are saved by faith, but not faith in God only or mainly, but something that comes long before it—his faith in us.

And it is his faith in us that gives us faith that we can be what he believes we can. In 1897, when the Gordon Highlanders were sent to scale the steep heights of Dargai, their commander, as he gave the word to charge, called out, "The Gordons will do it." And they did. How could they help themselves? God's "Ye shall," spoken at once to our presumptuous, "We can," as we take Christ's cup of life, of work, of thought, of friendship, of sonship with the Father, assures us of his confidence in our ability to drain it and binds us fast to our own highest ideals.

And more than that, it guarantees that all the might of his Divine Omnipotence is behind our efforts. For whenever you and I say, "We can," to anything that is God's—his cup, his life, his work, his wisdom, his will—we put ourselves in the line of his working in us both to will and to do of his good pleasure. No wonder he is so confident! Not we, but he insures the result.

"They say unto him, We can,"—and you and I are saying it today, are we not?—perhaps with as mixed ambitions as James and John had,—"We can, we can." "And Jesus said unto them, Ye shall!"—H. S. C.

COMMENDATORY PRAYER: Our heavenly Father, we pray that thy love may so warm our souls that we shall surrender ourselves unto thy guidance. Let thy love fall upon the altar of our hearts. Teach us to guard it carefully by continual devotion and quietness of mind. May neither height nor depth, nor things present nor things to come, ever take us, O Lord, from thee. Strengthen thou our souls. Animate our hearts with thy love and tenderness that we may no more live separated from thee, but walk before thee as pilgrims in earnest to reach their homes. And grant that, with all thy holy men and women, we shall rejoice continually in thy love. Help us to recognize thy power in our lives, so that when we say "We can" we have assurance of success through thy "Ye shall!" We ask in the name of Christ. Amen.

OFFERTORY SENTENCE: Jesus said: "Whosoever . . . shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

OFFERTORY PRAYER: Throughout another week, O God, thou has crowned our lives with thy goodness and caused our cup to overflow. Receive, we beseech thee, these offerings made for the maintenance of thy Church in this country and the world. For Christ's sake. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Drinking Christ's Cup: I. Consider the cup presented to our Saviour and the manner in which he drank it. 1. It was a bitter cup, consisting of the bitter ingredients of sin and wrath. 2. It was deep and large and contained much like that which was presented to Judah in her captivity. 3. It was a cup without mixture; it had torment without ease. II. In what manner did our Saviour drink this bitter cup? 1. He did it not ignorantly, but knowingly. 2. He did it not reluctantly, but freely. 3. He drank it not partially, but entirely. III. The share which believers take in the sufferings of Christ. "Ye shall." 1. As no one can do what Christ did, so no one can suffer what he suffered. 2. Though no one can suffer what Christ suffered, yet his people must have some fellowship with him in his sufferings and be conformable to his death. 3. The people of God must expect trials.—B. B.

Mistaken Prayer: After all that can be said concerning the "We can" and "Ye shall" it is a fact that the disciples' prayer was a mistaken prayer.

A tradition current in Wales is a striking illustration of this fact. It is said that an old woman was once travelling from Cardiff to a neighboring town, some twelve miles distant, for a purpose of selling her vegetables. It was a winter's day, the east wind was blowing and drove the sleet and hail right into her face, causing her to give vent to sundry curses and evil exclamations. When she was nearing the end of her journey she began in a most irreverent manner to pray that the wind might turn to her back. Strange to relate, the wind did turn, and for a little while she had the comfort of a tolerably easy journey. But, alas, short-sighted creature, as she finished her sales and almost at dark started for home, she found that the wind she had been so anxious to have changed and had done so and was therefore now in her face. She had forgotten when she prayed in the morning to have it turn that to go home she would have to turn too and then be exposed to its violence during the cold and dark night. The storm, too, had increased in fury and it was not till the next morning that the old woman reached her native town.

CHOICE ILLUSTRATIONS ON THE THEME

God Trusts Men

How do you visualize your job? Three stonecutters were working on a stone. A stranger asked the first what he was doing. "I'm working for $7.50 a day," he replied. "And you?" the stranger asked the second. "I'm cutting this stone," growled the laborer. When the question was put to the third stonecutter, he answered, "I'm building a cathedral." God trusts us. He takes into partnership to help build the cathedral of the ages—his Kingdom.—H.

Coöperative Work

Recently an inventor examined a locomotive and found history exhibited more than one hundred and fifty improvements during the last century. Each wheel, each lever, each device was named and told the story of its inventor. One man said, "Here's my steam chest"; another said, "Here is my piston rod"; another, "Here is my eccentric"; another, "Here is my converter"; but every one of these devices is now found in the completed locomotive, and the thought of each worker has proved to be immortal. The work of the kingdom is coöperation. God takes us into partnership with him, trusts us, and our work helps on the Kingdom.—*Five Thousand Best Modern Illustrations.*

Work

We live not to ourselves, our work is life.—Bailey.

Get work. Be sure it is better than what you work to get.—Mrs. E. B. Browning.

Coöperate With God

"I am going to paint the house," said a big can of paint, waiting, already mixed, in the work-room. "No; I am going to paint it!" the paint-brush asserted, bristling with indignation. "You are, are you?" sneered the ladder lying against the wall. "How far would either of you go without me?" Just then the painter, who overheard these self-confident remarks, ventured to put in a word. "Perhaps I'd better take a holiday," said he quietly. "I wonder if the house would be painted by the time I got back?" Even the most efficient of us is only a tool in the hands of the Infinite Worker.

According to Ability

"I'm pretty little, but I'll try," answered Eileen Martin, aged seven, of Alta, California. She was talking over the telephone to the station agent. Having seen a broken rail near her home, she had had the quick wit to call up the station agent, for she understood the semaphore signal that told of the approach of a train. Already, however, the train was past the station, and the agent frantically begged Eileen to run up the track and signal the engineer to stop. She was little, as she said, but she ran so fast and waved her apron so vigorously that the train stopped and a wreck was averted.

If each of us did toward Christ that which we are able to do, the sinner would come to him and the Christian world be more fruitful.

Do Your Part

The first stone of St. Paul's Cathedral was laid on June 25, 1675. The cathedral was completed in 1710. During that thirty-five years the great building had but one architect, but one master-builder, and but one bishop presiding over the diocese.

This is unique in the history of cathedrals. Frequently all memory of the architects has perished. Antiquarians have long been disputing about the original architect of Cologne Cathedral, and about his royal patron.

The cornerstone was laid in 1248, six hundred years later the nave was consecrated, when the cathedral was pronounced complete. God's great plans for the world are carried out, not like the building of St. Paul's, but like Cologne Cathedral. As Charles Wesley said, "God buries his workmen, but carries on his work."

Many "laborers with God," some famous, some unknown, here a king and there a peasant, have toiled to make this world what it is. Each has done his own part in his own way. "Others have labored, and ye are entered into their labor."—*Five Thousand Best Modern Illustrations.*

Can Work; Won't Work

The Bishop of Chelmsford in an address at Keswick said:

"I remember a friend of mine who wanted a gardener. He advertised, and got a letter from a gentleman concerning a man whom we shall call John Smith. This gentleman said, 'John Smith has an excellent knowledge of gardening. He can manage a kitchen garden wonderfully, and he can bring an ornamental garden to perfection. "And he went on through the list of what the man could do. As the other gentleman read the letter he said, 'That's the very man for me; he can do the very things I want.' He got to the bottom of the page, and turned over, and on the other side there were only three words—'But he won't!' What is the interpretation? There are men and women this morning in this tent who could revolutionize the districts in which they live, who could turn topsy-turvy the lives of their most intimate friends. But they won't!"—*The Expositor.*

WORK IS RELIGION

Every man's gifts are given him of God to use for the furtherance of Christ's kingdom. Not only has Jesus Christ a right to his own, but our gifts must be used for him. We are saved by grace but we are saved to serve. It is idle to legislate for purity if the priest leers at his women. It is vain to enact laws punishing murderers, if we work our employees to death. It is needless to forbid stealing, if church officers make large contributions out of excess profits wrung jointly from the labor and the ultimate consumer. It is useless to pray on Sunday, if we prey on everybody the rest of the week in our business. In the story of "The House of Wolf" the boy was saved by wearing the ring of the Duke of Guise. So the business man is saved from selfishness by wearing the colors of Jesus Christ's service in his heart. Out of such a service business would take on a sacredness that would lift it out of the realm of the material and put it into the realm of the spiritual. All work ought to be a religion.—Elwin Lincoln House.

PASTORAL PRAYER: Thou Former of our bodies and Father of our spirits, behold thine own children creeping to thy feet and seeking refuge in thine arms. What gifts hast thou stored up and ready in thy hands to bestow on us this day? Let them fall into our empty lives; and strengthen our nerveless hands to grasp and hold them. How many of thy blessings we have already this very morning let slip by us unnoted. Open our ears to thy voice in the whisperings of the breeze, the song of birds, the prattle of children, and the greetings of our comrades. Open our eyes to see thee in the splendors of the morning and in the majesty of the silent night. Open our hearts to the solace of human affection, to the messages of thy written Word, and to the meaning of commonest events. Disclose thy face in every pleasure we experience and in every pain we bear. Redeem us from ignorance, from dullness of brain and feeling, from slovenly indifference, from the disorders of our distempered nature and our undisciplined lives. Discipline us, Lord, in love! We ask in the name of Christ. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***The Little Seed Travellers.***

Almost all boys and girls like to travel. You like to ride in trains and trolleys, on sleds and scooters, on bicycles and tricycles, and especially in automobiles—do you not? Then, too, you know that animals travel, that they move about, especially wild animals, and go from one place to another. Of course most wild animals keep their young at home and take care of them until they are old enough to look out for themselves. They teach the little ones how to live; that is, how to get their food, how to build homes, and how to protect themselves from other animals that would harm them. The young of animals as a rule are almost full grown before they choose places for homes and go to housekeeping. Animals can take care of their children because they can travel—because they can move about from place to place and so find the things they need.

But how about plants? With plants it is not so easy. They are fast to one place where they grow and must spend all their life on one spot.

They cannot take their children about from place to place and show them where there is good rich soil, where there is plenty of sunshine, where they will get the rain when it falls, and where they will have plenty of room without being crowded by other plants. These, you know, are the things a plant needs if it is going to grow well.

For all that, most plants take good care that their children have a chance to get a start in life.

Of course you know that when a plant's children start out to find new homes they are still seeds. So if a plant is going to help its children find a place to settle down, it must give them some means of travelling while they are yet seeds. Now, that is what it does. And the seeds seem to know what is expected of them. That is why we sometimes talk about how plants travel.

What! Do plants travel?

Oh, yes! most of them travel while they are seeds. Many of them make long journeys.

But why do they have to travel?

Well, you see, it would never do for all the seeds of a plant to fall on the ground about the foot of the stalk and try to make a home there. I am sure you can tell why it would not do if you stop to think how many seeds there are and remember what has just been said about the things a plant needs in order to grow well. Don't you think there might be better soil and more room and sunshine somewhere else?

Then how do they travel? That is not a very long question, but to answer it fully would take a very, very long time—much longer than I can take this morning; but because now is the Springtime when the seeds are especially busy, I thought you would like to hear a little about how the plants, or seeds, travel.

They have a great way of making other things help them in their travels. Some of them like the wind, such as the dandelions and the thistles, and the seeds go sailing away like in airplanes of thistledown and land when they get ready and grow where they land. Some of them take to the creeks and rivers and float along like boats until they come to soil they like where they can root and grow. Still more remarkable, some of them steal rides on animals, as when the burdock burrs, the prickly flower-heads, catch in the wool of sheep, the hair of dogs, or in the tails of horses and cows and get carried to far scattered places where they drop on the ground and find chances to germinate and grow.

So you see boys and girls are not the only people who travel. Animals travel, and even seeds travel. That is why I am speaking to you this Spring morning about the little seed travellers. After a while you will study in school books that will tell you many interesting stories about how the seeds travel and how they find their homes. Learn all you can, boys and girls. All your school books are interesting, and get more and more so as you go along in your education. Study each one well, not as a task, but to learn about the world and all the beautiful and wonderful things God has made.—H.

FOR THE EVENING SERVICE

Title: ***The Great Gulf.***

TEXT: Luke 16:19-31.

THE SERMON OUTLINE

INTRODUCTORY: There probably is no portion of God's Word more fruitful of serious suggestion than this. It tells us that the allotments of Divine Providence on earth are not always evenly based upon a register of human desert. It tells us that death is the inevitable event ushering in the immortality of each human soul. Both of these men died, the rich man and Lazarus. Both found themselves living after they were dead. It tells us that worldly prosperity is no proof of acceptance with God, and that poverty and distress are no proof of Divine abandonment. It has suggestions regarding the sin of neglecting to be charitable. It has some awful suggestions regarding the retributive power of memory. It has some very meaningful and happy suggestions concerning the present sufficiency of the Divine Revelation. It makes plain also the unreasonableness of unbelief. Each one of these thoughts is worthy of and would demand separate and prolonged study. But we are to consider now another one, regarding the great gulf fixed. It would prove too saddening were we to permit ourselves to try to picture the torments of the wicked. There certainly are some suggestions in the parable of awful import, and we have no right to deny that God meant us to take them to heart. But even so, we may learn other lessons that do not interpret the parable so literally.

I. Between the spiritually-minded man and the carnally-minded man there is even now a great gulf fixed. It is not of space but of being; it is not of condition but of character. It exists between the good and the bad here and now, before they die. It is neither strange nor unreasonable to think that it may continue to exist after they die.

II. Between the pure-minded man and the impure-minded man there is even now a great gulf fixed. Some one has well said: "Between the pure wife and mother and the harlot that walks the streets a great gulf is fixed. The gulf cannot be passed. One cannot go to the other. You ask, But cannot the pure woman fall? She cannot fall and remain what she is. To fall would be to cross the chasm. To fall would be filling it up. No gulf would any longer exist; she would have become even as the other." There can be no crossing. There can be no transferring of personal qualities.

III. Between those who love God and those who do not love him there is a great gulf fixed. Their tastes are different; their desires are different; their sources of enjoyment are different. What reason have we to think that "the article of death" will change their taste in this regard? A scoffer once asked a Christian in derisive argument: "Where is hell?" The brief but telling reply was: "Anywhere outside of heaven." To miss heaven, to dwell anywhere outside of it, or outside reach of the bliss that the heavenly inhabitants enjoy, is bitter enough a thought of hell for any one. We must be heavenly; we must be spiritually minded, God-loving-minded first, or heaven would mean nothing to us. Indeed it would be misery.

A gambler going to the horse-races made a mistake and got on a boat going to a camp-meeting. He was miserable beyond endurance and besought the captain to stop and let him off at the first opportunity. There was a great gulf fixed between him and the other people. It was not their fault that he hated their conversation, their hymn-singing, their fellowship. They could not cross to him.

In a sermon preached shortly before he died Rev. Dr. T. DeWitt Talmadge used this impressive illustration. "There is," said he, "in the forest in Germany a place they call Deer Leap, two crags about eighteen yards apart, and between them a fearful chasm. This is called the Deer Leap because once a hunter was on the track of a deer which came to one of these crags where there was no escape, and in utter despair it attempted to jump across. Of course it fell and was dashed on the rocks far beneath."

Here is a path to heaven. It is plain; it is safe. Jesus marks it out for every man to walk in. But here is a man who says, "I will not walk in that path, I will take my own way." He comes on until he confronts the chasm that divides his soul from heaven. Now his last hour has come, and he resolves that he will leap the chasm, from the heights of earth to the heights of heaven. Stand back, now, and give him full swing, for no soul ever did that successfully. Let him try. He misses the mark, and he goes down into the depths below, destroyed without remedy! What shall we call that place of awful catastrophe? Let it be known for ever as "the sinner's death-leap."

SUGGESTIVE TEXTS AND THEMES

Looking at the Best Things: "Looking for that blessed hope, and appearing of the glory of our great God and Saviour Jesus Christ." Titus 2:13.

The Book that Fits Life: "I have found the book of the law in the House of the Lord." II Kings 22:8.

The Worth of a Good Name: "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Prov. 22:1.

Christ God's Response to the Soul-thirst of Humanity: "On the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." John 7:37.

The Supreme Question: "What then shall I do unto Jesus which is called Christ?" Matt. 27:22.

The Sin of Indifference: "And by chance a certain priest was going down that way; and when he saw him, he passed by on the other side." Luke 10:31.

The Synonym of God: "He that loveth not knoweth not God; for God is love." I John 4:8.

God a Consuming Fire: "For our God is a consuming fire." Heb. 12:29.

THE SUNDAY SCHOOL LESSON

Title: ***The Use and Abuse of God's Gifts*** **(Temperance Lesson). Luke 12:16-21; 41-48.**

GOLDEN TEXT: "Be not drunken with wine, wherein is riot, but be filled with the Spirit." Eph. 5:18.

TEACHING THE LESSON

In this lesson we will use the Golden Text. This precept, "Be not drunk with wine," follows very naturally what was said about the necessity of wisdom. For even a wise man when he is drunk becomes a fool. I. *The nature of this vice.* If by the indulgence of appetite you unfit your body for the service of your mind, you unfit your mind for the service of God. You waste your substance also. You defraud your family of a maintenance. You defraud your creditors of their dues. You stupefy your conscience. You extinguish the thoughts of honor. You banish your thoughts of futurity. If you do these things you are chargeable with criminal excess. II. *The guilt and danger of this vice.* It is an abuse of God's gifts. It divests the man of his native dignity. It is injurious to body and mind. It consumes his substance. It destroys conscience. It generates other vices. It promotes obstinacy of heart and contempt of reproof. It subverts order and government. It discourages devotion. It destroys domestic peace and tranquility. It is a sin of which the Scriptures abound in solemn warnings. III. *The encouraging strategy for its overcoming.* "Be filled with the Spirit." Seek to be filled in your understandings, in your memories, in your consciences, in your will, in your affections with the Spirit—this is the strategy suggested. "Be not overcome of evil, but overcome evil with good."

ILLUSTRATIONS

Sentence Sermons

Drinking water neither makes a man sick, nor in debt, nor his wife a widow.—John Neal.

Temperance is the nurse of chastity.—Wycherley.

Every moderate drinker could abandon the intoxicating cup if he would; every inebriate would if he could.—J. B. Gough.

The Devil's Beans

My friends, the other day I was going down the street and I saw a drove of pigs following a man. This excited my curiosity so much that I determined to follow. I did so; and to my great surprise I saw them follow him to the slaughter-house. I was anxious to know how this was brought about, and I said to the man, "My friend, how did you manage to induce those pigs to follow you here?" "Oh, did you not see?" said the man. "I had a basket of beans under my arm; and I dropped a few as I came along, and so they followed me." "Yes," said the preacher, "and I thought so it is, the devil has his basket of beans under his arm, and he drops them as he goes along, and what multitudes he induces to follow him to an everlasting slaughter-house!" Yes, friends, and all your broad and crowded thoroughfares are sown with the beans of the devil.—Rowland Hill.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***Consider Christ Jesus.***

"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Heb. 12:3.

I. *There is something said here of Christians:* they are apt to be wearied or faint in their minds. 1. From the duration of the work. 2. From the magnitude of the obstacles. 3. From the lack of inward vigor. II. *There is something said here of Christ.* He endured such contradiction of sinners against himself. 1. He endured contradiction—against his person, his miracles, his preaching, his companions, his government. 2. He endured the contradiction of sinners—all of them sinners by nature and practice, some of them heinous sinners. 3. He endured the contradiction of sinners against himself—a Person of such dignity and innocence. III. *There is something said here of the duty of Christians in reference to Christ.* They ought to "consider" him. 1. As their example. 2. As the source of their strength.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

March 22. Important Ideas in John 3:16.
(An analysis of the meaning of John 3:16; the gospel in one verse.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Come in and rest and pray thus gaining power for today.
You need a church; the church needs you.
Church of the Cordial Welcome. Worship—Fellowship—Service.
Living one's faith is the best method of defending it.
The close-up view of Christ is not reserved for the far-off follower.
Sharing multiplies the joy.
Success operates on the self-service plan.
A living is good to a certain point; a life goes beyond that.

SUNDAY: MARCH TWENTY-NINTH

Theme: ***The World Needs a King*** **(Palm Sunday).**

SUGGESTED SCRIPTURE READING: Luke 19:28-48. The after petition: "The Lord give us grace to crown Jesus King of our lives."

SELECTED HYMNS: "All glory laud and honor."—Theodulph of Orleans. "Oh, how shall I receive thee?"—Paul Gerhardt. "Ride on, ride on in majesty."—H. H. Milman. "Crown him with many crowns."—M. Bridges. "Hark, ten thousand harps and voices."—T. Kelly.

SALUTATION (or Call to Worship): "Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest."

INVOCATION PRAYER (Palm Sunday): O blessed Lord, thou art the great High Priest in the Temple and Church of God. Thou didst enter long ago as the Son into thy Father's house, to make it a house of prayer and not a place of merchandise. We worship thee today as Lord of the conscience, and the Refiner of souls. Help us to bow down to thine authority in our personal experience. Come thou, and take the throne of our affections; rule, we beseech thee, in the midst of those passions which were once thine enemies, and make them henceforth obedient to thy commands; bring every imagination, and thought, and word, and deed into captivity to thine own obedience. Subdue what is rebellious; enlighten what is dark; raise and support what is earthly and grovelling; so that we may be entirely subject unto thee. When the world and its cares intrude into the sanctuary of our spirits, do thou come and expel the traffickers and purify the place. Repeat thy cleansing and teach daily in our hearts, that they may be houses of spiritual worship, for thine own name's sake. Amen.

THE SERMON

Title: ***The World Needs a King*** **(Palm Sunday).**

TEXT: "And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed is the King that cometh in the name of the Lord," etc. Luke 19:37, 38.

THE SERMON OUTLINE

INTRODUCTORY: The theme of Palm Sunday is the Kingship of Christ. The world needs a King.

Harry Lauder, the Scotch comedian, declared in Seattle the world needs a king. Said he, in broad Scotch brogue, "The world needs a king. But the King the world needs is Christ, the rock." He will agree with the great comedian. It is Christ the rock the world needs.

God has prepared a plan and foretold by his prophets his purpose for the earth.

I. He has determined to give the nations one place of universal administration. "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it" (Mic. 4:1).

II. He has made a plan to care for universal immigration. He has made a plan for universal education, universal legislation and communication. "And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem" (Mic. 4:2).

III. He also has a plan for international and universal arbitration, a plan for universal elimination of arms and a time for universal pacification among all nations. "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more" (Mic. 4:3).

IV. He has a plan for universal cultivation, until the land shall yield its fulness, the hungry have plenty, and the whole world is a bread basket. "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Mic. 4:4).

V. He also has a time for universal adoration, and the Lord himself will be the honored one. He has arranged for a day of universal restoration when the outcast nations shall be gathered again, and among them, the Hebrew nation with its wonderful future. "For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever" (Mic. 4:5-7).

VI. God has planned also a day for universal coronation when the Lord shall reign with him, shall be crowned Lord of lords and King of kings.

When Queen Victoria attended the great Choral society which sang Handel's "Messiah" at St. Paul's, she was asked by Dean Farrar, the chaplain, to follow the custom of all sovereigns preceding her and remain seated during the singing of the Hallelujah chorus, for all others stood at that time. She remained seated while they sang other portions of the great oratorio, but when the great choir began to sing the Hallelujah chorus, and the hallelujahs were lifted loud and long, her majesty was so stirred that she arose and with all others bowing her head. The chaplain asked her why she did not remain seated. She said: "I could not. I wish that I could be alive when Jesus comes." "Why, your majesty?" inquired the chaplain. "Because," said she, "I would like to take the crown from my brow and with all other rulers throw them at the feet of Jesus Christ and crown him Lord of lords who is worthy."

This day of universal coronation is coming, it is declared. In those days the dream of the ages will come to its fulfilment, the longings for the centuries will be satisfied and the uplook of the millenniums will be realized and the Lord alone shall reign. It is absolutely true that the kingdoms of this world will be the kingdoms of our God and his Christ.

COMMENDATORY PRAYER: Our Father, as on this day we keep the special memory of our Redeemer's entry into the city, so grant, O Lord, that now and ever he may triumph in our hearts. Let the King of grace and glory enter in, and let us lay ourselves and all we are in full and joyful homage before him. O Lord Jesus Christ, who on this day didst enter the rebellious city where thou wast to die, enter into our hearts, we beseech thee, and subdue them wholly to thyself. And as thy faithful disciples blessed thy coming, and spread their garments in the way, covering it with palm branches, may we be ready to lay at thy feet all that we have and are, and to bless thee, O thou who comest in the name of the Lord. And grant that after having confessed and worshiped thee upon the earth, we may be among the number of those who shall hail thine eternal triumphs, and bear in their hands the palms of victory, when every knee shall bow before thee, and every tongue confess that thou art Lord, and that thou shalt reign for ever and ever. Amen.

OFFERTORY SENTENCE: "Give and it shall be given unto you; good measure pressed down and shaken together and running over, shall men give into your bosom."

OFFERTORY PRAYER (Palm Sunday): Heavenly Father, we thank thee for the way in which this holy day reminds us of the kingship of our Lord. May we see in the events of the first Palm Sunday the prophecy of that coming time when the kingdoms of this world shall have become the kingdom of our Lord and of his Christ. Bless our offering that it may hasten the coming of thy kingdom. For Jesus' sake. Amen.

ILLUSTRATIVE MATERIAL

SEED THOUGHTS

Jesus Our King: I. Our King in humility. Jesus is our King. The prophecies announce him as such (Isa. 9:6; Zech. 9:9). He avowed himself a king (Matt. 9:27; John 18:37). He proved by the power of his will that he was a king (Matt. 21:3). II. Our King yet meek. 1. His lowly birth and incarnation. He comes as Friend and Saviour, wishing to be loved, not feared. 2. His earthly life. He was full of love and mercy toward the suffering. Full of tenderness toward sinners. Learn of your King to be meek of heart also.—S.

Palm Sunday Praise: I. It was speedy praise. The happy choristers did not wait 'till he had entered the city, but "when he was come nigh, even now, at the descent of the Mount of Olives, they began to rejoice." II. It was unanimous praise. "The whole multitude of disciples." Not one silent tongue among the disciples. Yet I suppose these disciples had their troubles as we have. III. It was multitudinous. "The whole multitude." There is something most inspiring in the sound of a multitude singing God's praises. IV. Yet while multitudinous this praising was quite select. The Pharisees did not praise him—they were murmuring. All true praise must come from true hearts. V. It was joyful praise. "The whole miltitude began to rejoice." VI. It was demonstrative praise. "Loud voices." Praise God by loud actions.—S.

Enthusiasm and the Service of Christ: What is your religion if it has no enthusiasm in it? Who wants wooden Christianity, or a logical Christianity only? Christianity loses its power when it loses its pathos. Some of us have need of being cautioned against decorum.—S.

The Coming King: I. The estimate formed of our Lord by the crowd. "King." II. His credentials. "In the name of the Lord." III. The blessings which come with the King. "Peace," and "glory."—J. T.

CHOICE PALM SUNDAY ILLUSTRATIONS

The Kingly Christ

Dear to the Christian world is the story of Christ's one day of triumph, Palm Sunday. The church rejoices because even for one brief day he was hailed as a King.

It was the Sunday before the Passover. A great multitude were approaching Jerusalem on pilgrimage. Many were Galileans, and many of them believers in the Christ. On their part the demonstration was unpremediated. They suddenly realized that the Messiah was entering the Holy City, and they began to sing snatches of the Messianic Psalms. In a few moments the stream of Passover visitors was transformed into the heralding procession of a conquering King.

Christ is King. Fellow pastors, let us urge our people to crown Christ King. Make Palm Sunday a Decision Day, when men, women and children shall be called to come under the kindly and loving sway of the kingly Christ.

Christ's Kingliness

According to the *Electrical Review,* the Niagara Falls city council appropriated $10,000 to illuminate Niagara Falls at night. One corporation offered the services of its power. A battery of twenty-five flood lights is turned on the American Falls.

A description of this illumination says, "The beam is powerful enough to penetrate the densest parts of the rolling mist, and, owing to the intensity of the flood-lighting, there is no dark center or no wings in the light beam, and the falls are smoothly and softly lighted."

The triumphal entry of Jesus into Jerusalem threw such a "light beam" as this on his kingliness.—*Five Thousand Best Modern Illustrations.*

Honoring the King's Approach

"And many spread their garments in the way." Mark 11:8. It was customary to make a great to-do when kings visited cities of their kingdom. The people often made a new road for the king, and frequently carpeted it, making it appear that the ground was not good enough for their king to walk or ride on. So now, the people accompanying Jesus became suddenly moved by an impulse to the thought that he was a king and that he must be treated as such; that the roadway must be carpeted for him. Some threw off their loose robes and laid them down before the ass, and others cut off branches of the palm trees, or other trees by the wayside, and laid them down as a carpet.—*Herald and Presbyter.*

IMPULSIVE PEOPLE

"Took the branches of the Palm trees, and went forth to meet him, and cried out, Hosanna." While travelling on a Pittsburgh day express, here is what I saw: A long line of freight cars uncoupled from each other. These are pushed up a grade by a powerful locomotive. Then one by one they are given a final push over the top of the grade. They run along well from the force of the power that started them. They seem to keep up the speed for a while, but they are going down hill, running slower and slower until at last are sidetracked at various places along the way. Some people are like that. They get going; but they are not coupled to the Holy Spirit, and so they go slower and slower until they are sidetracked along the way. Let us learn on our Palm Sunday to couple up with God, not for a momentary impulse but for life.—*Five Thousand Best Modern Illustrations.*

A KINGDOM THAT IS TO COME

"Behold thy King cometh unto thee." Zech. 9:9. When Queen Victoria, on the fiftieth anniversary of her coronation walked the aisles of Westminster Abbey, she crossed the grave of Livingstone, on which are inscribed the words of Christ, "Other sheep I have, which are not of this fold." These words on that heroic grave are surely a great and sweet prophecy of the gathering of all nations beneath one spiritual banner. Of that majestic kingdom whose outlines already appear, the Universal Book is the harbinger, symbol, and molding power, more luminous, attractive, and divine than our present imperfect and divided Christendom.—J. H. Barrows, D. D.

WITH THEIR GARMENTS

The roadways of the far East are and always have been rough, rutty and unsightly with refuse. We welcome a foreign notable by putting at his disposal a private car; the people of our Lord's time covered the highways with their garments, their robes being not unlike our lighter rugs. When Lafayette re-visited our shores he was welcomed by multitudes of children who scattered roses in the way before his steed. We have more roses than palms. But the palm has been from time immemorial the emblem of victory in the East, its long, pendulous fronds carried in the hand giving beauty and grace to a popular reception.—H. D. Jenkins, D. D.

MAKING OUR CHURCHES HIS OWN

"And Jesus entered into Jerusalem and into the temple." Mark 11:11. The Baptists have a wonderful mission in Korea. One poor woman, living outside of town, heard what wonderful things happened at this mission place where the name of Jesus was preached, so she walked into the town to attend the services. Not knowing where the mission hall was, nor by what name it was called, she asked if any one could show her the way to the place where they cured broken hearts; and she was directed to the Baptist mission. If men and women came as strangers into our town and asked to be directed to the place where they cured the broken heart, would the people of our streets say: "I know the place you mean; it is the church yonder. The Healer of men, the good Physician, is always there." The temple in our

Lord's day was not such a place. May he make our churches his own. May we on this Palm Sunday resolve anew that we will try to make the individual church we know and attend a place for the Lord's abode and working.—*Five Thousand Best Modern Illustrations.*

FURTHER THEMES FOR DEVELOPMENT

Title: *The King and His Kingdom* (1)

"Thy Kingdom come." Matt. 6:10.

The kingdom of God means the rule of God over human life and it expresses the widest possible conception of God's relationship to mankind. This kingdom can be studied in three aspects, and all of them should be put and kept together.

I. The Kingdom in the past. This was national. It was exemplified in the kingdoms of David and Solomon. But as these manifestly could not realize it in its completeness, the prophets continually foretold the coming of a kingdom which should be perfect and everlasting (see Daniel 2).

II. The Kingdom in the present. This is spiritual. We have to be born again to see and enter this kingdom (John 3:3, 5). We are translated by God from the kingdom of darkness to the kingdom of the Son of his love (Col. 1:13), and our life is to be one of righteousness, peace, and joy (Rom. 14:17).

III. The Kingdom of the future. This will be universal. First of all, Christ will fulfil literally the promise made about him as King for the Jews in the old Testament, and there seems no doubt that Luke 1:32, 33 will be as literally fulfiled in his second coming as verse 31 was in his first. Then from his Jewish Kingship will be developed his universal Kingship, and he will reign over the universe and usher in the kingdom of heaven (Jewish) and the kingdom of God (universal). This is the last, final, and culminating expectation of God's people, and it is for this that they pray "Thy Kingdom come."

Title: *The Lord Hath Need of You* (2)

"The Lord hath need of him." Mark 11:3.

I. The Lord hath need of you.

1. Of your prayers.
2. Of your praises.
3. Of your talents.
4. He may need your most cherished thing to which your heart holds most fast.

II. The natural heart's reply to this claim.

1. Unbelief denies the claim.
2. Weakness hesitates until the opportunity is past.
3. Simulation seems to do it, but does not.
4. Selfishness hugs her own.—J. V.

Title: *The Kingship of Christ* (3)

"He hath on his vesture and on his thigh a name written, King of kings and Lord of lords." Rev. 19:16.

Palm Sunday is the day of kingship—the kingship of Christ. Isaiah gives us the promise of a coming Christ. John the Baptist proclaims an approaching Christ. Paul preaches the gospel of a Christ crucified. John gives us the vision of Christ enthroned.

I. Who is this royal conqueror? As we see him in the manger at Bethlehem, or as a child in the temple, or at his baptism at the Jordan, or on the cross, he seems not particularly kingly.

II. Where is his throne? Where lies his kingdom? We must remember the greatest kings have been uncrowned, and their kingdoms have been invisible.

III. Were they disappointed, were they mislead, were they false prophets —those who predicted that when Jesus came, he should come as a king? There was a psalmist who declared concerning the Messiah, "A scepter of righteousness is the scepter of thy kingdom." David knew how small a thing is political kingship. And he knew by so much as he had spiritual elevation, how incomparably greater is royalty of intellect and character. John says that the kingly Christ shall serve as well as save.

IV. Phases of his royalty. There may be more appealing phases of the life of Christ, but nothing is more admirable than his self-control. Self-control and courage may be merely passive, but goodness must be active. It is constructive in its nature. Benevolence is a flowing stream. Kingship is a matter of power and there is no power so like omnipotence as the power of goodness at work.—Rev. Charles Carroll Albertson, D. D.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *The Hosanna Spirit* (Palm Sunday).

TEXT: Rejoice greatly, O daughter of Jerusalem: behold thy King cometh unto thee." Zech. 9:9.

Boys and girls, I want to tell you something I hope you will never forget, and it is Palm Sunday that suggests it to me. It is this: Christ puts the hosanna spirit into people. As you will recall, even the boys and girls and little children caught that spirit on the first Palm Sunday and cried, "Hosanna, blessed is he that cometh in the name of the Lord." I tell you this because I want you to know that religion is a very happy thing. It is said that Christ was on his way to be crucified, but even that has resulted in great joy throughout all the world. Christ intended his religion to make us happy, and one of his apostles said, "Rejoice in the Lord always; and again I say, Rejoice." Yes, it is true, Christ puts the hosanna spirit into his people.

Let me tell you a story that will illustrate what I mean. I have read that when the late Rev. Dr. Theodore L. Cuyler, the celebrated Brooklyn divine, was visiting the famous London preacher, the Rev. Charles H. Spurgeon, that after a hard day of work and serious discussion these two mighty men of God went out into the country together for a holiday. They roamed the fields in high spirits like boys let loose from school, chatting and laughing and free from care. Dr. Cuyler had just told a story at which Pastor Spurgeon laughed uproariously. Then suddenly he turned to Dr. Cuyler, and exclaimed, "Theodore, let's kneel down and thank God for laughter!" And there, on the green carpet of grass, under the trees, two of the world's greatest men knelt and thanked the dear Lord for the bright and joyous gift of laughter.

Thank God, the Christ has put the hosanna spirit into people. His Gospel is a Gospel that sings, and shouts, and rejoices.—H.

FOR THE EVENING SERVICE

Title: ***Practical Religion.***

TEXT: "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

THE SERMON OUTLINE

INTRODUCTORY: It is a common mistake with all of us to think that we can be religious only when engaged in religious acts. We forget that all duties are religious duties; that from the most ordinary and trivial acts of life, such as eating and drinking, to the wider sphere of whatsoever we do, all may be done to the glory of God. There are duties of worship and duties of work, duties of the Sabbath and duties of the week, duties of rest and duties of the week, duties of rest and duties of pleasure which are alike religious if done in the right spirit. If a thing ought to be done, then it is religious to do it. We can serve God by honesty in trade and diligence in business as truly as by fervency in spirit and fidelity in prayer. You are religious when you are buying, selling, building, engaged at trade or profession if only your motives and methods are right. It is one of the leading peculiarities of the religion of Christ that it annihilates the distinction between things sacred and things secular. That it does not by dishonoring daily duty, but by making the whole of life sacred.

I. First, we solemnly pronounce the union between religion and business. They can and do belong together.

Christianity is not to be kept as a thing apart from business, away from it, unmixed with it, unaffected by business, and uninfluencing business. Yet there are very many who seem to think that this is the real adjustment of the matter. They agree that there is no antagonism. And there is not. But the reason is that their religion and their business never interfere the one with the other at all. They believe in them both. But business is business, and religion is religion. They have a time and place for each. They are not at all opposed to each other. They are simply kept apart; made each to know its own place; put, as some one has said, like the farmer puts his apples and potatoes in separate bins. The week is the bin for business and Sunday the bin for religion, and all men understand that with them religion has no business with business, and business has no business with religion.

God has so created us that body, mind, and soul alike demand activity. He has placed us in the midst of a busy world demanding our effort. Men cannot live without labor. God has ordained both religion and labor; how, then, can they be opposed to each other? We can serve him best by carrying our Christianity into our business, into our work, and into society, rather than by shutting ourselves away from all. Business has business with religion and religion has business with business. They can and do belong side by side, one and inseparable. What, therefore, God has thus joined let no man put asunder.

II. Again, let us consider this thought in its second application, and take time to declare the nuptial bonds between business and pleasure.

The Bible nowhere teaches that joy must be turned out of doors before religion can come in. Too many paint religion with a sad countenance and draped it with black. Christianity is too much regarded as opposed to pleasure, as a life of unnatural self-denial here that we may win heaven hereafter, its only joy to come after death. But surely this is not orthodox; for being orthodox, you know, is simply being true to what the Bible teaches; and the Bible teaches no such thing. It is we who drape the Gospel of love, and hope, of good-will toward men, with sackcloth and ashes and put on it the signs of mourning. But in the Bible Christian experience is set forth as a thing or boundless delight. The burden of the Gospel message is "glad tidings of great joy." The Kingdom of heaven is likened to a treasure hid in a field, which when a man has found, for joy thereof he buyeth, selling all that he hath that he may make that treasure his own. Of a city where the Gospel greatly spread it is said: "There was great joy in that city." Says the Psalmist; "Let the righteous be glad, let them rejoice before the Lord, yea, let them rejoice exceedingly." And again, "Light is sown for the righteous and gladness for the upright in heart." And the Apostle writes in the same strain: "Rejoice in the Lord alway, and again I say, Rejoice." Can you find anything sad and gloomy about that? Where is its lack of joyousness? Is a religion like this to be avoided as opposed to pleasure? When asked to become Christians you hear some people sometimes say, "Yes, I mean to, but I want to see a little more of life first." That is the way they phrase it. Oh! how mistaken they are! Christ himself said: "I am come that they might have life, and that they might have it more abundantly." Where in all this dazzling universe can one see even as much of life as he may find under that love and care which God bestows! God wants his children to be joyous and glad. He delights far more in our songs than in our sorrows. Surely our Father in heaven, who surrounds us with all lavishness of beauty, who gives the smiling fields, the rippling brooks, the opening leaves, the bursting buds, the fragrant blossoms, who fills all nature with his bounty, surely he never meant his loved ones to go about as if black were the color of heaven; or as if their feet could keep time only with the steps of a funeral march.

III. This, then, is our duty, and this our privilege. It is to live the whole of life to the glory of God. We are called to be witnesses. Let our testimony be true. We are to shine forth as lights. Let us reflect his glory. We are to commend him to others. Let us do it truthfully, joyously. Shall we not do it better? By more holiness in living, by more zeal in our work, by calm trust in danger, by patience in trial, by prompt and cheerful obedience and by showing forth the happiness and good cheer of the Christian life, shall we not, all of us live, or strive to live, that whether we eat or drink or whatsoever we do, all may be done to the glory of God?

SUGGESTIVE PALM SUNDAY TEXTS AND THEMES

A True Inscription: "And the writing was, Jesus of Nazareth the King of the Jews." John 19:19.

The Prince of Life: "And killed the Prince of Life, whom God hath raised from the dead." Acts 3:15.

Behold Thy King: "Behold thy King cometh upon thee, meek, and sitting upon an ass, and a colt the foal of an ass." Matt. 21:5.

Palm Sunday as a Decision Day: Matt. 21:11.

The Glory of the King: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever, Amen." 1 Tim. 1:17.

"Who is this that Cometh from Edom?" Who is this that cometh from Edom, with dyed garments from Bozrah?" Isa. 63:1.

Three Contrasts: Matt. 21:12.

The Commencement of Christ's Coronation Procession: Mark 10:46-52.

Christ's Entrance into Jerusalem: "Much people that were come to the feast, when they heard that Jesus was coming to Jerusalem," etc. John 12:12.

Jesus Welcomed as King: "Behold, the world is gone after him." John 12:19.

When the King Comes Again to Jerusalem: Zech. 9:9. Matt. 25:31-46.

The Enthroned Christ: "When the Son of man shall come in his glory." Matt. 25:31.

The Royal Christ: "Yet have I set my King upon my holy hill of Zion." Ps. 2:6.

Christ's Coronation Procession: Mark 10:46-52.

Temple-Cleansing: "When he had looked around." Mark 11:11.

Christ's Popularity: "Hosanna; blessed is he that cometh in the name of the Lord." Mark 11:9.

Christ's Lamentation Over Jerusalem: "He beheld the city and wept over it." Luke 19:4.

The Triumphal Entry: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee." Zech. 9:9.

THE SUNDAY SCHOOL LESSON

Title: ***Jesus the World's Saviour: Preparation and Popularity*** **(Review). Read Isaiah 35: 5-10.**

GOLDEN TEXT: "Jesus of Nazareth . . . who went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts 10:38.

TEACHING THE LESSON

"Who went about doing good"—Jesus has been called "the first philanthropist." His has been called "the model life." He went about doing good because he was God manifest in the flesh, the world's Saviour. We will limit ourselves in this review lesson to this one description in the Golden Text —"who went about doing good." I. He did this *as the one great aim of his life.* The painter or sculptor gives himself to months or years of arduous, patient labor on some favorite piece of art, inspired, cheered, sustained by the motives which his own genius and the art which he worships supply. But what is this devotion compared with the divine intensity of Christ in the prosecution of his saving work? It was not a mere work of fancy, but of faith; not a mere display of genius, but of goodness—nothing short of saving the world as its Redeemer. II. "He went about doing good" *with a constancy of devotion that never failed.* Notwithstanding all the hostility that met him, he continued with unabated ardor. III. "He went about doing good" *to all without exception.* Beginning first in the mountain home at Nazareth, then amid the villages of Galilee, he went forth carrying his rich dower of blessing to villages, towns and cities, and to pour his treasures at the feet of all classes and conditions of men. He was free to all, as the light of the sun, the air of heaven, the waters of the deep and broad river. IV. "He went about doing good" *by his instructions as well as by his healing works.* V. "He went about doing good" *as an example to his followers in all time to come.*

ILLUSTRATIONS

Went About Doing Good

We have all heard about the celebrated Captain Cook, the Englishman who circumnavigated the world. Wherever he landed he was noticed by the boatmen to go up away from them a bit, and he was seen to take little packets out of his pockets and keep on going round, throwing them out of his hand and circulating them. He belted the world with English flowers. Other navigators were surprised to find English flowers where they could not have dreamt of seeing them. That is how we ought to do—get some of the precious seed into our own soul, and then carry it with us wherever we go. Always sow the seeds of kindness, of happiness, above all of the Gospel of Christ, for in this we will be following the One of whom it is written, "He went about doing good."—C. H. S.

Christ the Light

At a discussion in London, a working man was showing what Christ had done to enlighten the world. The Christian nations were the most progressive, the most advanced, the most enlightened. An infidel rose, and said, "It is all nonsense. Gas has done more to enlighten the world than the Bible." "Well, then," replied the Christian, "when you are dying send for the gas man." The laugh was turned against the scoffer."—Dr. J. Wells.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***The Virtue in Unanswered Prayer.***

"If it be possible, let this cup pass from me." Matt 26:39.

While in the realm of faith there may be no such thing as unanswered prayer, there are instances of seeming denial, even in the life of our Lord. They lead us not to doubt but to study the virtue in such experiences. I. *Leave room for the higher guidance.* If human intelligence is sufficient to determine all its needs, then there is no need for superior wisdom anywhere; man and God are equal. But the recognition of the prayer habit is admission of limitation. Hence the need of higher revelation, which comes in the denial. The mariner approaches the compass not to verify his own ideas but to get right leading. Jesus implies the same motive. If he needed guidance, how much more do we. II. *They open channel for divine sympathy.* "Disappointment—his appointment." This brings renewed strength. Luke says "an angel ministered" after Jesus' prayer. III. *Thus we keep place in divine program.* Unless we say "Thy will be done," we are likely to lose. Bishop Hamline's advice—"Always pray from God's side of the fence." IV. *The unselfish benefit must be taken into account.* Jesus saw this all along. Many unanswered prayers have brought peace in this way. Joseph said to brethren "God meant it for good." Thus may we find the "Lost Chord"—"It may be, that only in heaven," etc.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

March 29. Why Christ Is a Worthy Master. Phil. 2:5-11.

(A decision service. Why Christ is worthy to be followed. Comparison between Him and other masters. What He demands, etc.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Religion spurs within us a place of peace apart from the turmoil of the world.

The corner-stone of character is Jesus Christ.

Spiritual truth is not known until it is obeyed.—Richie Smith.

Begin the day with God and God will maintain his kingdom in your heart.

It is better to travel hopefully than to arrive, and the true success is to labor.—R. L. Stevenson.

The man who is not envious or covetous is a millionaire.

The smile is a universal language.

HOLY WEEK WITH GOOD FRIDAY

Theme: *Christ's Prayer for His Murderers* **(Good Friday).**

SUGGESTED SCRIPTURE READING: Luke 23: 33-56.

SELECTED HYMNS: "In the cross of Christ I glory."—John Bowring. "Hark, the voice of love and mercy."—J. Evans. "When I survey the wondrous cross."—I. Watts. "Alas, and did my Saviour bleed."—I. Watts. "O sacred head now wounded."—Bernard of Clairvaux.

SALUTATION (or Call to Worship): "Ye were not redeemed with corruptible things, such as silver and gold; but with precious blood of Christ, as of a lamb without blemish and without spot."

INVOCATION PRAYER: O patient Lord, who in thy bitter pain didst pray for those who persecuted and reviled thee, saying, "Father, forgive them, for they know not what they do," give us thy spirit. Deliver us from revenge and vindictiveness. May we freely and promptly forgive others, even as we hope to be ourselves forgiven of thee. Save us also, O God, from the sins of ignorance, and especially from those that would bring reproach upon thy Son, our holy Redeemer and Master. And O Lord Jesus Christ, who endured the cross and despised the shame, draw us to thyself. Because of that compassion which thou didst manifest upon the cross in extending forgiveness to those who crucified thee, may we never doubt thy mercy. May our sins never keep us from turning to thee who art ever ready to receive all who truly repent. We ask in thy dear Name. Amen.

THE SERMON

Title: *Christ's Prayer for His Murderers* **(Good Friday).**

TEXT: "Then said Jesus, Father forgive them, for they know not what they do." Luke 23:34.

THE SERMON OUTLINE

INTRODUCTORY: We cherish the dying words of our friends. There is a peculiar solemnity in messages that come from the borderland. We are now to consider the first of the seven words of Jesus on the cross: "Father forgive them, for they know not what they do."

I. Observe the self-forgetfulness of Christ in the supreme hour of his anguish. This prayer was probably offered just after the arrival at Calvary, when the soldiers were nailing him to the cross. As a man he was fully sensible of pain; yet the driven nails do not pierce so deeply as the sin of his persecutors. He does not think of himself, but of the sad self-injury of these cruel men. He had always been mindful thus of others; he cared for every man but one—Himself. Other men, when beaded drops of agony stand on their brows, can think only of their own pain. Most men on their death-beds pray for pardon. Jesus did not say, "Forgive me," since he was without sin. Nor did he bemoan his own sufferings. He had lived for others and was about to die for others; the burden of the world's sin was upon Him.

II. Was ever such magnanimity? If ever a man should cry for revenge it was he—so cruelly wronged, so unjustly condemned, so foully slain. Thus the blood of Abel cried from the ground; but the blood of Jesus speaketh better things. Had he been willing to forgo his eternal purpose of dying for the world's redemption, he might easily have rescued himself from these indignities; might have swept his enemies into the pit with a breath of his nostrils. But this was not Jesus' way. He not only prays for their pardon, but in the infinitude of his charity he seeks some palliation of their sin: "They know not what they do." He does not intimate that their ignorance would of itself deliver them from retribution, but that it opened a door of pardon through repentance.

III. This prayer was in pursuance of his doctrine. He always enjoined the forgiveness of injuries (Matt. 5:38-46; Luke 6:27-38). He taught his followers to pray, saying, "Forgive us our trespasses as we forgive those who trespass against us." (Read in this connection the parable of the hard creditor, Matt. 18:23-45.)

IV. He is our exemplar in this attitude toward those who wronged him. There is no place for revenge in the Christian life. Alas, that those who profess to follow Jesus should foster wrath and bitterness, treasure up old grudges, and plan to "get even" with others! "Let that mind be in you which was also in Christ Jesus." Our rule of conduct is the golden rule, "Do unto others as you would have them do unto you." The highest attainment of the Christian life is represented in Stephen, who when he was dying under a shower of stones echoed his Master's prayer, "Lord, lay not this sin to their charge."

V. The prayer of Christ for his enemies is a perpetual prayer. "He ever maketh intercession for us." We have all wronged him, have all "Crucified him afresh" by our indulgence in sin; yet he pleads for our pardon, pleads continually that we and all sinners may be led, through repentance and faith, to a complete deliverance from the shame, bondage, and penalty of sin.

VI. There is great power in this prayer. One of the two thieves who were crucified with Jesus heard him and was moved to repentance, saying, "Lord, remember me!" His eyes were opened to the true character of Jesus, and his stubborn heart was broken by this exhibition of divine magnanimity. The world is open to conviction in the same way. Sinners are unable to resist the logic of a forbearing and forgiving spirit on the part of those who have been with Jesus and have learned of him.

VII. The forgiveness of sinners is made possible by the cross. One can not conceive how this prayer of Jesus could have been answered but for the fact that he was about to bear the sins of his enemies in his own body on the tree. Who knows how many of those who were active or passive participants in the crucifixion were saved afterward by the memory of those words, "Father, forgive them, for they know not what they do"?

COMMENDATORY PRAYER: O Lord Jesus Christ, Son of the Living God, who at the sixth hour wast lifted up upon the cross for the redemption of the world, and didst shed thy blood for the remission of our sins; we humbly beseech thee that by the virtue and merits of thy most holy Life, Passion, and Death, thou wouldst grant us to enter into the gates of paradise with joy—who livest and abidest for ever. Amen.

OFFERTORY SENTENCE: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

OFFERTORY PRAYER: Fill our hearts, O God, with a great longing to accomplish things that count in the Kingdom of thy Son. In this spirit we desire to bring our offerings today. Let our constant aspiration be to know and to do thy will. May we be happy children of the morning and achieving men of the day, in Christ's name. Amen.

HOLY WEEK TEXTS AND THEMES

The Meaning of Christ's Agony: "I, if I be lifted up, will draw all men unto me." John 12:32.

The Man of Sorrows: "A man of sorrows, and acquainted with grief." Isa. 53:3.

The Title on the Cross: John 19:10.

Man's Unbelief: "They cried, saying, Crucify him! Crucify him!" Luke 23:21.

Groups at the Cross and Why They Were There: "And they crucified him, and parted his garments, casting lots; that it might be fulfilled," etc. Matt. 27:35-43.

The First Good Friday: "Who his own self bare our sins in his own body on the tree," etc. 1 Peter 2:24.

The Crucifixion: "There they crucified him, and the malefactors, one on the right hand and the other on the left." Luke 23:33.

The Voice of the Cross: "There they crucified him." Luke 23:33.

The Solemn Spectacle: "The people stood beholding." Luke 23:35.

The Meaning of the Cross: "I, if I be lifted up, will draw all men unto me." Luke 23:21.

Jesus on the Cross: "And the people stood beholding." Luke 23:35.

Lessons from the Crucifixion: "And they crucified him." Matt. 27:35.

The Word of Trust: "Father, into thy hands I commend my Spirit." Luke 23:46.

A PRAYER FOR HOLY WEEK

Through days of controversy, misunderstanding, suffering and death, our Saviour, we would follow thee in careful and reverent meditation. May the matchless beauty of thy character and the great lessons of thy life come to us with rich unfolding of meaning.

As thou wert strong to suffer, O Christ, so give unto us, thy followers, needed strength in hours of weariness, pain and conflict. As thou wert patient, our Master, amid misunderstanding and scorn, so impart unto us the grace of patience.

Thou, O Christ in the glory of submission involving the very agony of death, didst seek to do the will of thy Father. May this impressive lesson of thy life, as we study it during these days, lead us to pray for thy will to be done in our lives.

May we be loving, dutiful, sacrificing servants of thine, O Saviour, ever worthy of thee. Amen.—Rev. W. J. Hart, D.D.

THREE HOURS DEVOTIONAL SERVICE FOR GOOD FRIDAY

(From noon until three o'clock, the hours during which Christ hung upon the cross.)

SUGGESTIONS FOR WORSHIPERS

Plan to remain for the whole service if possible.

If any are obliged to leave, please do so during the singing of the hymn at the beginning of one of the seven parts of the service.

This program will be followed without announcement as far as possible.

Offering plates will be found at the door, and your gifts will be welcomed to meet the expenses of this service.

ORGAN PRELUDE:

PART I—NOON TO 12:25 P. M.

HYMN: "In the cross of Christ I glory"—Bowring, or "O sacred hand now wounded."—Bernard of Clairvaux.

SCRIPTURE: Isa. 53:1-6 (The Suffering Servant)
Luke 23:26-34 (Passion History, Part I).

PRAYER: Eternal and Almighty God, we are met in this solemn service and amid the sacred memories of this holy day, to seek thy face and to worship thy Holy Name. We come in deep humility and in sincere penitence, since the contrite heart is thy dwelling place. We come in the name and in the spirit of Jesus to make our wills one with thine, and to welcome in our hearts thy Holy Presence. Light the flame upon the altar of our souls, call forth the incense of prayer, waken within us the song of praise and manifest thyself unto all who wait upon thee. Fill our hearts, we pray thee, with the graces of thy Holy Spirit: with love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, forgiveness. Teach us how to love those who hate us and how to pray for those who despitefully use us, that we may be worthy children of the Father who maketh the sun to shine on the evil and on the good and sendeth rain on the just and unjust. And these things we ask for Jesus' sake. Amen.

SOLO: "When I survey the wondrous cross"—Watts, "Before the Cross," La Forge's "Crucifixion," Negro Spiritual, or other suitable selection.

DEVOTIONAL ADDRESS: "Father, forgive them for they know not what they do." Luke 23:24.

HYMN: The Seven Words—Thomas B. Pollock, Arr. by Sullivan (Part I).

INTERMISSION: Silent prayer and meditation.

(The Congregation Seated).

PART II—12:25 to 12:50 P. M.

HYMN: "When I survey the wondrous cross."—Watts, or "Throned upon the awful tree."—John Ellerton.

SCRIPTURE: Luke 23:35-43 (Passion History, Part II).

PRAYER: We love thee, O God, because thou hast heard our voice and our supplications. Because thou hast inclined thine ear unto us, therefore, will we call upon thee as long as we live. We thank thee, O God, that thou are merciful as well as mighty; slow to anger and abundant in thy loving kindness; that thou dost not always chide nor dost thou keep thine anger forever. Thou hast not dealt with us after our sins nor rewarded us according to our iniquities. Hear us, O God, as we pray for pardon from our sins and for a new consciousness of thy nearness to us as well as of our need of thee. Reveal thyself unto us as the sinner's friend and give us that soul confidence and quiet that thou hast promised unto all who put their trust in thee. O God, thou hast established thy throne in the Heavens and thy kingdom ruleth over all. Grant that we may sit with thee in thy throne and that the rule of thy kingdom may be made effective through the surrender of our wills and lives to thee, through Jesus Christ our Lord. Amen.

SOLO: "One sweetly solemn thought,"—Ambrose; "Beneath the Cross of Jesus,"—Maker; "Today Shalt Thou Be with Me in Paradise,"—DuBois, or other selection.

DEVOTIONAL ADDRESS: "Today shalt thou be with me in paradise." Luke 23:43.

HYMN: The Seven Words—Thomas B. Pollock, Arr. by Sullivan (Part II).

INTERMISSION: Silent prayer and meditation.

(The Congregation Seated).

PART III—12:50 to 1:15 P.M.

HYMN: "Majestic Sweetness sits enthroned."—Sennett; or "O love that wilt not let me go."—Matheson.

SCRIPTURE: John 19 17-27 (Passion History, Part III).

PRAYER: We bow before thee, O God, as unto the Father of our Lord and Saviour Jesus Christ, of whom the whole family in heaven and earth is named. We thank thee for the love that binds us together on earth as families in Christ Jesus; for the earnest of thine own love expressed in the provision and protection of our fathers in the flesh; for the tenderness and purity of thine own nature reflected in the mothers thou hast given us; and for the unity of the spirit in the bond of peace suggested in the homes of which we are a part. We rejoice, O God, that thou hast made us thy sons and hast assured us of an inheritance incorruptible and undefiled and which fadeth not away, reserved in heaven for all thy children through Jesus Christ, our Elder Brother and Lord.

Lord, bless our homes. Give unto all parents the spirit of understanding and of wisdom that they may be faithful to the trust which thou hast imposed upon them. Bless the children in our homes and awaken within them a love that will express itself in undying honor to their parents, in unselfish service to the world and in uncompromising devotion to thee. Let the spirit of our Elder Brother be spread abroad through us until all the world shall dwell together as one family in Christ, in whose Name we pray. Amen.

SOLO: "The Crucifixion,"—La Forge; "O Love Divine,"—George B. Nevin, or other selection.

DEVOTIONAL ADDRESS: "Behold thy son—Behold thy mother." John 19:26, 27.

HYMN: The Seven Words—T. B. Pollock, Arr. by Sullivan (Part III).

INTERMISSION: Silent prayer and meditation.

(The Congregation Seated).

PART IV—1:15 to 1:40 P. M.

HYMN: "Dear Lord and Father of mankind."—Whittier, or "My faith looks up to thee."—Palmer.

SCRIPTURE: Matt. 27:39-47 (Passion History, Part IV).

PRAYER: O thou God of Israel, who hast led thy people like a flock; we rejoice in the confidence that is ours that thou art the same yesterday, and today and for ever, and that thy promises are yea and amen in Christ Jesus our Lord. We remember thy promise that thou wilt not fail us nor forsake us; and in the loneliness of our self-imposed exile from thee we pray that thou wouldst restore unto our hearts the joy of thy salvation. In the hours of sorrow be thou our Comforter; in the hours of loneliness be thou our Companion and Friend, and forbid that the eyes of our souls may be so dimmed by love of self or of the world that we will be blind to thy presence or unreceptive to the ministry of thy Spirit. And let both joy and sorrow work out for us a far more exceeding and eternal weight of glory, while through faith we look not upon the things that are seen, but upon the things that are unseen. Thus may we ever feel thee near and know that thou wilt be with us always, even unto the end of the days. And this we ask for Jesus' sake. Amen.

SOLO: "There is a Green Hill Far Away," Gounod; "My God, why hast thou forsaken me?" DuBois; "I met the Good Shepherd," Smith, or other selection.

DEVOTIONAL ADDRESS: "My God, My God, Why Hast Thou Forsaken Me?" Matt. 27:46.

HYMN: The Seven Words.—T. B. Pollock, Arr. by Sullivan (Part IV).

INTERMISSION: Silent prayer and meditation.

(The Congregation Seated).

PART V—1:40 to 2:05 P. M.

HYMN: "How beauteous were the marks divine."—Coxe, or "O love, how deep, how broad, how high."—Latin.

SCRIPTURE: Isaiah 53:7-10 (The Suffering Servant). John 19: 28, 29 (Passion History, Part V).

PRAYER: Let this mind be in us, O God, which was also in Christ Jesus, who, being in the form of thee, thought it no contradiction of thy purpose to be equal with thee and who surrendered himself and became obedient to thy will. Let the fire of his love consume the false show wherewith our weaker selves have deceived us. Inspire us with a passion for righteousness and for a likeness to the Man of Calvary that we may love as he loved and find our highest good in fulfilling the Father's will. Dwell thou within us and give us his courage, his tenderness, his complete and willing self-surrender, that we may hate sin as he hated it and that our love for righteousness may be a consuming passion and that the kingdoms of this world may speedily become the Kingdom of our Lord and of his Christ, through Jesus Christ our Lord. Amen.

SOLO: "O Love Divine," Henry Baker; "It Was for Me," Blount; "Sweet the Moments Rich in Blessing," Woodbury, or other selection.

DEVOTIONAL ADDRESS: "I Thirst," John 19:28.

HYMN: The Seven Words—T. B. Pollock, Arr. by Sullivan (Part V).

INTERMISSION: Silent prayer and meditation.

(The Congregation Seated).

PART VI—2:10 to 2:35 P. M.

HYMN: "There is a fountain filled with blood"—Cowper, or "Hark! the voice of love and mercy."—J. Evans.

SCRIPTURE: John 17:1-8 (The Saviour's Prayer); John 19:30 (Passion History, Part VI).

PRAYER: O God, thou didst of old time speak unto the fathers in the prophets by divers portions and in divers manners, and hast in these latter days spoken unto us by thy Son. We thank thee for that full and sufficient revelation of thyself in him, and that in him dwelleth all the fullness of the Godhead bodily. We thank thee that what the law could not do in that it was weak through the flesh, thou didst accomplish for us through thy Son. Reveal thyself unto us anew today, we beseech thee, through the character and the ministry of him in whose sacred memory we are here gathered. Enable us in him to see thy love fulfilled and thy plan and purpose completed. Lead us by thy Spirit that we may know thy perfect will and walk in thy holy way, and live thy matchless life; and magnify before us today the completed work of redemption through him. Give us to know that there is none other name under heaven given among men whereby men can be saved but his name, and give us that gift of the Divine Spirit that we may work out with him that salvation which he has already begun within us. Thus may thy kingdom come and thy will be done through Jesus Christ our Lord. Amen.

SOLO: "Before the Crucifix," La Forge; "In the Hour of Trial," Lane; "There is a green hill far away," Gounod, or other selection.

DEVOTIONAL ADDRESS: "It is Finished."—John 19:30.

HYMN: The Seven Words—T. B. Pollock, Arr. by Sullivan (Part VI).

INTERMISSION: Silent prayer and meditation.

(The Congregation Seated).

PART VII—2:35 to 3:00 P. M.

HYMN: "Alas, and did my Saviour bleed."—Watts, or "O Thou, the Eternal Son of God."—W. C. Dix.

SCRIPTURE: Luke 23:44-49 (Passion History, Part VII).

PRAYER: O thou great Redeemer of mankind, we commit ourselves into thy hands for the blessing of thy Spirit as we come to the closing moments of this solemn service. We bless thee for all the burdens thou hast borne, for all the tears that thou hast shed, for all the pains thou hast suffered, for all the words of comfort thou hast spoken, for all thy conflicts with the powers of darkness, and for thine eternal victory over death and hell. Surely thou hast borne our griefs and carried our sorrows. Thou hast been wounded for our transgressions and bruised for our iniquities, and thou God hast laid on him the iniquities of us all. Father, forgive us for what we have added to the dark weight of the world's sin. Blot out our transgressions. Wash us thoroughly from our iniquity. Give us a desire to be holy even as thou art holy. Break down every idol within our hearts. Cast out from before our eyes every foe of thy kingdom, and let the graces of a pure and a holy life live in us, that we may share with thee in thy redemptive work. Help us in patience to carry forward the eternal cross of thy Christ that his death may become effectual for the salvation of the whole world, and grant unto us through our complete self-surrender that victory that overcometh the world. And we ask it only in the name and for the sake of Jesus Christ our Lord. Amen.

SOLO: "For God so Loved the World," Marks; "Droop, Sacred Head," Maunder; "The Ninety and Nine," Sankey, or other selection.

DEVOTIONAL ADDRESS: "Father Into Thy Hands I Commend My Spirit." Luke 23:46.

HYMN: The Seven Words—T. B. Pollock, Arr. by Sullivan, (Part VII).

SILENT PRAYER AND BENEDICTION.

INFORMATION FOR PASTORS AND CHOIR DIRECTORS

This service has been used and is correctly timed if the addresses average eight or ten minutes and the prayers printed in it are used, or prayers of similar length. (The organ prelude is not included in the time of the first part). If the leader sees that the schedule is not being maintained, hymns may be omitted or added.

The service may be used by a single congregation, if desired, or it may be used in a union service in which the devotional addresses are given by the several pastors.

If time and musical talent permit the preparation of the very best musical setting, the Cantata "The "Seven Last Words of Christ," by DuBois, can be used for the seven special musical selections. The special numbers suggested can be replaced by suitable hymns if soloists or a choir can not be obtained; or other solos or anthems or numbers from Easter Cantatas may be substituted.

The leader should make sure that all substitutions of hymns or special numbers are strictly in accord with the occasion and with the special part in which they occur. The effect of the service upon the worshipers may be lost or marred by a single inappropriate number. But if the service is properly conducted, it will be found to be the most helpful devotional service of the year.

CHOICE HOLY WEEK AND GOOD FRIDAY ILLUSTRATIONS

Defeats That are Victories

Bunker Hill Monument commemorates a defeat, which for a long time was looked upon with chagrin and disappointment; and yet that defeat was really the birth-throe of our country, and had more glorious results and more wide-spreading influence than most victories. So the famous Thermopylae was a defeat, but has thrilled the ages because it was a moral victory. So the crucifixion of Christ was a defeat, but in reality the greatest victory.

"It Is Finished"

Streams from Calvary's fountains are flowing over a thirsty, sinful world, quenching and cleansing the thirst and blackness of the heart. A new life for mankind blossomed on the tree of the cross; a new death burst into full bloom on the morning of the resurrection. A new life that will always live, and a new death that will never die.

When Cecil Rhodes lay dying, he is reported to have said, "So much to do, so little done!" He could not say, as the Master said, at the climax of his career, "It is finished. All the work Thou gavest Me to do, I have done!" How glorious for the Son of God thus to reach the goal predicted and accomplish the redemption of a world!—Rev. E. W. Caswell, D.D.

The Cross a Foundation

An old Roman said when the Christian system was introduced: "This system can not stand because it is founded upon a cross, upon the death of its own Leader, upon a catastrophe; it can not stand." And yet we know that that is just why it does stand.—*Five Thousand Best Modern Illustrations.*

Love Brought Out

A flower has been discovered in South America which is only visible when the wind blows; it is of the species cactus, and when the wind blows a number of beautiful flowers protrude from the little lumps on the stalks. So in these trials of Jesus are brought out his noble nature, his love, his patience, his faith, his hope.

The Pardoning Saviour

Two men entered a car while a train was being made up and took comfortable seats. They were asked by a grimy-faced trainman to go forward. "What's the matter with this car?" they inquired. "Nothin'," he grinned, "only t'aint coupled to anything that'll take you anywhere." That is the trouble with so many creeds, for the soul that would journey heavenward must make sure of the coupling. We must be attached by faith to the atoning Saviour—the Saviour who was lifted up for our sins on that first Good Friday.—*Five Thousand Best Modern Illustrations.*

It Means Redemption

Sargent's acknowledged masterpiece is his mural decoration in the Boston Public Library called "The Dogma of Redemption." On the cross hangs the dying Saviour. Bound up with him, as by a common girdle, is on the one side Adam, the father of all mankind, and on the other Eve, the mother of all the race. Each holds, with outstretched hand, the loving cup to catch the drops of blood falling from the pierced hands of the dying Christ. Beneath is a stork diving its beak into its very vitals, to take its own-life-blood to bring its dying offspring back to life. Underneath all are these words, "He died to redeem our bodies and to cleanse our hearts."—Rev. Frank N. Riale.

The Cross Teaches Forgiveness

Edith Cavell, put to death for being true to her idea of liberty and friendship, had no ill will towards the German nation. She said, "Standing as I do in view of God and eternity, I realize that patriotism is not enough; I must have no hatred or bitterness towards any one." "Speaking for the Allies," she continued, "for us, too, patriotism is not enough; our victory must be not only over the Germans, but over ourselves. We must have no bitterness; by no other means will peace be conclusive."

Nations, like individuals, must follow Christ's forgiving spirit, as this is the only real Christianity.—Rev. E. W. Caswell, D.D.

SUNDAY: APRIL FIFTH

(Many pastors and church workers have been living through the weeks of Lent under something like a spiritual strain. It has been a time of special endeavor and anxieties. Easter is here and the strain of Lent is over; but what comes next? We are not, we hope, to sink into spiritual lassitude, or to let the responsibility of the church toward its work and its testimony slip into a period of careless indifference. What we really need is a perseverance that rests on the assurance of God's continual presence, interest and purpose to assist the witnesses whom he has called and sent. We have a right to expect the presence and the power of the Holy Spirit, and he has a right to count upon our steady and unfaltering will for the work.)

Theme: *If Christ Had Not Been Raised* (Easter).

SUGGESTED SCRIPTURE READING: 1 Corinthians 15:1-28; Ephesians 2:1-22. The after petition: "May the Lord quicken us by his Word."

SELECTED HYMNS: "Lift up, lift up your voices now."—J. M. Kneale. "Christ, the Lord, is risen today."—C. Wesley. "Come, ye faithful, raise the strain."—John of Damascus. "The day of resurrection."—John of Damascus. "Welcome, happy morning."—V. Fortunatus. "Angels roll the rock away."—T. Scott.

INVOCATION PRAYER: Almighty God, who dost heal the broken heart of winter with the softening rains of spring and the tenderness of warm winds, we rejoice in the springtime of our souls. On this Easter Morn cause the triumph of immortality to awaken every dormant energy within us. Grant us hope and life abundant, growing out of the tombs of our defeats. Awaken us to the realization of complete victory in time and eternity as we clothe ourselves anew with the power of an endless life. We pray in the Name of our risen Lord, even Jesus Christ. Amen.—Rev. H. P. Guhse.

THE SERMON

Title: *If Christ Had Not Been Raised* (Easter).

TEXT: "And if Christ be not raised, your faith is vain; ye are yet in yours sins." 1 Cor. 15:17.

THE SERMON OUTLINE

INTRODUCTORY: If Christ were dead! If we once plunge our eyes into the blackness of that dark assumption, we shall be the better fitted to feel the grace and glory of the resurrection. Step out along the cold road, but let it be in the company of the Apostle Paul.

I. What is the first thing he finds along the road? "Our preaching is vain." (V. 14). Our English word "preaching" does not suggest the dignity, the challenge or the openairness of the original word. This signifies a proclamation made to a crowd of people in a public square. The appearance of the herald was the occasion of an eager assembling of the populace, for the herald carried imperial announcements. The apostle, too, regarded himself as the King's herald, commissioned to carry revolutionary news. But if Christ hath not been raised our proclamation is a pathetic fiasco.

Try to feel the irony of it. Suppose that when the decree of emancipation went forth in America, and that just when the slaves were beginning to stretch their limbs in deliverance, there came news that the rumor was unfounded, that the heralds had been deceived, that the emancipation was a delusion, that grim tyranny still held the field!

That is how the Apostle Paul felt about his own great proclamation—if Christ were in a Syrian grave! Think of that valiant herald trudging the open highways of the world carrying the gospel which told of a marvellous conquest of sin and the grave. He faced hostility, obloquy, persecution and suffering, and even the menace of death, in order to sound his proclamation in the public ear. This herald went to Antioch, to Ephesus, to Philippi, to Athens, to Corinth—he went to all the great world centers to tell his great news; yet all the time, according to this dark assumption, the Lord who was the very power and joy of the proclamation, was lying cold and dead in an unknown grave!

Or think of John Wesley carrying his proclamation on wings of flame to every part of his native land. He proclaimed it to the miners of Northumberland. He proclaimed it to the privileged students of Oxford and to the poor and unprivileged peasantry of Ireland. That great herald went across the broad seas and proclaimed his tidings on the unfamiliar soil of Georgia. Wherever he could get an open square of the village green he nailed his proclamation. Wherever he could gather his fellow-men he announced the startling news that death had been beaten, and that the power of sin had been overthrown. And everywhere the news was hailed with wonder and with indescribable joy. Yet if Christ hath not been raised, this Jesus was all the time lying dead in a nameless grave.

II. Let us walk a little further down the gloomy road. "If Christ hath not been raised . . . your faith is vain." The apostle is writing to a little company of believers whose home is in Corinth, that boiling cauldron of manifold iniquity. These poor Corinthians had listened to the herald and had put their faith in his Lord. They rested their souls in Christ, and they went about Corinth quietly rejoicing under the banner of the Saviour's love. They faced anything and everything, and they dared anything and everything, in their unshaken confidence in the risen Lord. And yet—and yet, "if Christ hath not been raised," their security was an idle dream. Their faith was rooted in delusion, the foundation of their house was laid in fiction and had nothing about it of eternal reality and truth.

And so it is with the faith of the Christian of today. So it is with your faith and mine. We have fondly thought we were building the house of our beliefs and hopes upon the living Christ, but we have been building upon a grave! All the martyrs of the Christian centuries, who rolled their psalms to wintry skies, were inspired by a faith which really had its ultimate springs in the grave! Our churches too are founded upon vanity. The goodly fellowship of the Christian hymns, from St. Bernard's "Jesus, thou joy of loving hearts," to George Matheson's "O Love, that wilt not let me go," are really only vapory sentiments, flashes of deceptive fires blowing over the gloomy reign of death. "If Christ hath not been raised your faith is vain."

III. Go farther down the oppressive road. "If Christ hath not been raised . . . ye are yet in your sins." The poor slaves have only been dreaming of their liberty; they awake to find themselves in chains. We thought we had obtained redemption in our risen Lord. We had fondly believed that he rose from the dead, leading captivity captive, and that in the one great emancipation we had found our freedom. We have joyfully imagined that our sins were forgiven. We have felt as though there had been a strange loosening, as of frozen streams thawing in the genial breath of the spring. We have had the feelings of liberty, as though the chains had been lifted from our powers, and our will and our conscience and our affections, had shaken themselves in the glory of spiritual freedom. Friends, we thought that we had been emancipated, that we had lost the burden of guilt and that our imprisoned feet had been brought out into a large and liberal place. I have heard you sing of your freedom; you have heard me sing of my freedom. But "if Christ hath not been raised," it is only a fanciful freedom; we are walking in delusion, the chains are still riveted upon our limbs—"ye are yet in your sins."

When men rise from the mire of their wickedness and profess that by the grace of the risen Saviour they have been forgiven and lifted on to the rock of the highway of the Lord, their emancipation is only a false dream; they are yet in their sins. Pitiable victims of a colossal delusion! "If Christ hath not been raised . . . ye are yet in your sins." Jesus is dead!

IV. Still farther down the darksome road let us go. "If Christ hath not been raised," says our brother and companion, the Apostle Paul, "then those who have fallen asleep in Christ Jesus have perished, after all." (V. 18). How tender and gentle is the word the apostle uses to describe their passing —they just fell asleep in Jesus. I think he must have been thinking, for one, of the martyr Stephen, and of the serenity of that noble spirit as he passed into the unseen. How could Paul ever forget the scene? "If Christ hath not been raised," Stephen slept into the darkness of endless night.

When Sir James Simpson, the great physician and the discoverer of anaesthetics, lost his eldest child, he erected on the grave an obelisk pointing like a spire toward the heavens. On it he carved the words, "Nevertheless, I live," and above the words a butterfly, to suggest his invisible faith that in Christ Jesus death was only a transition, an evolution from the limitations of the chrysalis to the freedom of a life with wings. Sir James was a believer in Christ and when he came to his own passing he thought only of the wonderful awakening, and he fell asleep in the Lord. But "if Christ hath not been raised" that sentence on the obelisk is cruel irony, and the butterfly should be changed to a clod.

That young, chivalrous and powerful knight, Maltbie Babcock, pure and sweet as a summer's morning, in one of his bright, manly, human songs, sang this cheery strain:

"Some day the bell will sound,
Some day my heart will bound,
As with a shout
That school is out—
And, lessons done,
I homeward run."

Yes, yes, but dear, loyal knight—but "if Christ hath not been raised"; "some day the bell will sound!" But suppose there is no Christ to meet!

How do you like the old world with the resurrection left out? Do you wonder that the Apostle Paul cries out as he walks along the darkened road, "If Christ hath not been raised, we believers are of all men most to be pitied." Yes, indeed, our life-hopes are woven of rotten threads. There is no strengthening companion in the sore battle of today, and there is no waiting friend when the mysterious door opens on the unknown tomorrow. If Christ be dead, the universe is empty.

V. But now we must for one moment see the apostle when he returns from this black path of incredible assumption and stands again in the spring light of the resurrection. "But now is Christ risen from the dead!" (V. 20). Historic fact is against the dark assumption we have been pursuing. Spiritual experience is against it. Regenerated lives are against it. "Now is Christ risen from the dead!" The world is lit up with the glory of the resurrection. Everything catches the morning rays. Every one of the chilling issues at which we have been looking is entirely reversed. The hollow delusions are glorious realities. The vaporing visions are eternal rock. The Apostle Paul had the truth; John Wesley had the truth; Sir James Simpson had the truth; Maltbie Babcock had the truth.

Our proclamation is not in vain! It is vital with the very life of the risen Lord. Our faith is not vain. It gives us vital connections with the living Lord. As believers, we are not in our sins; we are the emancipated children of grace. They who have fallen asleep in Christ have not perished. They opened their eyes in the Saviour's presence, and in the presence of his loveliness their heaven was begun. Men and women, if Christ be risen from the dead, are we who believe in him to be pitied and more to be pitied than all men? Are we not of all the children of men those who ought to receive congratulations? Believers in Christ Jesus, you are the companions of the Lord. With all my heart I congratulate you. You have been saved by his grace; with all my heart I congratulate you. You are being strengthened by his fellowship; with all my heart I congratulate you. You are being guided by the word of his presence; with all my heart I congratulate you. Your horizon shines with the light of eternal hope; the glory of the resurrection is yours!—J.

COMMENDATORY PRAYER: Our hearts are silent in the thought of Eternity. We can not understand its nature and its glory but our hope is in thee, our God. The mystery is deep, but we believe the grave is not life's final goal. Especially are we grateful for the comforting words of the Lord Jesus that in the heavenly home of many mansions there is welcome for the weary and rest from the labors of earth. Oh God, make this hope real to our hearts. Bring heaven to us here in the life of love and service. Let the brotherhood of heaven be fulfilled on earth. May the light of eternal suns adorn our cheeks and celestial beauty enrich our souls. Help us to sing the angel's songs in the gladness of our hope. So shall earth become more like heaven, and we shall not be strangers when we pass within the golden gates. For thy Name's sake. Amen.

OFFERTORY SENTENCE: "If ye then be risen with Christ, seek those things which are above."

OFFERTORY PRAYER: O Christ our Lord, to whom belongeth all authority in heaven and on earth, help us to see in this act of worship the high privilege that is ours to assist in making disciples of all the nations. We thank thee for the privilege of adding to our gifts for the support of the local church other offerings according to our vision of the needs of the entire race. Bless thou our Easter offerings now to be presented unto thee for the extension of thy kingdom at home and abroad. Through Jesus Christ our risen Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The Greeks believed in the immortality of the soul. The soul was in itself an entity that could and would withstand the experience of death. But the Greeks did not believe in the Immortality of Man, that was a Christian doctrine.—K. M.

A renowned scientist, with no special regard for religion, lay upon his death-bed. As the end of life approached he said to one of the members of his family: "I'm not afraid of death." Belief in immortality is not difficult. To continue in eternity the interests and the affections of this life seems a most natural thing. "Why not with happy shout run home when school is out?" is the expressive way in which Maltbie Babcock referred to dying.—G. W. B.

Our faith encourages us to believe in God as a God of grace, of goodness, and of love. Only with unspeakable reluctance could we think of him so organizing our existence as to subject us at any time of eternal annihilation. When a father or a mother dies, or a beloved brother or a cherished sister is taken in death our sanity would tremble at the thought of never seeing such dear ones again. God could not so order the universe and retain our affection.—B.

Our chief hope of immortality rests in the revelation of the character of God which Jesus made together with the comforting and reassuring words which he spoke. Our Lord told us of God's tenderness and fatherly love. If God is what our Master declared him to be God must have written immortality into the "eternal scheme of things." Moreover Jesus gave utterance to certain promises about the land beyond which fortify us in our hope. "In my Father's house are many mansions."

CHOICE EASTER ILLUSTRATIONS

The Larger Life

A great block of granite, weighing six tons, stands on the spot where the famous explorer, H. M. Stanley, is buried in the quiet village churchyard at Pirbright, England. His wife writes: "I desired simply to record his name, 'Henry Morton Stanley,' and beneath it his great African name, 'Bula Matari.' For epitaph the single word, 'Africa,' and above all the emblem and assurance of life everlasting, the cross of Christ." Beautifully simple is all this, but the cross holds its rightful place and points to the larger life.

INTIMATIONS OF IMMORTALITY

In the days of my youth the commanding genius of that part of the world in which I lived was Phillips Brooks. He strode through the streets a giant; he gave new faith to people in secret one by one; he stood before the thousands and uttered such messages to men that we all said their ultimate source was God. Youth adored the power of God which they saw in his noble face and in his prophetic words; they looked to him to lead them whither he might tell them to go. The world was bright and firm in his presence. He was at the summit of his triumphant leadership—and then one Monday, with no word of warning whatever, we were told that he was dead. Do you suppose that any one of us who had looked up to him believed that he was gone for ever from life? Not one of us! I remember how we met one another that January morning, spoke of our irreparable loss, and then added: "But such a life could not suddenly be snuffed out. He is alive somewhere in all his glorious strength."—Charles L. Slattery, D.D.

INNER PROOF OF RESURRECTION

Doctor Truett tells of a cultured young woman, whose spiritual nature was darkened by the direst skepticism. One day she said to the preacher, "Intellectually, I just can not accept your preaching that Christ rose from the dead as your scriptures alleges." He suggested that for a moment she waive the question of the resurrection; then asked, "What do you think of him?" She replied: "I can not find any fault with him. Everything about his words and works and character appeals to me." The minister then led her another step: "If he is the Son of God with power, do you wish to know it?" "Assuredly I do," she answered. "Then," said he, "you go alone and tell him that you are vexed by doubt, but that you wish light, and that you are willing to yield yourself to him, who has already won your admiring appreciation. Try him in this experimental way." Next day she came with a radiant face, saying, "I cannot prove by outside proof that Jesus rose from the dead, but my heart knows of a surety that he is alive, for he has given life to me."—Thomas J. Villers.

AN AFFECTIONATE LONGING FOR REUNION

In one of his lyrics, Bayard Taylor tells how the British soldiers, just as they were to make a charge at Sebastopol, were singing Annie Laurie. They were thinking of different persons, but the song was the same:

> "Each heart recalled a different name,
> But all sang Annie Laurie."

When we think of the life to come, we all think of different persons, Some of a father or mother, some of a husband or wife, some of a brother or sister, some of a little child. But all of us have the same reverent curiosity and the same affectionate longing after reunion.—Dr. C. E. Maccartney.

RISEN POWER AVAILABLE

I remember that after I had worked in university centers in Portugal I went from there to Norway, and I was a little impressed by the difference among the people. I wondered how one could explain it. Then I remembered that every representation of Jesus Christ I had seen in Portugal was that of an infant in arms, or else someone crucified. We glory in the fact that he was an infant in arms, for everything depends on the Incarnation; we glory in the fact that he died on the cross. But the first painting I saw on reaching Norway was that of the empty tomb, with the three women, and the angel. "He is not here; he is risen." The thought came to me, "May that not explain some of the difference in the types of Christianity in Portugal and in Norway?" He is risen, and the power is available for you and me, so that we, too, can be seated in heavenly places with Jesus Christ, and live a life of victory. You remember how Paul expresses this fact: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." So let us behold him, the crucified, the risen Christ, until we, too, are changed.—Robert P. Wilder.

"HE IS RISEN"

In a large public assembly hall in Moscow a public lecture was given by Comrade Lunatscharsky, the Bolshevist commissary for Popular Education, attacking the "obsolete Faith." "This faith," he said, "was a product of the capitalist class, but was now completely overthrown; its nullity was easy to prove."

The address seemed successful, and the lecturer was so pleased with his own eloquence that, feeling complete confidence in himself, he brought it to an end by inviting a discussion of his theme, but with the stipulation that no speaker was to occupy more than five minutes. Anyone who wished to address the meeting was to give him his name.

There came forward a young priest with a close-cropped beard, of homely appearance, shy and awkward—a typical village priest. Lunatscharsky looked down at him scornfully.

"Remember, not more than five minutes!"

"Yes, certainly. I shall not take long."

The priest then mounted the platform, turned to the audience, and said:

"Brothers and sisters, Christos Woskresse—Christ is risen!" This is the solemn Easter greeting exchanged by Russians on Easter night.

As one man the great audience answered: "Woistinu Woskresse! Verily he is risen!" (The usual reply.)

"I have finished. I have no more to say."

The meeting was at once closed. All Comrade Lunatscharsky's flowery eloquence availed him nothing.—Quoted in the *Record*, United Free Church of Scotland.

"They Have Taken Away My Lord"

One of the masterpieces of the Louvre presents to us a picture of Christ upon the cross. His head is upon his breast; underneath his arms the little birds are flying for a place of refuge, and in the deepening shadows there is seen a woman kneeling with loving lips and hands pressed against his bleeding feet. Travellers stand before this painting with tear wet cheeks and go away with burning hearts. If I were an artist I should paint a companion piece with this text as the theme. I would not put tears upon her cheeks who speaks the word because the flowing of tears would prove a relief. When we can not weep our grief is severest, but I would represent her with agony in her eyes and deepest sorrow in every expression of her face. If I could I would paint the sob as she cries out, "They have taken away my Lord." I have seen the distress of a mother bird when her little one was gone, the despair of the deer when its companion was killed, the agony of the wife when her husband was taken, the sorrow of a mother when her baby was dead, but this bitter agony of Mary represents all these distresses put together, and we have a story which can not be expressed in words.

It is quite true if poor, sorrowing Mary had but stopped to consider she would have remembered his word that he must rise again. If in the dark hour of trial we would pause for a moment to think of his message, we shall be delivered from this awful fear.—J. Wilbur Chapman, D.D.

Getting Ready to Move

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

The owner of the tenement which I have occupied for many years has given notice that he will furnish but little or nothing more for repairs. I am advised to be ready to move.

At first this was not a very welcome notice. The surroundings here are in many respects very pleasant, and were it not for the evidence of decay, I should consider the old house good enough. But even the light wind causes it to tremble and totter, and all the braces are not sufficient to make it secure. So I am getting ready to move.

It is strange how quickly one's interest is transferred to the prospective home. I have been consulting maps of the new country and reading descriptions of its inhabitants. One who visited it has returned, and from him I learn that it is beautiful beyond description—language breaks down in attempting to tell of what he heard while there. He says that, in order to make an investment there, he has suffered the loss of all things that he owned here, and even rejoices in what others would call making a sacrifice.

Another, whose love to me has been proven by the greatest possible test, is now there. He has sent me several clusters of the most delicious fruits. After testing them, all food here seems insipid.

Two or three times I have been down by the border of the river that forms the boundary, and have wished myself among the company of those who were singing praises to the King on the other side.

Many of my friends have moved there. Before leaving they spoke of my coming later. I have seen the smile upon their faces as they passed out of sight.—H. D. Tresidder.

QUOTABLE EASTER POETRY

It Was Spring-time

I am glad that it was Spring-time,
  When the stone was rolled aside;
When the holy Seed of David
  Rose in beauty from the sod,
And the angels told the story
  Of the living Son of God.
—Pleasant Hurst.

Bells of Easter

Ring out, ye bells of the Easter sky,
  For the morning has come from the gates of gold;
Ring on till darkness and sin shall fly,
  And the heart is made glad as in days of old.
—F. E. Pettingell.

Easter Wish

May the Resurrection Sun
  Pour on you its brightest ray;
May the grace the Saviour won,
  By his victory today,
In your heart of hearts abide,
  Making bright your Eastertide.

A Worker Facing Death

Dr. S. Hall Young, the pioneer missionary to Alaska, who was killed recently, left these verses in his note-book. They are a challenge to all of us.

"Let me die thinking;
Let me fare forth still with an open mind,
Fresh secrets to unfold, new truths to find,
My soul undimmed, alert, no question blinking;
Let me die thinking.

"Let me die laughing,
No sighing over past sins; they are forgiven,
Spilled on this earth are all the joys of heaven;
Let me die laughing.

"Let me die working,
Still tackling plans unfinished, tasks undone.
Clean to its end, swift may my race be run;
No laggard steps, no faltering, no shirking;
Let me die working."

IMMORTALITY

There are many reasons for belief in immortality, each one worth something, but let us not forget that no logic would satisfy us if we could not base our faith upon a Person.

Not what, but whom, I do believe,
  That, in my darkest hour of need,
  Hath comfort that no mortal creed
  To mortal man may give—
Not what, but whom!
  For Christ is more than all the creeds,
  And His full life of gentle deeds
  Shall all the creeds outlive.
Not what I do believe, but whom!
  Who walks beside me in the gloom?
  Who shares the burden wearisome?
  Who all the dim way doth illume,
  And bids me look beyond the tomb
  The larger life to live?
Not what I do believe,
  But whom.
  Not what
  But whom.
        —John Oxenham.

PASTORAL PRAYER (Easter): O matchless Christ, crucified ruthlessly by unseeing men, but risen victoriously to be for ever the Saviour of mankind, may we, as the morning of wisdom breaks, stand in newness of life before thy sundered tomb! O roll away from our hearts the heavy stones of sin! O help us to conquer the temptations of life as thou hast conquered over the sway of death. Life without thee is for us as empty as Joseph's tomb upon the first day of the week. Loving thee, life takes on a richer hue; following thee, life attains a higher goal. Upon that glorious Easter morn, thou didst appear to men who had forsaken and doubted thee. O appear in each daily thought and deed to us who seek to know and follow thee today! Visit us with thy blessing and make us worthy of thy sacrifice. Make us more hospitable to thy love and more faithful in thy service. O raise us up above the sinful, the sordid, the unseeing, the faltering, and let us hear the joyous Easter bells ringing out upon heavenly chimes the message that thou art risen, that thou hast triumphed over death, that we might be purged of sins and might have life more abundantly! Awaken us to the greatness of that event which took place upon the first Easter morn! Fill us with the desire to tell to all men its glorious story!

Let us not turn away from the opened tomb, away from the risen Lord, without re-dedicating our renewed lives to the services of him who did so much for us! May our lives be cathedraled in the humble grandeur of his divine love. May the radiance of Christ glow upon our faces. Standing by the opened tomb, what exaltation shall be denied us? When Christ has died and risen that our lives might be saved, what greater gift could heaven send?

Lord, sanctify us, enrich us spiritually, give us new strength of love and power to overcome—all because Christ is alive and we are joined to him by faith. We ask in his name. Amen.

FURTHER THEMES FOR DEVELOPMENT

Title: *The Resurrection of Christ a Fact* (1)

"Now is Christ risen from the dead." 1 Cor. 15:20.

The resurrection of Christ is a historical fact.

I. The people who witnessed it were reliable.

II. The institution of the Lord's day bears testimony to it.

III. The results of Christian civilization testify to it.

IV. The transformations of men's lives are a witness.

V. It is more than a fact; it is a prophecy of a future life.

VI. It responds to the instincts of humanity.

VII. It is a gladsome message of hope to the world.—Dr. John F. Carson.

Title: *Aspects of the Resurrection* (2)

1 Cor. 15:20-58.

1. Established. "Now is Christ risen," v. 20.
2. Analogous. "So is the resurrection," etc., vv. 35-42.
3. Powerful. "Raised in power," v. 43.
4. Glorious. "Raised in glory," v. 43.
5. "Spiritual body," v. 44.
6. Mysterious. "How . . . with what body?" v. 35. "Behold I show you a mystery," v. 51.
7. Transforming. "We shall all be changed," v. 51.
8. Triumphant. "Death is swallowed up in victory," v. 54.
9. Inciting. "Therefore . . . always abounding in the work," v. 58.—Rev. A. F. Weaver.

Title: *The Risen Christ* (3)

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

I. He has conquered physical Death.

1. He arose from the dead.

2. He raised others from the dead.

3. He promises to raise all from the dead on the last day. This comforts mourning hearts.

II. He has conquered spiritual Death.

1. God is life. To be estranged from him is to be in death. This is the natural condition of man.

2. Through his Word and the Holy Sacraments Jesus calls men out of death to life. The believers live in Christ.

III. He has conquered eternal death.

1. Eternal death—exclusion from the gracious presence and the beatific vision of God.

2. Jesus by his sufferings and death bore the eternal punishment for our sins and merited for us eternal life.

3. Natural death does not end all; there is life of bliss beyond.

Title: *The Good Hope* (4)

"A good hope through grace." 2 Thess. 2:16.

Hope(what is it? The anticipation of promised good. A confident expectation of future blessings, whether temporal, spiritual, eternal. Hope is the chief pillar of life. Supports the mind under all its changes, trials, difficulties. And if so in temporal things, how much more in those which are spiritual and eternal. But this hope all have not, nor all who fancy they have. There is a false hope as well as a good hope. Some build their houses on the sand. Others on the Rock of Ages.

I. There is such a thing as a false hope. This is implied in the text. And the false hopes are varied and many. 1. Some depend on their birth and parentage. As did the Jews. 2. Others on their baptism. 3. Others on religious education and creed. Devils know and believe, but have no hope. 4. Others depend on their conviction. But there may be, and often is, conviction without conversation. 5. Others on their desires and resolutions. 6. Others on their morality. As if serving men would do instead of serving God. 7. Others on the profession of religion. Which may be without the possession of religion. Any one of these things, or all put together, will not suffice. Unless we are partakers of divine grace, it is really worse than no hope at all, for there may be hope for those who feel they are without hope.

II. All the hope we have is through grace. Grace is the commencement, progress, and consummation. Redeeming grace. Regenerating grace. Sanctifying grace. Persevering grace.

III. This is a hope because it is a spiritual one. A lively hope, the Easter hope. A hope that maketh not ashamed. A sure and certain hope. As an anchor to the soul. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entered into that within the veil."

"The hope of the righteous shall be gladness; but the expectation of the wicked shall perish."

STORY TO TELL, OR SERMON TO CHILDREN

Title: *Easter Joy and Light* (Easter).

TEXT: "I am he that liveth and was dead, and behold I am alive again for ever more." Rev. 1:18.

Easter Sunday is the gladdest day in the Church's calendar. It is a day potent with life, pulsating with love and radiant with hope. It has been named the Day of Light. There are some people who say that the name Easter is of Eastern origin and comes from the Eastern word that means "sunrising." Their reason for this is: when the sun sets it seems to die, and lives again when it rises. So in this way it represents the death and resurrection of our Lord Jesus Christ. But this beautiful thought is not the origin of Easter. The origin of Easter is the resurrection of Jesus Christ who died for our salvation and rose again in triumph over sin and death and the grave. The sweetest and most cheerful reminder throughout the entire year of the love of Jesus is this beautiful day. It always comes in the spring of the year. After the cold, drear season of Winter, when all nature is dead, there comes across the face of the world a new sense of beauty and sweetness. The sun shines brighter, and nature has a resurrection. So in like manner the resurrection of Jesus, who is the Son of Righteousness, produces beauty and joy and light and life for ever more in the hearts of his followers.

It made a wonderful difference when Jesus rose from the dead. It meant that he was alive again for ever more, and could give eternal life to every one of us. There is an old story that used to be told to the children many years ago. It was about a prince who came and dwelt among men; he was beautiful and kind, and because of his gentleness and love he won a pretty girl—who promised to be his bride. But when he told her all about his history she wanted to know where he lived, and he told her that his home was far away in the center of the underworld, where his father was king, and the place was magnificent, but the path to it was unknown to the souls of human birth; and the entrance was beneath the waves of the ocean. She must simply place her hand in his with childlike trust and plunge into the deep, deep waters. It would perhaps be a hard undertaking and might give her a few moments of suffering, but in a few minutes they would rise through the surging billows and then they would see the beautiful tall towers of his royal residence with its gates of pearl, shining with precious jewels, and illuminated with light which was not of the sun, or moon, or stars. Does not this beautiful story describe the passage through the "valley of the shadow of death"? But it is not quite so hard since Jesus has made it easier.

A little while ago a Sunday School teacher in the last stage of rapid consumption was asked by a friend who visited her, "Are you afraid to die?" "I am not going to die," was her cheerful reply as she pointed to the motto that hung upon the wall of her chamber which read, "The gift of God is eternal life." She believed that those words were true, and so she knew and was confident that for her there was no death. It is Jesus who died. And because he has died and risen again we need never die. Open your hearts, and just let the risen Lord be your Easter Guest, your life-long Friend, and he will give you joy and peace, life and light. With this Friend you will never see death, but like your loving risen Lord, you will be alive again for ever more. Will you do this?—Rev. Alfred Barratt.

FOR THE EVENING SERVICE

Title: *The Keys of Death and the Grave* (Easter)

TEXT: "I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18.

THE SERMON OUTLINE

INTRODUCTORY: The Apostles had no hint of Easter on Good Friday, as they gathered at the rock-hewn tomb to lay away the body of their Lord. It looked indeed as if his work was done, his career closed. They might carry away the memory of his words and strive to keep these ever fresh in their affections; but he himself was gone, gone out of their lives, gone into the death, gone into the grave, for all that sense could say to them. But he rose from the dead! And the Church has kept Easter ever since. It keeps it today in recognition of the living Christ, of the Christ who can say, "I am the living one; and I was dead, and behold, I am alive for ever more, and I have the keys of death and hades."

I. The rising again of Christ from the dead is one of the most certain facts of human history. This certainly rests not so much upon the contemporary accounts of the resurrection, though these do practically demonstrate to us the truth of the great event, but better still, it is authenticated to us by the life of the Christian Church through all the ages of her history. The spiritual springtime is as real as the natural. The constant quickening of fresh emotion in the hearts of Christian disciples, the unceasing renewal of Christian affections, the freshening up of Christian relationships, these form a ceaseless evidence for the living Christ, that "the last Adam became a life-giving spirit."

II. The rising again of Christ from the dead is one of the most happy facts in human history. It is the supremely happy fact to each human soul. The living Christ is the source of the soul's life. It is also the supremely happy fact to the whole Church. The living Christ is the source of the Church's life. Have you grown disheartened and discouraged because of the coldness, the deadness as you call it, of the Church? Then God speaks to you by the great parable of the Easter-tide and calls upon you to believe that life is mightier than death, and that the living One will never cease to work his miracles or renewal.

III. The rising again of Christ from the dead is one of the most suggestive facts in human history. A traveller returned from Bermuda wrote, "I have before me a blossom that was picked in the bud in Bermuda more than a fortnight ago. It has opened to a full flower with petals more than nine inches long, and a spread of six inches. It is a sweet breath from the south in these bleak days of spring. It is a rarer delight to see these lilies where they grow. Last month, when the blizzard was howling about the steeples of our churches, I stood at the side of a field of lilies, perhaps twenty or thirty acres in extent. A hundred thousand flowers were in bloom in that single field. The air was heavy with their perfume and the bees were humming from flower to flower busy with their golden harvest; and beyond, over the edges of the field, stretched the silver sea." The writer goes on to say, "It was a picture filled with a sense of brightness and hope, faint image of that prospect which spread before the eyes of those disciples on their first Easter morning, when the glad message went hurrying from lip to lip—"The Lord is risen." Said we not well, the resurrection of Christ is a supremely suggestive fact?

There is a legend that when Jesus rose from his grave and walked out of Joseph's garden, white lilies blossomed in his footsteps, so that wherever he went bloom and beauty sprang up. The legend faintly illustrates what was true of him all his life long. Wherever he went blessings followed, the sick were healed, the discouraged were cheered, the sorrowing were comforted. And since he has gone from our sight he is no less in the world, for the Easter awakening is everywhere, the new life springs up wherever the Easter message is heard, and hope is born in all hearts. This is because we know that Christ has the keys of death and the grave.

SUGGESTIVE EASTER TEXTS AND THEMES

The Resurrection: "Then entered therefore in the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. . . . But Mary stood without at the sepulcher weeping." John 20:8-11.

The Problem of Immortality: "If a man die, shall he live again?" Job 14:14.

The Burial of Jesus: "And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which came at the first time to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pounds weight." John 19:38, 39.

The Natural Immortality of the Soul: "If a man die, shall he live again? All the days of my warfare would I wait, till my release should come." Job. 14:14.

Triumph Over Death: "I am the resurrection and the life." John 11:25.

The Joy of Easter: "And they departed quickly from the tomb with fear and great joy." Matt. 28:8.

The Resurrection Body: "But some will say, How are the dead raised up, and with what body do they come?" 1 Cor. 15:35.

Is Death Merely Good-by?: "O death where is thy sting? O grave, where is thy victory?" 1 Cor. 15:35.

THE SUNDAY SCHOOL LESSON

(Second half of a six-months' course. Studies in Luke on Jesus the World's Saviour.)

Title: ***Jesus Teaches Humility.*** **Luke 14: 7-14; 18: 15-17.**

(We comment on this lesson because there is ample Easter material in other pages for this date.)

GOLDEN TEXT: "Every one that exalteth himself shall be humbled."

TEACHING THE LESSON

Saint Augustine being asked, "What is the first article in the Christian religion?" replied "Humility." "And what the second?" "Humility." "And what the third?" "Humility." It has been said that the humble soul is like the violet, which grows low, hangs the head downward and hides itself with its own leaves; and were it not that the fragrant smell of his many graces discovered him to the world, he would choose to live and die in secrecy. Humility certainly is a great grace, a delightful one. It was this grace Christ was commending in this lesson. I. *The vice of pride is foolish from its very nature.* Let us be deterred from it by the fact that we do not deceive others, nor ourselves. We will be deterred from it by thinking on the nothingness of man and the greatness of God. II. *The vice of pride is fatal in its consequences.* The proud man is deprived of inward peace, which is never enjoyed by a soul enslaved by her own passions and at variance with God. The proud are deprived of outward peace, since it is continually clouded by real or imaginary opposition, affronts, humiliation, and contempt. Therefore pride is deprived of the enjoyment of true happiness. III. *Take the lowest seat.* It is said that General Gordon used to sit in the gallery of the church among the poor until, his fame becoming known, he was asked to sit in the luxurious seats appointed for the grandees; but that he preferred to keep the seat in which he had so long sat unnoticed and unknown. The spirit of our times is against humility. We are too much in a hurry; too self-assertive. Our materialism is directly opposed to the cultivation of humility. Yet the Bible makes much of this grace. The cultivation of it is something which Christians generally ought to recover. But let us bear this in mind, that the way to cultivate humility is not by self-contemplation, but by the contemplation of Christ. The more we try to be humble the less humble we will be. As Dr. Bushnell reminds us, the true way to keep humble is to keep "face to face with the humbling facts and the great realities, to stand against some great nature." That means, keep close to Christ, for there is no nature greater than his. If we get his vision of God, of man, and of duty we must be humble.

ILLUSTRATIONS

Correcting Pride

A story is told of an Oriental vizier who carried with him a mysterious chest, of which no one knew the contents. This excited curiosity. Finally, one made bold to ask what his highness kept there. The questioner was permitted to look, but he saw only the common garb of a workingman. To his astonished look the vizer explained: "Such was I when our sovereign deigned to lift me from the dust. If ever my heart is tempted with pride, I correct it by looking at these things and saying to myself, 'Remember what thou wast'."—*Sunday School Chronicle.*

Humility a Beautiful Grace

Humility, in these strenuous times, seems to be a grace quite out of style. Yet it is a quality of Character that opens wide the door to both happiness and service.

Humility is the gateway to the Christian life. The first Beatitude tells us that the kingdom of heaven belongs to the "poor in spirit," those who realize their poverty. They are not too proud to beg for mercy and grace. God does not force his gifts on any one, so the self-righteous person remains outside the kingdom, while the "publicans and harlots" go in.

Humility is a very beautiful grace. "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think." "Even Christ pleased not himself." "Whosoever would be great among you let him be your servant."

Humility is characteristic of a great soul. General Grant said toward the close of his life, "Only once in my life did I seek a place with the object of advancing myself in it, and in that place I was a comparative failure. I have tried always to realize that, quite apart from any plan or thought of my own, I am but an instrument in God's hands to accomplish God's purposes." And this was the secret of Grant's greatness. Seeking the highest places, even if we are qualified to fill them, is not a sign of greatness, but of folly.—*Five Thousand Best Modern Illustrations.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***How to Pray.***

"Lord, teach us to pray." Luke 11:1.

I. *Get alone with God.* "Pray to thy Father which is in secret." (Matt. 6:6). II. *Ask in the name of Jesus.* "Whatsoever ye shall ask in my name, that will I do." (John 14:13, 14; 16:23, 24). III. *Be definite.* "What wilt thou that I shall do unto thee?" (Luke 18:41). IV. *Be importunate.* "Because of his importunity." (Luke 11:5-8). V. *Be incessant.* "Men ought always to pray." (Luke 18:1). VI. *Depend upon the Holy Spirit.* "True worshipers worship in spirit," etc. (John 4:23, 24; Rom. 8:26, 27). Note the order: 1. To the Father. 2. Through the Son. 3. By the Holy Spirit. (Eph. 2:18). VII. *Be sure of an answer.* "Ask, and it shall be given you," etc. (Luke 11:9-13; Heb. 11:6).

CHRISTIAN ENDEAVOR SOCIETY TOPIC

April 5. Easter Messages in Literature. Col. 3:1-4.

(Intended to give young people an insight into what great writers have said about Easter, immortality, heaven, the resurrection.)

SUGGESTIVE BULLETIN BOARD SLOGANS

The Way Home is the Way of the Cross.

The Easter Message is Life—Freer—Fairer—Fuller—LIFE.

"If ye be risen with Christ, seek those things which are above."

Temptations are sure to ring your door bell but it is your fault if you ask them to stay to dinner.

Church Membership is not an elevator into heaven.

A good deal of laziness of mind is called liberty of opinion.

The invention most needed by churches now is a collection plate that can be passed by radio.

FOR YOUR CALENDAR

THE BURNING HEART

Mathew Arnold defined religion as morality touched with emotion. The gospel's deepest appeal is to the heart, not to the reason or intelligence. The resurrection set men's hearts aburning. Did not our heart burn within us? In the burning of the heart lies the great secret of Christian progress. Mohammed conquered, but with the sword. Buddha lulled men to dreams of infinite quietude. But Jesus conquers by the burning heart. The two men of the Emmaus road had burning hearts not by learning what is new, but by a new interpretation of the old. When Jesus met them he led them to the old texts, and irradiated them, until their hearts began to burn. What was it? Immediate contact with a living Person, with the Lord Jesus Christ, made their hearts burn as they journeyed to Emmaus on that momentous day.

OR THIS

DATE OF EASTER

You might be glad to have a memorandum of the date of Easter for the next ten years. You may cut this out and file it.

1931, April 5. 1932, March 27. 1933, April 16. 1934, April 1. 1935, April 21. 1936, April 12. 1937, March 28. 1938, April 17. 1939, April 9. 1940, March 24.

SUNDAY: APRIL TWELFTH

Theme: ***The Mystery of Godliness.***

SUGGESTED SCRIPTURE READING: Col. 3:1-25.

SELECTED HYMNS: "Rise, my soul, and stretch thy wings"—Robert Seagrave "Where is thy God, my soul?"—T. T. Lynch. "When the weary seeking rest."—H. Bonar. "O for a closer walk with God."—W. Cowper. "O love that wilt not let me go."—George Matheson.

SALUTATION (or call to Worship): "God is a spirit and they that worship him must worship in spirit and in truth." . . . "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

INVOCATION PRAYER: Most gracious Father, give us thy Spirit that we may believe and love and pray. Let nothing move us away from the hope of the Gospel. On thy word, which is settled fast in heaven, may we rely; in thy infinite mercy and ever-during purpose may we rejoice. Grant us to feel ourselves safe in Christ, above change, and fear, and sorrow. Unite thy people in him, who has made peace through the blood of his cross; and by his mediation reconcile all things in heaven and earth to thyself. Destroy the enmity of the human heart and the evil that hides itself in darkness. Have compassion, we beseech thee, on all who are misled by false teaching, and held by evil traditions and customs from the liberty that is in Jesus Christ. Unmask the hypocrisies of the age, and constrain men to be sincere. Create in every soul a desire for the perfect life, which is offered in the Gospel. Let men seek no more the glory that perishes, but press toward the mark for the prize of thy high calling. May thy blessing rest on the homes of all we love, and may thy peace that passeth understanding keep our hearts and our thoughts in Christ Jesus. Amen.

THE SERMON

Title: ***The Mystery of Godliness.***

TEXT: "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16.

THE SERMON OUTLINE

I. Observe in the first place that godliness is a "great" mystery. Godliness is the supreme thing. In the Bible it towers above everything else—above the achievements of intellect, genius, art, war. To be a saint transcends being an artist or a soldier; to be a godly man or woman is to be greater than to have written the plays of Shakespeare or to have traced the magnificent lines of Homer. Pascal says there are three greatnesses—that of bulk, that of mind, that of heart. Love is greater than the other two. In other words, godliness or godlikeness is the greatest of human attainments and possibilities. Two mysteries are spoken of in the Bible—the mystery of iniquity and the mystery of godliness. The former is, indeed, a deep and profound problem. What a mystery iniquity is! On the other hand, godliness also is a mystery. In its origin it comprehends or involves the birth by the Holy Spirit. A man who is a godly man is a living miracle. "Great is the mystery of godliness."

II. It is also an incarnate mystery. "Manifest in the flesh." Here St. Paul directs his mind at once to the Incarnation. He realizes that the historical aspects of this whole mystery must be brought to the attention of the world; the Church is not merely to dwell upon the abstract and abstruce principles that underlie and determine godliness; she has a specific thing to declare, from which nearly all her powers spring—namely, that godliness has been incarnate in the flesh. Godliness has to have an incarnation in order to be a power in such a world as this. It is the thing incarnate that is of power in the earth; and godliness had to be incarnate first in Jesus Christ, teaching us that godliness must be incarnate in us if we are to be a power.

III. The apostle declared that this mystery of godliness is not only great and incarnate, but also a "manifest" mystery; that is, it appears in history. It manifested itself in the living Christ moving among men; and there never was a greater surprise—no discovery in electricity, no marvel of wireless telegraphy more startling—than the simple life of Jesus Christ as lived two thousand years ago in Palestine. People said, "The Man is out of place, he is in discord with his age; if he is right the world is wrong," and the world being more numerous than the Man, crucified him. They thrust him into his grave, rolled the stone to its mouth, and sat upon it, feeling not that they were murderers or sinners, but that they were righteous men who had delivered the community of a problem, a Man who was disseminating strange, loose, foolish ideas that would ultimately undermine the very foundations of society.

IV. Hence the apostle followed with the declaration that it was a justified mystery. The mystery of godliness as lived by Christ in his day and manifested in his time had to be justified or was "justified in the Spirit." They buried Christ, put him out of sight, said, "There is an end of that sort of thing that this Man calls godliness." But there was an answer: He was put to death in the flesh, but he was made alive again in the Spirit. Christ actually rose from the dead, and then on the day of Pentecost the Spirit was poured out, vindicating the very life of our Saviour, and to all time demonstrating that the very godliness that was incarnate in him is the godliness of God himself, and will render Godlike our poor world when the world submits to it and follows it. That was the demonstration, and it has followed ever since. Whenever a church has tried to manifest godliness in this world, veritable godliness; when there has been putting away of abominations and enormities, and the world, looking on that church, has said, "Precisionists, Puritans, people of strict manners and little sense," churches that are hardly up to the high culture of the times, churches that defy worldly ideals. Then, as the Church has thus manifested godliness, the Spirit has been poured out, and it has been justified, repeated over and over again.

V. St. Paul closes with the declaration that this is a progressive mystery —"seen of angels." By that I suppose he means first apprehended and perhaps comprehended by angels. You know the angels look into these things. The angels when looking down upon this godliness in Christ and the vindication of it in Pentecost begin to apprehend it, and then it is "Believed on in the world." It is believed on in the world, preached unto the nations. There can be no unity of peoples, no end of war, no termination of international and interracial strife, until it is preached to the nations. Then, when thinking of its incarnation in Christ, Paul says, "received up into glory," but carrying with it inevitably the glory with which it shall be crowned. This is the great truth committed to the Church, to you; do not in any wise be neglectful of it, in no sense undervalue it. It is the truth that transfigures your own life and that saves the world.

The Roman was proud to be a citizen of the Imperial empire. When we comprehend what the Church is and what she stands for, we shall be proud with the humble pride of consecrated devotion to its advancement, and we shall then have power to prevail at home and to carry the Church of Christ to the ends of the earth.—G. C. L.

COMMENDATORY PRAYER: Our Father, it is by thy grace that we attain unto holiness, and it is by thy light that we find wisdom. We humbly pray that thy grace and light may be given unto us so that we may come into the liberty of purity and truth. Wilt thou graciously exalt our spirits and enable us to live in heavenly places in Christ Jesus. Impart unto us a deep dissatisfaction with everything that is low, and mean, and unclean, and create within us such pure desire that we may appreciate the things which thou hast prepared for them that love thee. Give us strength to fight the good fight of faith. Give us holy courage, that we may not be daunted by any fear, or turn aside from our appointed task. We ask in the name of Christ. Amen.

OFFERTORY SENTENCE: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

OFFERTORY PRAYER: Our Father in heaven, we recognize thee as the Giver of all good. Help us, even more carefully than we order our temporal affairs, to keep strict account of our giving. We rejoice in this opportunity of sharing our blessings. Wilt thou accept this offering as an assurance to thee, that all that we are and have we dedicate to thy service. Take it and us, and use us as thou seest fit. For Jesus' sake. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The Mystery of Godliness: I. Called a mystery because of its importance. II. Called a mystery because it never could have been known but by revelation. III. The mystery does not hinder it from being true. IV. It is in no way unaccountable that the nature and designs of God should be incomprehensible to us. V. It is necessary that our understanding should honor the revelation of God.—T. B.

The Mystery of Godliness: I. It is a mystery if we consider the subjects of redemption. II. There is mystery in the mode of redemption. III. There is mystery in the magnitude of the accruing consequence of this redemption. IV. It is a mystery because no human widsom could have devised it. V. It is a mystery which will need eternity to explore it.—A. M.

God Manifest in Flesh: I. In flesh—a real man. II. He was God manifest in the flesh. Real man and true God. Not godly man, but God-man. III. That Jesus Christ is God manifest in the flesh is a profound mystery. The fact is declared, but the explanation is withheld. The fact though great in wonderfulness, is equally great in wisdom, power, goodness, love.—S. M.

Seen of Angels: I. With wonderment. II. Saw, so were witnesses of him to men. III. Shall angels see and wonder at these things and we not?—R. S.

CHOICE ILLUSTRATIONS ON THE THEME

Legend of Incarnation

The Peruvians have a tradition that there was a time when the ancient races of the continent were plunged in barbarism. The will of the strongest was the only law. They worshiped the vilest objects in nature, and feasted on the flesh of their enemies. The Sun, the great parent of mankind, took compassion on their degraded state, and sent two of his children to teach them.

Advance in Godliness

Every time I receive notice from a certain insurance company that a premium is due a card is inclosed containing this inquiry: "Are you carrying all the insurance you should for the protection of your family?" It reminds me to ask Christians this question: "Are you increasing your interest in the Kingdom of Christ?"—Merlin Fairfax.

Meaning of Christ's Coming

Fra Angelico, that Saint of artists, in painting the Nativity, introduced the beautiful suggestion that the advent of the little child Jesus brought springtime into the world. This thought is copied by Sir Edward Burne-Jones in his well-known picture "The Star of Bethlehem." It is a winter scene. Mary sits pale and fragile with the Babe upon her knee, the earth is frost-bound, the trees are bare, and everything is chill and desolate. But round about where Jesus lies spring has broken out. Flowers are pushing their way through the frozen soil, and there is the happy laughter of new and joyous life. In this symbol Art reminds us of what Christ's coming has done for the world. Wherever he went flowers sprang up, hard hearts softened, sinful lives were changed, and his footsteps through the world could be traced in its fresh blossomings.—*Five Thousand Best Modern Illustrations.*

Small Beginnings

It is God's way to begin "small." He once started to save the world. We might have supposed that in revealing the terror of his majesty and the beauty of his love he would rend the heavens, and so astonish the world that they would only be beginning to forget about it now after nineteen hundred years. But he did not. He started with a baby in a cow stable. He could scarcely have made a smaller beginning. Look back. Look into that dark cave. A flickering torch casts huge shadows of long-horned oxen on the rough-hewn walls. There is no sound but the low crunching of the cattle as they munch their hay. There in the midst of them is the young mother, forgetting for the moment her discouragement and discomfort and sickness. For there in her arms lies the Babe, her baby boy, and about his face still plays the light of heaven, from which he came, and the unclouded purity of its skies still lingers in his eyes.

O little Babe of the stable, who would dream that thou art a King? Who would imagine that from that throne of thy sweet mother's arms thy power would reach down along the ages, over-turning kingdoms, establishing empires, changing the world, and that even today so many proud nations should own thee as their supreme Lord and King—that thou, O gracious Babe, shouldst be enthroned in so many faithful hearts, who would gladly lay down their life and all they hold most dear for thy name's sake? Truly well did he speak, that prophet of old, when he said: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end."—J. H. Denison, D. D.

PASTORAL PRAYER: Eternal God, we thank thee for the mercies and privileges of the Sabbath Day. Help us to delight in all the holy fruits which thou hast prepared for our feast. Impart unto us thy peace and thy joy, and the glorious liberty of a full communion. Lift us above our despondencies and our daily cares and the sorrows that have limited our sight. Especially wilt thou deliver us from indwelling sin and from the guilt that spoils even the richest feast. Create within us clean hearts, and renew right spirits within us. May thy Holy Spirit guide our thoughts into the secret things of the inheritance of the saints in light. Make us to wonder at the plenteousness of thy redemption and the glory of our estate in Christ Jesus. Remember us one by one. Graciously minister to those who feel as though they had no helper, and gladden them with the assurance of thy friendship. Awake all who are careless, and make them watchful concerning the things that make for peace. Meet with all our friends who are in trouble, and give them the consolations of thy grace. Sanctify the strength of the strong, and may those who are in perfect health consecrate their power to thee. Thus wilt thou sanctify our service and make us one in the ministries of thy grace. We ask through Jesus Christ our Lord. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***But He Won't.***

I want to bring you, boys and girls, a very familiar story this morning. It may be of all the more use for you to bring it to mind again just because it is familiar. The story was told by an English minister. He says:

"I remember a friend of mine who wanted a gardener. He advertised and received a letter from a gentleman concerning a man whom I shall call Henry Jones. This gentleman said in his letter, 'Henry Jones has an excellent knowledge of gardening. He can manage a kitchen garden wonderfully, and he can bring an ornamental garden to perfection.' And he went on through the list of what the man could do. As the other gentleman read the letter he said, 'That's the very man for me; he can do the very things I want done.' He read to the bottom of the page, and turned over, and on the other side there were only three words—'But he won't'."

When I read this the first time I smiled at what I thought was the humor in it. But when I read it again I saw that it was not humor, but tragedy. How tragic that a man with all the knowledge and skill necessary to be an expert gardener should refuse to do the work. If this man were in a class by himself it would not be so serious. But everywhere we find young people, men and women, and, sad to relate, even boys and girls, who have the ability to do things worth while in the world, but they won't do them. They can, but they won't.

There is a woman in a certain town who is well-educated along literary and musical lines; she has the qualities necessary for a leader among all classes; she could plan and carry out social and religious activities among the people, but she won't.

There is a boy in a certain high school. He has a brilliant mind and could easily stand at the head of his class. He has an athletic body and could be the best player on any of the teams if he would only go out. But his teachers say that he absolutely refuses to study and stands at the foot of his class. So far he has not gone out for any teams.

A young lady in our Sunday School has a genius for winning the affection and devotion of children. She is a successful public school teacher, having had a number of years' experience. She would make an excellent teacher for the junior girls in our Sunday School. But she absolutely will not take this class.

One of the saddest incidents in the life of Jesus was the time when he stood overlooking Jerusalem and exclaimed out of the depths of his heart, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not." (Luke 13:34.)

Someone has wittily remarked, "Some people have great will-power while others have awful won't power." We need to cultivate our will-power, but we ought to see to it that we dig out our won't power. One talent with the willingness to use that talent is worth a dozen talents if we refuse to use them.

FOR THE EVENING SERVICE

Title: *Abounding in Hope.*

TEXT: "Let Israel hope in the Lord, for with the Lord is mercy, and with him is plenteous redemption." Ps. 130:7.

Many people have the mistaken idea that hope is simply a passive possession. But instead, it is an active grace. Hope, like the main-spring of a watch which sets all the wheels going, is the inspiring motive of life. Hope puts all our energies in motion. On the other hand, if we have no hope there is no incentive to struggle. A man was out on the cakes of ice in the Ohio River. So long as he saw efforts being made to save him, he struggled bravely. But when at last his rescuers gave up in despair, he threw up his hands, and with a wild cry, sank out of sight. When hope failed, effort ceased. So it is with all matters connected with life.

I. It is hope that leads us to Christ. We come to him because "we hope in his mercy."

"I can but perish if I go,
I am resolved to try,
But if I stay away, I know
I shall for ever die."

The motive here is hope of acceptance. We "flee for refuge to the hope set before us." The allusion is to the cities of refuge. From any part of the land of Israel the one who by accident slew his neighbor could flee to one of these cities. It was his hope. Bunyan describes becoming a Christian in the same way. The pilgrim put his fingers in his ears and fled from the City of Destruction toward the little wicket gate of Hope. It is the hope of salvation that causes multitudes to flee to Christ.

II. It is hope that inspires us to effort. It is hope of a crop that inspires the farmer to sow his seed. It is under the inspiration of the hope of victory that an army fights so bravely. The difference between an army with hope and an army without hope, is the difference between victory and defeat. The difference between leaders in an army is largely a difference as to their power of inspiring hope. The fatal lack in all experiments in the way of coöperative communities is that the element of hope is not found in the life there. Speaking of one such experiment in England, Dr. Johnson remarked: "It will fail. They have no object for hope. Their condition can not be better. It is rowing without a port." Where each person contributes his labor and is sure of support, the zeal and zest of life are taken away. We must have some hope set before us to inspire to best effort. It is hope that inspires the student to study. It is hope that inspires the business man to struggle and labor on even through times of business depression. It is well for us to be always abounding in hope. "Nothing succeeds like success." The reason back of that is that success kindles a hope of still further success, and men are thus inspired to struggle strongly on. This is true of a church. Where the organization is having success, all are inspired to redouble their efforts. This is true of a minister who leads a church. If hope sustains him, success is sure to crown his efforts. Abound in hope. Let hope inspire us to most diligent Christian service.

III. Hope is also a passive grace enabling us to bear trial.

1. It prolongs life. How wonderfully do those who keep up hope struggle against disease. And how many triumphs of extended life have been won through such struggle. Men need to keep some goal in sight always beyond them. The man who attains his ambition has no object for which to struggle and is liable to early death. Be unsatisfied. Aim high. Let a hope of something better ever lead you on.

2. Hope gives us the anchor of endurance. In the midst of hardest struggle, we hold on. It was the hope of planting the Gospel in Burmah that led Judson to bear the awful sufferings of prison life those many months, and afterward to labor on for years, though he saw little fruit of his

efforts. Hope has stayed the hands and strengthened the hearts of all our missionaries who have entered upon new fields. Let us keep up hope.

There is a sundial on the pier at Brighton, England, with this inscription: "'Tis always morning somewhere in the world."

3. Hope lights up death. With a good hope in the heart, how bravely have Christians everywhere met the king of terrors. Let us cherish the grace of hope. We who have followed Christ have a hope which, like an anchor to the soul, both sure and steadfast, enters within the veil, holding us steady in every time of stress.

SUGGESTIVE TEXTS AND THEMES

The Contagion of Moral Heroism: "Jesus was going before them and they were amazed, and they that followed were afraid." Mark 10:32.

The Test of the Street: "That servant went out and found one of his fellow-servants, which owed him a hundred pence: and he laid hold on him and took him by the throat, saying, Pay what thou owest." Matt. 18:28.

The Crowned Life: "His Lord said unto him, well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord." Matt. 25:23.

Seeing the Son: "For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life." John 6:40.

The Best Foundation for Faith: "Blessed are they that have not seen, and yet have believed." John 20:29.

Choosing the Winner: "I know that the Lord hath given you the land." Josh. 2:9.

Are Religious Services Ever a Waste of Time and Energy? "And the children of Israel encamped in Gilgal, and kept the passover." Josh. 5:10.

THE SUNDAY SCHOOL LESSON

Title: *The Prodigal Son.* Luke 15: 11-24.

GOLDEN TEXT: "There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

TEACHING THE LESSON

Jesus had just told of "the lost sheep" and "the lost piece of money." The story of "the prodigal son" emphasizes the same precious truths—the Father's eagerness to save and his rejoicing over the redeemed. The story of the prodigal son illustrates two chapters in human history—the way from God and the way to God. I. *The way from God.* It is shown in five stages. 1. Rebellion (v. 11, 12). The restlessness under a right yoke. The determination to lead an independent life. Many a prodigal has taken his first wrong steps in yearning for freedom from the restraints of home, church and pure society. 2. Wandering (v. 13). The "far country" may not be geographically distant from home. 3. Waste (v. 13). All sin is waste—of golden hours, God-given powers, high talents, priceless opportunities. 4. Want (v. 14). There is always a "mighty famine in that land" of all that sustains and satisfies the true and better nature. 5. Degradation (v. 15). How many "feeders of swine" are in society today! II. *The way to God.* It is shown in six steps. 1. He comes to himself (v. 17). All sin is a species of insanity—the wandering prodigal is not his true self. With consciousness of his condition hope of salvation begins. 2. He thinks of home (v. 17). When the sinner begins to think of God, home, heaven, he can no longer remain in the land of famine. 3. He resolves (vv. 18, 19). The firm "I will" closed the door of ruin behind and opened the door of heaven before many a poor prodigal. 4. He returns (v. 20). True repentance is a turning about in the road, whether in calmness or in tears. 5. He confesses (v. 21). There must be open confession of past sin, present turning, future purpose. These open the way for true salvation and to peace. 6. He is reconciled (vv. 22-24). The father was waiting for his wandering son all the time, has watched for his return. He needed no reconciliation. But now the son is reconciled, and enjoys the peace, the pardon, and the delight of fellowship in his own home.

ILLUSTRATIONS

REPENTANCE

Repentance is not fear, nor feeling, nor praying, nor breaking off some one sin. Repentance is "right about face." Some one has said that man is born with his face turned away from God. When he truly repents he is turned right around toward God. It does not take a long while to turn around.—D. L. Moody.

THE END

Croesus, the king of Lydia, who became so rich from the golden sands of the river Pactolus that his name was a proverb for riches and luxury for ages, once asked Solon, the wise man of Greece who was visiting him, if he did not consider him the most fortunate and happy of men. Solon replied that he could not tell till he had seen his end. Years afterwards Croesus, having lost his kingdom, his riches, his son, and in captivity, laid upon a funeral pile to be burned to death, exclaimed, "O Solon, Solon, thou hast told the truth!"

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *Concerning Ultimate Aim.*

"No man can serve two masters." Matt. 6:24.

There is an ultimate aim. There are also subordinate aims. The important matter for life is ultimate aim because the ultimate aim always controls and manages the subordinate ones. You enter a day with some main purpose to be accomplished in it—immediately that chief purpose grasps and ranks the lower purposes which fill the day and look toward and minister to the achieving of the main purpose. What is true for a day is true for life. In the last analysis a man preponderatingly is and always must be as is his ultimate aim. And when our Lord tells us, as he does in our Scripture, "No man can serve two masters," what he really tells us is that it is altogether impossible for anybody to have two ultimate aims for life. Our Lord goes farther, and tells us what ought to be the ultimate aim for everybody's life. This it ought to be: "Seek ye first the kingdom of God and his righteousness"—ought to be the ultimate aim for the life of every one. I. *Because any other ultimate aim sets one seeking for the transitory rather than the permanent* (vv. 19, 20). II. *Because ultimate aim fixes character* v. 21). III. *Because right ultimate aim gives clear vision* (vv. 22, 23). IV. *Because it is impossible to have two supreme aims* (v. 24). V. *Because such right ultimate aim brings the best prosperity* (v. 33.)

CHRISTIAN ENDEAVOR SOCIETY TOPIC

April 12. How Far Dare We Practice the Brotherhood of Man? Matt. 23: 8-12.

(What Christian Brotherhood is. What chances have we to practice it? Is the color-line Christian? How do we treat people of other races? How much does public opinion affect us?)

SUGGESTIVE BULLETIN BOARD SLOGANS

Do not pray for easy lives; pray to be stronger men.

Do not pray for tasks equal to your powers; pray for powers equal to your tasks.

I can't think much of a man who is not wiser today than he was yesterday.—Lincoln.

A mistake realized is a lesson learned.

Regret is useless except as proof that you have graduated into a higher class.

Ability to recognize mistakes is the test of better judgment.

SUNDAY: APRIL NINETEENTH

Theme: ***The Limits of Liberty.***

SUGGESTED SCRIPTURE READING: 1 Corinthians 6:1-20. The after petition: Let these words sink into our hearts and bring forth fruits in righteousness.

SELECTED HYMNS: "A charge to keep I have."—C. Wesley. "My soul, be on thy guard."—George Heath. "Fight the good fight with all thy might."—John S. B. Monsell. "Awake, my soul, stretch every nerve."—P. Doddridge. "Jesus, Saviour pilot me."—Edward Hopper.

SALUTATION (or Call to Worship): "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

INVOCATION PRAYER: Our Father, make us captives this hour by the impulse of that free and loving spirit which cries out: "Abba Father." Lift us into the glad and inspiring companionship of Christ, our Master, by whom we have consciously become sons and daughters of thee, the true and living God. Awaken our minds to the understanding of the truth. Make our feet willing to walk in the way. Grant us more vision of the light. Quicken our whole being with the life which is abundant and eternal. We pray in the name of him who is mightiest among the lowly, and lowliest among the mighty. Amen.—Rev. H. P. Guhse.

THE SERMON

Title: ***The Limits of Liberty.***

TEXT: "All things are lawful unto me, but all things are not expedient." 1 Cor. 6:12.

THE SERMON OUTLINE

INTRODUCTORY: It has been said by some one, I forget by whom, that a Christian has no rights he has only duties. That is a very striking statement and seems to sound the note of the heroic. Now in a loose and popular way there may be some justification for that statement. It may have served its purpose as a word of warning to men who were always insisting on their rights. But for all that it should never have been spoken, whatever purposes it may have served, for it is utterly antagonistic to the spirit of the gospel of our Lord. If there is one thing Paul insists on more than another it is the rights of the believer in Christ Jesus.

But then, following hard on this insistence, and in some measure just because of it, we soon come to detect in the apostle the presence and pressure of another thought. Just as you have right through the Old Testament tremendous insistence on the awfulness of God, and then when God has been safeguarded so, the revelation of Christ that God is love; so in Paul you have first the splendid doctrine of the inalienable liberties of every Christian, and then the limitation of these liberties. So far from it being the case that a Christian has no rights there is no man with rights so incontestable. They are to be cherished at whatever cost and in the teeth of angriest opposition. But then, having insisted upon that, with all emphasis Paul, with his wonderful knowledge of the heart, flashes light on the dangers of that liberty. All things are lawful to me, but all are not expedient. A Christian is one who is willing to forego. He uses his liberties as not abusing them; he recognizes limits in their exercise. And it is on these limits of our Christian liberty—limits, mark you, always self-imposed—that I wish to speak.

I. In the first place our liberty is limited in the interests of our personal safety.

There is a passage in one of the Epistles which says, "Touch not; taste not; handle not." I know no passage in the Scripture that is oftener misunderstood than that one. It has been quoted as inspired direction to those who were yielding to temptation. It has been used as the motto of abstinence societies, as though it embodied apostolic counsel. Whereas as a matter of fact, if you read the passage carefully, you will find that the very opposite is true: these are the words of Paul's antagonists, and against their view of life he is in arms. "The earth is the Lord's, and the fulness thereof"—that is the ringing note of the apostle. There is nothing in it common or unclean: everything is to be received with thanksgiving. But then, having uttered that grand truth, which we must never forfeit for any popular clamor, Paul proceeds to limit it in exercise by the consideration of his immortal wellbeing. All things are lawful to me, says the apostle, but I will not be brought under the power of any. I will not let anything usurp dominion over this temple of the Holy Ghost. In other words, this brave and thoughtful man, who insisted so passionately on his rights in Christ, deliberately limited these rights in the interests of his individual safety.

II. In the second place, our liberty is limited in the interests of Christian brotherhood.

The classical instance of this Christian attitude is found in this first Epistle to the Corinthians. The apostle pictures a Corinthian Christian invited to dinner by a friend. That friend is a heathen man, and in comparatively humble life. Now in the food that was set upon the table it was almost certain there would be temple meat: meat, that is, of beasts that had been sacrificed, and then sold to the market by the priests. And the difficulty for the Christian guest was this, was he at liberty to eat that meat? If it had been offered to idols in the temple, would not eating it mean fellowship with idols? It was about that difficulty that they wrote to Paul, and his answer is supremely noble. Go to your dinner, he says, and ask no questions. Eat what is set before you and be thankful. If you start worrying about things like that, you will do conscience irreparable mischief. "The earth is the Lord's, and the fulness thereof."

But now suppose that next that Christian brother there is sitting another and a weaker Christian. He is struggling to be true to Christ, but the pull of the old life is terrible. And he turns to his stronger brother by his side, and he says to him anxiously, "That is temple meant." The question was (and it was a daily question) what was the stronger brother to do then? If he partook, his neighbor might partake, and that might be opening the gate to ruin. So they wrote to Paul about that also, and you know how he replied. As a Christian man, he said, it is your bounden duty to consider the weakness of your brother. Knit into fellowship by Jesus Christ, called to the bearing of each other's burdens, God forbid that you should use your liberty to offend one of these little ones. Mark you, there is no word of personal safety now. The stronger brother was perfectly secure. For him an idol was nothing in the world, and he could eat and drink with a good conscience. The only question was, how would his action tell on the tempted and weak Christian by his side, and Paul says that is to be determinative. It might be very annoying to be hampered so. One might regard his neighbor as a nuisance. It was hard that a man should not enjoy himself, because he had a weakling looking on. And it is then that Paul, in that great way of his, lifts up the matter into such an atmosphere that the man who is tempted to fret at his restrictions, bows his head in shame. Have you forgotten, says the apostle, that for that weak brother Jesus died? Have you forgotten that Christ endured for him the agony and the anguish of the Cross? Compared with that, how infinitely little is any sacrifice that you are called to make in the restriction of your Christian liberty.

And so we are taught this second lesson about the limits of our Christian rights. We are bound to limit them not only for our own sakes; we are bound to limit them for our brother's sake. No man liveth to himself, and no man dieth to himself. If we believe in the Fatherhood of God, then we believe in the brotherhood of man. And only he has got the mind of Christ to whom that thought of brotherhood is regulative, not only in the exercise of power, but also in the exercise of liberty.

III. In the third place, our liberty is to be limited in the interests of the gospel.

In the ninth chapter of this epistle we have a great instance of that motive. Paul has been arguing, with overwhelming power, for the right of the preachers of the Word to receive payment. He appeals to Scripture—he argues by analogy—he urges the great plea of common sense. He gives a demonstration irrefutable of the right of gospel-preachers to be paid. And then, with one of those swift turns of his which helps us to know him and to love him, he says, but I—I have not used this right, lest I should hinder the gospel of Christ. There is an instance also in the life of Jesus which will help you to understand my meaning. It is when he was asked to pay the temple tax. It is only Matthew who narrates that incident, and it is natural that he should tell it, for Matthew had been a tax-gatherer himself once, and would be interested in taxes to the end. Well, when Jesus heard of the demand, you remember what he said to Peter? What thinkest thou, Simon, of whom do the kings of the earth take custom or tribute—of their own children or strangers? Peter saith unto him, Of strangers; and Jesus answered, Then are the children free. What he meant was that he was free, for the temple was his Father's house. He could have claimed exemption as a right. It was part of the liberty of sonship. But then had he insisted on his rights, is it not easy to see what would have happened? Jesus saw in an instant what would happen. He had proclaimed the sanctity of law: now men would say he was a lawbreaker. He had urged obedience to Moses' representatives: now he was openly defying them. And so, not with his eye upon his own, but with his eye on the unbelieving world, the tax was paid lest they should be offended. In other words Christ limited his liberty in the supreme interests of the gospel. Deliberately did he forego his rights when to assert them might have been a stumbling-block.

My brother, as it was with Jesus, so must it be with you and me. If we are members of the body of Christ, then we have a duty to the world. It is no part of a believer's calling to consult the opinion of the world. A man may be likest to his Lord sometimes when his action is laughed at by the worldly wise. All we are taught is that in our use of freedom we must remember those who are without, and how, by what we allow ourselves in Christ, they are like to be affected towards the gospel. If the kind of life that we are living makes it less easy to believe in Christ; if our behavior, whether at work or play, is silently hardening anybody's heart, then, though everything we do is justified, and well within the boundaries of our liberties, in the eyes of Jesus there is something wrong. All things are lawful, but all are not expedient, sometimes in the interests of our safety. All things are lawful, but all are not expedient, sometimes in the interests of our brother. All things are lawful, but all are not expedient, because around us there is a Christless world, and men with their poor blind eyes are judging Christ by what they see in his professing people.—M.

COMMENDATORY PRAYER: O God, who has encompassed us with so much that is dark and perplexing, give us wisdom in all our decisions, leave us not to our own devices, nor suffer us to walk our own unheeding way. Plant thorns about our feet, touch our hearts with fear, give us no rest apart from thee, lest we lose our way and miss thy saving grace. Also keep us from being stumbling blocks to others. May we walk in wisdom toward those that are without and also toward our brethren in Christ. We ask in his name. Amen.

OFFERTORY SENTENCE: Jesus said: "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide."

OFFERTORY PRAYER: Make our offering just now to have a blessing in it for our souls. We are stewards of thy gifts, O God. We have taken out of thy hand these things, wilt thou take out of our hand that which we bring, and blessing it wilt thou bless all we have. May it all be thine and useful in thy service, for Jesus' sake. Amen.

ILLUSTRATIVE MATERIAL

SEED THOUGHTS

The Lawful and the Expedient: I. What is lawful for us in this life? Things indifferent. Things not evil in themselves. The Christian has the widest liberty. But he must abide under the limits of the lawful. Nothing that seems inexpedient outside those limits must be touched by him. II. What is expedient within the limits of the lawful? He must not use his liberty indiscriminately. He must consider probable results. The Christian has to select the truly expedient out of the truly lawful. "What will be the effect? 1. On myself. 2. On my fellows. 3. On God. Will it glorify him?"—W. E. H.

The Limits of Christian Rights: I. The rights of Christian liberty. II. The rights of nature.—F. W. R.

In Things Indifferent: I. In the abstract all things are lawful. 1. Because every creature of God is good. 2. May be used with thanksgiving. II. In practice all things are not expedient. 1. It may rob us of influence. 2. It may become a stumbling block to another. III. In general, all things must be under control. 1. Otherwise we become slaves. 2. Which is to degrade and imperil Christian character.—J. L.

Christianity and the Body: I. Attention to the natural needs of the body is proper. II. Immoral indulgence in the gratifications of the body is wrong. III. The proper treatment of the body is to identify it with Christ. 1. It is the property of Christ. It is not ours. We are trustees, not proprietors. 2. It is a member of Christ. Has a vital connection with him. 3. It is a temple of the Holy Ghost, in which he is to dwell, be revealed and worshiped.—D. T.

CHOICE ILLUSTRATIONS ON THE THEME

Witnessing Against Christ

The missionary was talking to a full-blood Indian about religion. The Indian listened patiently, and then said: "In my life I have been to a number of towns. I understand the English language a little, and I notice that wherever you find a group of men and boys gathered you hear much profane language used and vile stories told—even about ministers and Christianity in general. Why should I join the white man's Church when it does not seem to do him any good as far as I can see? When Indians gather for sociability you never hear vile stories told in the presence of young people. We all believe in a Supreme Power and do homage to Him in our own way."—*Spirit of Missions.*

Those Without

"Walk in wisdom toward those that are without." We are to have regard for those outside.

At a country village in England a number of persons had congregated together in a small place of worship to attend a meeting, of which due notice had been given. The chapel was full and overflowing, and many persons, who were anxious to hear, were obliged to remain outside; these crowded around the open doors and windows. After reading, singing, and prayer, a speaker commenced addressing the meeting. He had not proceeded far when a voice was heard from without, "Speak louder, we can not hear; remember those outside." These words at once furnished a good motto for the meeting. It was indeed the very object for which the assembly had congregated, to stir up one another to "remember those outside": those who were outside the church, at a distance from the means of grace—those who knew nothing of God and salvation by Jesus Christ.

Let us be good witnesses for Christ—Christianity's object lessons—especially remembering those that are without.—H.

Keep the Light Burning

Among the stations in the Canadian lighthouse service is one upon Island Damien, where the force consisted of four people, the keeper, his wife, and two assistants. One day the three men went on the ice. They never returned. Before the woman's eyes they were swept down by the breaking ice-floes. Months after, when the supply-ship reached the island with its supplies for four, it was met by the woman. "How did you get through the winter?" the skipper asked. They are used to heroism in the service, but the thought of those terrible months caught at the brave woman's heart as she replied, "I don't know. I only know that I have kept the light burning." God grant that when our relief comes, we may, each one, be able to say, "I have kept the light burning," even though at times it has seemed impossible.—*Montreal Weekly Witness.*

A Witnessing Life

There is wonderful power in a witnessing life. A zealous, if not overtactful, street missionary once asked a city Arab, "Do you know Jesus?" "No, I don't know Jesus," was the reply; "but I know a friend of His, and I like her." Some good woman had done more than she knew for that boy, by a witnessing life.

PASTORAL PRAYER: Almighty God, truly is our life a great mystery, and there is no answer to it in ourselves, but in thy sweet gospel do we find the whole explanation, yea, we find the infinite light. Thou hast set our life strangely so that we know neither the beginning nor the end of it. Thou dost fix our abode, and thou dost determine our lot upon the earth and we are not our own, we are wholly thine. Thou has made us so that we can sin against thee with both hands and our whole heart, and thou hast so made our life that it can be turned into one joyous and loving prayer—this is the Lord's doing and it is wonderful in our eyes.

We bring to thee the robe of the week, fouled and torn, that thou mayest again array us in the white linen of the saints. We have done the things we ought not to have done, we have left undone the things that we ought to have done, and we come without excuse or defence, for thou hast given us light enough to see all the way, and help enough to sustain us against every assault, yet have we utterly failed and there is no white day in our whole life, without scar or blot upon its beauty. God be merciful unto us sinners, and show us the cross, the sacred cross, the infinite cross, the redeeming, healing, hopeful cross, and in the sight of that vision our sin shall be all forgotten.

How brief a span is our life. Our breath is in our nostrils, our little day is but twelve hours long, and we know not that we shall live the whole time —so teach us to number our days, that we may apply our hearts unto wisdom.

We bless thee for all Christian light, for all Christian truth and consolation; may thy light shine upon our hearts this day, may thy truth make our understandings strong as a great tower, and thy consolation guard our hearts against destructive fears. Save us from the anxiety that is un-Christian, from the care that is the result of unbelief, and that becomes an offence against thy dignity and love—enable us to live as those who love the Saviour and trust the loving Father, and in whom death is abolished.

Thou seest us as we are gathered and bent here, praying, suppliant, contrite hearts. Omit no one from thy blessing—let the old man feel young again, let the young be startled into a sobriety that may become religious in the long run, let the busy man remember that he can take nothing out of the world into which he brought nothing, and may those who are in affliction, sorrow, secret distress, and mortal pain, sigh what they can not speak in words, and tell thee the latent breathings of their heart. The prodigal is here, with his broken staff and his weary feet, and his head dizzy and aching, and his heart broken and crushed—the Lord give him another chance in life, the Lord show him the way back again and give him courage to take it, every step. Through Christ our Lord. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***How Makebelieve Works.***

I have often heard boys and girls talk about playing the game of Makebelieve. It is a funny sort of a game where people, big or little, try to fool themselves. I read a story the other day about a girl by the name of Mabel who was playing some such game as that—I call it a Waiting Game. "What are you doing, Mabel?" asked her mother when she came upon Mabel sitting quietly in her chair. "I can't find anybody to play 'Hide the Thimble' with so I'm hiding it myself and waiting until I forget where I hid it!" answered Mabel.

But, boys and girls, I am bringing you this morning a very old story about makebelieve. The one I have just told you about Mabel is a brand new, up-to-date American story. But the story I really wanted to bring is a very, very old one, said to have been written by that ancient writer of Greek fables—or possibly I had better say, Greek writer of ancient fables—Mr. Aesop, who lived at a time more than six hundred years before the Christian era.

This is the story:

A miser once buried all his money in the earth at the foot of a tree, and went there every day to feast upon the sight of his treasure. A thievish fellow, who had watched him at this occupation, came one night and carried off the gold. The next day the miser, finding his treasure gone, tore his clothes and filled the air with his lamentations. One of his neighbors told him that if he viewed the matter aright he had lost nothing. "Go every day," said he, "and fancy your money is there, and you will be as well off as ever."

Of course you know that every one of Aesop's fables has a moral. The moral of this one is: "Wealth unused might as well not exist." If you never do any good with your money or your education or your powers—why you are just playing a sort of game of makebelieve. You are sitting still and waiting until you forget where you put your thimble; you are visiting the place where you put your gold after the gold is gone. Unused gold might as well not exist. Unused capacity and power and influence might as well not exist. Boys and girls, do not make life a game of makebelieve; but do all the good you can, in all the ways you can, to all the people you can, as long as ever you can.

A great man who founded an Institute to educate boys and girls and young men and young women once said: "I never got real happiness out of my money until I began to do good with it" (Charles Pratt, founder of Pratt Institute). To give is to live, to love is to lift. But you always want me to give my sermon a text. One of the boys said a sermon is no sermon at all unless it has a text. There are some older people who feel like that too. Well, here is the text. Remember it: "God so loved that he gave." See if you know it all. (John 3:16).—H.

FOR THE EVENING SERVICE

Title: ***Money and the Kingdom.***

TEXT: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. 16:2.

THE SERMON OUTLINE

INTRODUCTORY: Every man who reads his Bible and believes it knows that giving is a part of his religion. And just as soon as he tries to be conscientious and systematic about it the question will arise, How much, or what proportion shall I give? It is easy to be benevolent; for benevolence is nothing more than wishing the world well. Benevolence comes cheap. But beneficence is a different thing. Beneficence is carrying out our wishes into practical effect. This is a more costly affair. It means money. It is applied Christianity of the most pronounced type. It is the spirit of the Lord Jesus in action. It is giving of our substance to the Lord's work, in the Lord's name, for the Lord's glory, and in the Lord's way. And systematic beneficence is going about it in an orderly and business-like manner. It is rooted in the divine idea of stewardship. It has to do with the definite question: "How much owest thou unto my Lord?"

I. Why should I give?

Because it is a duty. It is a debt both of gratitude to God, the Giver of all, and of obedience to his will. Deut. 6:17, Luke 6:30, 1 Cor. 16:2.

Because it is a privilege. By giving we become laborers together with God, multiply ourselves and our influence, do good where we can not go. Matt. 25:40.

Because it is a source of blessing to others. By so doing we brighten lives, cheer homes, hasten civilization, save souls, bring all the blessings of this life to them and the hope of the life to come.

Because it is a source of blessing to self. It promotes growth in grace, character-development and personal happiness. "It is more blessed to give than to receive." Acts 20:35. Character can not be symmetrical unless we "abound in this grace also," and we will be lacking in one of life's highest joys.

Because giving is rewarded. God has promised that he that giveth shall not lack, but that all who honor him with their substance he will honor by promoting their welfare. Prov. 3:9-10; Matt. 19:29; Prov. 28:27.

Because giving honors God. In giving I show honor to him and devotion to his cause. It also results in making known his name and promoting his honor in the world. Prov. 3:9.

II. How should I give?

Cheerfully. My giving should be a love-prompted, willing-hearted act. II Cor. 9:7.

Systematically. I should have a plan of giving, should provide that it be regularly, promptly, conscientiously done. "Upon the first day of the week,"—that means with system, regularity; for the first day of the week comes every week.

Proportionately. My giving should be both periodic and proportionate. I must take into consideration my income. If I have freely received, I must freely give. "To whom much is given, of him much shall be required." "As God hath prospered" means that there must be a distinct ratio between my income and my beneficence.

Liberally. I must not be bound too closely by rule, but am to be a liberal giver, going far beyond the narrow rule of must. The motive is "Freely ye have received," the measure is "freely give." "Freely" also means both liberally and from a generous heart that gives without hope or desire for reward. Luke 8:38, II Cor. 9:6.

Lovingly. I should give with the love of Christ constraining me and with hearty interest and devout prayers accompanying the gift.

Humbly. "He that giveth, let him do it with simplicity." Let us not be puffed up if we are able to give. All we have has first been given by God.—H.

SUGGESTIVE TEXTS AND THEMES

The By-Products of Life: "I have also given thee what thou hast not asked." I Kings 3:13.

The Protest of Privilege: "Let us alone." Luke 4:34.

Christian Controversy: "And there arose a sharp contention, so that they parted asunder, one from the other." Acts 15:39.

Followers and Helpers: "And they following Adonijah helped him." I Kings 1:7.

The Inequalities of Life: "Unto one he gave five talents, to another two, to another one." Matt. 25:15.

The Nearness of Death: "The tomb was nigh at hand." John 19:42.

Can God be Baffled? "What if some did not believe? Shall their unbelief make the faith of God without effect?" Rom. 3:3.

Napkin Economy: "Here is thy pound, which I have kept laid up in a napkin." Luke 19:20.

THE SUNDAY SCHOOL LESSON

Title: ***The Rich Man and Lazarus.*** **Luke 16: 19-31.**

GOLDEN TEXT: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal." Matthew 6:20.

TEACHING THE LESSON

It has been said, "No rich man can escape the presence of the beggar at his gate." If there is any subject in which the mind of man feels a deep interest it is that of the future life. Does death end all? Is there a life beyond the grave? What are the characteristics of that life? Many have made guesses. Christ knows. He speaks with authority. What does he tell us in this parable about the other world? I. He tells that *there is a world beyond the grave.* Death does not end all. A man's life goes on when he goes out of life. Death is not death. We connect the valley of the shadow of death up with the heaven where it opens so broad and beautiful. Our departed friends are not blotted out of existence; they are somewhere—within the veil. II. He tells that *in that world men retain their conscious existence.* They are not sleeping away the years. Lazarus is alive. So is the rich man. So is Abraham. They think and converse and are susceptible of pain and pleasure. III. He tells that *in that world there are two states or conditions which are widely different from each other*—one of blessedness and the other of misery, one for the good the other for the evil. IV. He tells that *the conditions of men here and hereafter are often reversed.* Poor men here may be rich hereafter. Rich men here may be poor and wretched hereafter. Yet we are never to suppose that Lazarus is happy in Hades because he was a beggar on earth; nor that Dives is poor in the other world because he was rich in this; for on earth Abraham was rich too, but he did not share the fate of the rich man in this parable. In this life distinctions between men are those of circumstances. In that life the distinction is one of character. V. He tells *that the present life holds the key to the future life.* Because the rich sinner did not repent he is lost. Those who read God's message and follow it shall have their reward hereafter. Seek guidance not from dreams, nor from disembodied spirits, but from the Scriptures. In them we find the way of salvation.

ILLUSTRATIONS

Building Our Own Heaven

There is a legend of a wealthy woman who, when she reached heaven, was shown to a very plain cottage. She objected. "Well," she was told, "that is the house prepared for you." Whose is that fine mansion across the way?" she asked. "It belongs to your gardener." "How is it that he has one so much better than mine?" "The houses here are prepared from the materials that are sent up. We do not choose them, you do that by your earthly deeds."—*Five Thousand Best Modern Illustrations.*

Greek Conception of Hell

Pluto is represented as seated on a throne in the midst of clouds and darkness. He wears a crown of ebony and holds a key in his hand instead of a scepter. It seems to signify that once the dead are received into Pluto's kingdom, the gates are locked upon them, and there is no escape.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***The High Cost of Living For Ever.***

"What shall I do that I may inherit eternal life?"—Mark 10:17.

A man who was interested in eternal life. He had sought it by keeping the commandments. I. *Asked greatest thing possible.* Low ideals. Girl seeks to be movie star; boy a baseball player; man wealth; woman social position. Young ruler had right ideal. Sought greatest thing possible for Christ to give him. II. All you have. Christ in return demanded of him greatest price possible, viz., his entire possessions. This was the acid test. It may prove to be our test. If we had great possessions and Christ demanded them all would we give them all to him? Will we give the tithe? We can not truly sing "My all is on the altar" unless we mean it. III. *All you are.* "Follow me" was Christ's command. His call to Matthew; to us. Calls for our time—the stewardship of time. Calls for our talent—the stewardship of personality. It costs something to live for ever just as it costs to live in this life and maintain our position in life. Rich young man had the price but would not pay it. Brought him sorrow. Christ is demanding our best. Are we willing to pay it?

CHRISTIAN ENDEAVOR SOCIETY TOPIC

April 19. How Can Churches Work Together? Acts 2: 36-42, 47.

(Need of churches coöperating in many places. How to attack common problems. Need of more tolerance. Things churches can do together, like evangelistic campaigns.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Forget yourself for others and you will never be forgotten by others.

Sin remains the same in essence and results no matter what label you place upon it.

When it is finally settled that a thing is impossible watch some fellow do it.

Be on the level and you're not likely to go down hill.

No one who works for the good of man, despairs of the benevolence of God.

Never bear more than one kind of trouble at a time. Some people bear three—all they have had, all they have now, and all they expect to have.

SUNDAY: APRIL TWENTY-SIXTH

Theme: ***The Fatherhood of God—And of Man*** **(Springtime).**

SUGGESTED SCRIPTURE READING: Luke 15:11-32.

SELECTED HYMNS: "Fairest Lord Jesus, Ruler of all nature."—Munster. "The harp of nature's advent."—J. G. Whittier. "Thou art, O God, the life and light."—Thomas Moore. "My God, I thank thee thou hast made."—A. A. Procter. "The glory of the spring how sweet."—T. H. Gill.

SALUTATION (or Call to Worship): "The eyes of all wait upon thee; and thou givest them their food in due season. Thou openest thy hand and satisfiest the desire of every living thing."

INVOCATION PRAYER: Here in thy house we would together worship thee, our Father. We thank thee for this universe, our great home, for its vastness and its richness and for the manifoldness of the life which teems upon it and of which we are a part. We praise thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We praise thee for the salt sea and the running water, for the everlasting hills, for the trees and for the grass under our feet. We thank thee for our senses by which we can see the splendor of the morning and hear the jubilant songs of love and smell the breath of the springtime. Grant us, we pray thee, a heart wide open to all this joy and beauty. And may we have hearts ready all the more to esteem this beauty and this joy by our worship together in thy house on this thy day. We ask through Christ our Lord. Amen.

THE SERMON

Title: ***The Fatherhood of God—And of Man*** **(Springtime).**

TEXT: "He that hath seen me hath seen the Father." John 14:9.

THE SERMON OUTLINE

INTRODUCTORY: Theologians differ as to whether we have the idea of God because it is inborn; or whether we come to believe in God because there are so many evidences in nature and experience of his existence—whether, in other words, we believe in God from intuition or from evidence. There seems to be no special reason why both views should not have a place in our spiritual experience.

In the Old Testament especially, the first view is dominant—I mean the idea that God is not a possibility merely, but an inborn postulate of our being. God is not proved. He is taken for granted, by the psalmists, by the prophets, by Job, and by the writer of the Proverbs. God made heaven and earth—that they regard as conceded by every one. Whatever there is of beauty or order in the universe is due to God's planning. All life has its origin in God. If it thunders, God speaks. If it lightens, the lightnings are the thunderbolts of God. The Old Testament, and to a large extent the New Testament, also, thus take God's existence and activities as a matter of course. Things as they are are unthinkable without him.

I. Thus the biblical writers had reached the certainty that God is, by a process of spiritual apprehension, rather than of logical deduction. They were among the blessed who, though they had not seen, yet had believed. To them, God was at the beginning. There was, to them, no other conceivable theory. He was Alpha as a matter of course; and he would become Omega as well, when the story of the universe was worked out.

II. And yet we can see the mind of the Bible writers working from the opposite end as well. When the Psalmist tells us that "the heavens declare the glory of God," he is, in a sense, working from the opposite end. He seems to hint that, even if we had not begun by being sure that there is a God, we should soon have had to come to the conclusion that God must exist, by merely contemplating the rational and orderly processes of nature. David needed no telescope to discover that the stars in their courses moved according to plan. His words convey to us the idea that, if he had not known for a certainty all along that there was a God, the orderly processes of nature would have forced him to that conclusion. And he not only looked at the starry heavens. He looked at himself. He found himself with ears that heard and eyes that saw, and he pronounced it unthinkable that the Power which created ear and eye should not itself hear and see. "He that planted the ear," we read in the 94th psalm, "shall he not hear? He that formed the eye, shall he not see?"

It is the same argument that St. Gregory used in a later age. St. Gregory spoke of the things we see in nature as "footprints," marks upon the sands of time, indubitably indicating that God had passed by—traces not merely that a blind necessity had been at work, but a wise and good Creator. No man hath seen God at any time: yet his footprints are visible; they tell us that he has been there, that he has planned, that he has been at work. It is William Paley's old argument from design—an argument as yet by no means out of date.

III. And when we think of what is to us supremely important, namely, the attitude to this matter of our Lord himself, the first thing that strikes us is, that he too takes God sublimely and beautifully for granted. Only, he goes much further than any writer in the Old Testament went; much further than any of the ancient philosophers had gone, or the New Testament writers, or the Early Fathers, or the Schoolmen, subsequently went. Our Lord not only takes God for granted; he claims from the first to be himself on the most intimate and affectionate terms with God. God is his Father. No little child ever took his earthly father so absolutely for granted. The lilies of the field were, as a matter of course, made and clothed in all their beauty by his Father. To God feeding the sparrows and the linnets and the robins he would have called our attention, had he preached us another Sermon on the Mount in this tuneful springtide. Had our Lord anything to confide? He told it as a matter of course to his heavenly Father. Had he a difficulty to meet—a cross to bear—a death to die? It was his Father's will, and his Father would therefore of course see him through.

Our Lord was conscious of God: He never doubted him; he did not need to argue up to him. That God was logically provable was no doubt true. But he did not need the help of logic. He had access to the Father by a spiritual route. He did not need to have proved to him what he already felt and knew. And so sure was he of the close relationship, and perfect harmony of being, betwixt himself and his heavenly Father that he said—"He that hath seen me hath seen the Father," "I and my Father are one."

IV. And now let us make a sudden change in the application of our text. Let us get on to the plane of everyday experience. There are fathers and mothers here today. Let them ask themselves if they could listen with perfect equanimity to a child of their own affirming, "He that hath seen me hath seen my father, or my mother?" You often hear it remarked—"How like that boy or girl is to his or her father or mother." The remark is usually applied to physical characteristics; and it is gratifying and complimentary or not according to circumstances. But suppose the remark to be applied to moral or spiritual habits of characteristics. That boy cheats, just as his father does in business. That boy swears, just like his father. That boy never goes to church, never hears of Christ, never tries to be unselfish, public-spirited or useful to others—just like his father. Or that girl is as conceited, as worldly, as set on silly social or personal successes—she is just of as little real service in the home or in the world of useful work, as was her conceited and selfish mother before her. Suppose some of you fathers and mothers were to overhear such remarks as these—how would you like it? Are you of such a sort that you could listen with pride to your child telling someone—"I and my father," or ,"I and my mother—are one: he that hath seen me hath seen my father, or my mother"?

These are heart-searching questions—it is what they are meant to be. They are meant to reveal to all of us the startling difference that there may be between the use of the words of our text by the Saviour and their use by any one of us. This is the season of the year when we think of the resurrection. Would each of us be quite happy to think that our son or daughter was an exact resurrection—an exact reincarnation—an exact facsimile of ourselves? Yet that is what there is the strongest chance of their becoming. "I shall rise again, in the person of my son, after I am dead." Is that a quite comfortable thought?

I wonder if this reflection has been impressed with sufficient vividness on the minds of those who have become or may soon become, the parents of children? It is a reflection which must enormously enhance the sense of responsibility in parenthood. It is not enough that we provide food and clothing, shelter and secular education for our children in accordance with our station in life. For childhood is strongly imitative: and it lies largely with us to decide what in us our children shall imitate: what they shall be like in habits, morals and religion when they grow up. In most cases the saying will prove true—"Like father, like son." Do we realize that side of our responsibility?

It is immeasurably the more important side. And it is a responsibility which can not be shirked. You can not pass it on to any one else. It is you who have deliberately assumed the rôle of creators—and a creator makes his creation in his own image not only in body, but in soul.

How are we to set about preparing ourselves for the discharge of this so great a responsibility? The answer is—by the process of making it true that he who hath seen us hath seen Christ. There is our model—the Man of Galilee. Let that mind be in you which was also in Christ Jesus." For all his greatness and wonder, he was very simple. The qualities which made his life and character so beautiful and grand were very simple qualities. The love of truth, the passion to be kind, the readiness to make sacrifices, the desire to please God by being pure, courageous, cheerful, unselfish; the habit of going apart from time to time in order to hold communion with the Father of us all who is in heaven; and the desire to join with others in worshiping and serving him—these are among the qualities by which we recognize the Man Christ Jesus.

And what a splendid chain of resemblances would it be if your son could proudly say "He that hath seen me hath seen me hath seen my father"; and if you, his father, could say—"he that hath seen me hath seen something at least resembling the Lord Jesus Christ"; and if, finally, that were followed up by our recalling the Lord's own words—"he that hath seen me hath seen the Father." For then we should be able humbly and thankfully to say in, as it were, three generations—"I and my Father are one." We should attain our conception of God by stepping-stones reaching up from manhood, and our ideal of manhood, by stepping-stones reaching down from God. And thus a little child should lead us to become, ourselves, the children of God.—A. F.

COMMENDATORY PRAYER: Our Father in heaven, we thank thee for all the joy in human life. For the earth made beautiful by thee, for the things which we take for granted, which make our lives happier—sunshine and air, food and raiment. We thank thee for the joys of friendship, and most of all for the sense of thy presence, wherein there is fulness of joy. We remember that thy Son, our Saviour, when he was on earth, prayed that his joy might remain in the hearts of those who love him. We can not comprehend all that is implied in this, but, as we remember his life here, we are sure that much of his joy must have been that which comes from giving. Inspire us to follow him. We have known a little of the joy which comes when we have given of our time, our money, our service; and we would know more. Deepen in us our sense of stewardship. We ask it for our own sake, for the sake of the world which needs our help, and for the sake of thy dear Son. Amen.

OFFERTORY SENTENCE: Jesus said: "Ye are my friends if ye do whatsoever I command you."

OFFERTORY PRAYER: May we know, O God, the value of beautiful things, the worth of those things that can be offered thee in service. Teach us how to live and love, how to serve and give, that our every thought may be in harmony with thy will. Teach us how valueless money is when it is misspent and how splendid and marvelous a thing it is when joined to the purpose of thy kingdom. We bring our offering of money to thee. We count it thine in thine own house. Bless it, O God, as we bring it, and then hallow to good uses what remains in our hands, for Jesus' sake. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

"Show Us the Father": "I. The spiritual cry of mankind. II. The satisfactory response of Christ. If you can not find the Father in me, you will never find him. But he who hath seen me hath seen the Father.—D. T.

True Vision of the Father: I. The sight of God in Christ is enough to answer men's longings. II. The Divine and mutual indwelling by which this sight is made possible (v. 10). III. The faith to which Christ invites us on the ground of his union with and revelation of God (v. 11).—A. M.

The Vision of God: I. The universal craving for God. II. The misconception into which, in their cravings after God, even good men fall. The disciples had a very confused and imperfect conception of Christ—and of his work. III. The manifestation of God that men crave is that of a Father. Not so much Creator, Ruler, Judge. That does not satisfy the soul. They yearn for something else in God—pity, patience, help, love. As Father—how our hearts leap toward him! As Father he is precisely the God we need. Here is forgiveness, patience, sympathy, love. We kneel down and pray to him: "Our Father who art in heaven. IV. God as Father is revealed to us only in Christ. "He who hath seen me hath seen the Father." Christ claims this as his distinctive revelation of God. V. The manifestation of the Father in Christ gives perfect satisfaction to the spiritual soul. Philip was right: It does "suffice us."—H. A.

CHOICE ILLUSTRATIONS ON THE THEME

God As Sun and Light

"Lord Tennyson, what do you think of Christ?" asked a friend, who had heard that Tennyson was a Unitarian, as they walked in the poet's garden. Stooping down and caressing a flower at his feet, the Laureate answered impressively: "What the sunshine is to that flower, the Lord Jesus Christ is to my soul."—*Five Thousand Best Modern Illustrations.*

Fatherhood Not Known

A blind girl whose eyes had been opened by a surgical operation delighted in the sight of her father, who had a noble look and presence. His every look and motion was watched by his daughter with keenest delight. For the first time his constant tenderness and care seemed real to her. If he caressed or even looked upon her kindly it brought tears of gladness to her eyes. "To think," she cried, holding his hand closely in her own, "that I have had this father for these many years, and never knew him!" The redeemed soul awakening in the next life to the glories of the divine presence may voice in a similar way its wonder that it had for many years of earthly life a heavenly Father, yet never quite knew how great, how loving, and how ready to bless he actually is!—*New York Observer.*

Christ Beheld

A big lump of something—a stone supposedly—lay for centuries in a shallow limpid brook in North Carolina. People passing that way saw only an ugly *lump* and passed on. A poor man passing one day saw a *heavy* lump—a good thing to hold his door ajar—and he took it home. A geologist who stopped at the poor man's door one day saw a lump of *gold*—the biggest lump of gold ever found east of the Rockies.

Many people looked upon Jesus. Some saw only a Galilean peasant and turned away. Some saw a prophet and stopped to listen. Some saw the Messiah and worshiped. Some saw the Lamb of God and looked to him to save them from their sins. There are people today who see in Jesus simply a perfect man, and they get nothing more from him than the example of his perfect life. Others looking upon him see the Son of God, and having no affinity for anything that is from heaven they simply pass by on the other side. Others looking upon him see the Lamb of God—the divinely chosen Sacrifice and Saviour; and realizing that their greatest need is to be saved from their sins they go to him for cleansing. When you look at Jesus what do you see?—E. L. Pell.

Just Like God

A little girl was one morning reading with her mother in the New Testament, and this was one of the verses of the chapter: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Stopping for a moment in the reading, the mother asked, "Don't you think it is wonderful?" The child, looking surprised, replied in the negative. The mother, somewhat astonished, repeated the question, to which the little daughter replied, "Why, no, Mamma; it would be wonderful if it were anybody else; but it is just like God."—*Children's Visitor.*

A Conception of God

The Druids believed in one supreme Being; in the immortality of the soul; in a future state of rewards and punishments. They believed that the supreme Being was free and self-existent, and that the creation of the world was his voluntary act. They taught that except this supreme Being all things had a beginning, but that nothing created would ever have an end.

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***Listening-in On China.***

Now, boys and girls, let us play Radio Broadcasting this morning, and that we are listening-in on China. I'll be a sort of loud-speaker to tell you what Doctor Blank is saying. Listen! Listen! This is what he says, for this is a real message from China, by a real doctor, though we are only playing Radio and listening-in. Listen! Don't rattle papers. Hsh!

This is Station W C H I, Dr. Blank speaking. I am staying up late tonight in China, so that I can talk to you boys and girls in America. For our night is your day, you know.

I want to tell you about little Chinese Wee. His father and his uncle brought him to our hospital the other day. They came from their far-off village home, and took turns carrying Wee because he had been hurt.

I examined Wee, and told them he would get well. They then started home. The nurse bathed Wee, gave him a drink of hot milk and he went to sleep. Hours later he awoke, took another drink of milk and went to sleep again. Little Wee was just a two-year-old baby, but in all his life he had never had enough to eat. His father was very poor, and the poor people in China hardly ever get enough to eat. There are many poor little Wees all over China!

Nor had Wee ever had enough sleep. You know how quiet you keep when your baby sleeps, because babies need lots of sleep. But your baby lives in Christian America. Little Wee lives in China. His house is a little hut, and there is noise, noise, all the time.

Also, little Wee had never been washed until our nurse bathed him. Wee's mother loved him, but she did not know that bathing a baby helps make it strong.

In China when they bring their sick folk to our hospital, we have a chance to tell them about our Saviour. Only those have heard about Jesus whom the missionaries have taught. But there are so many, many Chinese, and not very many missionaries, so there are still thousands and thousands of little Wees who will never hear of Jesus unless you boys and girls help them to hear.

But I must finish telling you about little Wee. The nurse fed him and Wee began to grow. He grew upwards, until his little raggedy trousers were so small they wouldn't go on. He grew sidewise, until his old jacket was so tight it simply wouldn't button. He grew front-and-back, until he looked like nothing so much as a little butter-ball. Oh, how he grew!

Then one day his father came back to take him home. And wasn't the father surprised when he saw him! Surprised—and worried!

"Why," the father exclaimed to the nurse, "what is the matter with him? He is all swelled up! He looks just like a ball!"

"He is fat and healthy, that's all," said the nurse, but his father didn't believe her. Wee had never looked that way before.

"It is because Wee has had enough to eat, and is clean, and goes to bed early," said the nurse.

But Wee's father went to the doctor (and I am the Missionary doctor at this hospital).

"What is the matter with Wee? He is all swelled up," said the father. And the doctor said just as the nurse, "It is because Wee has had enough to eat, and is clean, and goes to bed early."

Instead of being worried Wee's father began to smile. Every time he looked at Wee and saw how fat and jolly he was he smiled more.

"You see," I said to Wee's father, "Jesus loves children, and he wants them to be healthy and happy. So that is why we have helped Wee to be healthy and happy here."

"I have heard about this Jesus from a man in our village," said Wee's father. "When I go back I will find out more about Jesus. He is good, if he makes children look like this after they have been sick and thin. Good-bye, and may you live to a thousand years."

"Good-bye," I said, "Do not forget to talk to your friend about Jesus."

"No, I will not forget," said Wee's father; and he put that fat little butter-ball of a Wee on his back and they started home to their own village.

And I want you to pray for the Chinese babies and their fathers and mothers. Will you not? Begin tonight—which will be my daytime.

This is Station W C H I on the other side of the world, signing off. Good-night—or good-day—all.—*(Adapted).*

FOR THE EVENING SERVICE

Title: ***The Form and Power of Godliness.***

TEXT: "Having the form of godliness, but denying the power thereof; from such turn away." II Tim. 3:5.

THE SERMON OUTLINE

INTRODUCTORY: "Godliness" is another word for religion, or Christianity, including the whole of genuine religion. When we speak of a "form" we refer to a draft or outline or a sketch of anything, or the external figure or appearance of it. The form of godliness is that part of it which is external, which can be seen.

I. First godliness has a form. It has a form of knowledge, Rom. 2:20. It has forms of words to express the conceptions, II. Tim. 1:13. "Hold fast the form of sound words." We find in the Scriptures, in creeds and confessions and articles of faith, excellent forms of words to express religious conceptions.

It has forms of worship; and the man who has the form of godliness usually attends some place of worship, hears some ministers of religion, reads the Scriptures, and pays attention to prayer both in public and private.

Godliness takes form also in the practice of moral duties. A man who practices the form of godliness is honest. He avoids all acts of theft or robbery, keeps his hands from pilfering and stealing, pays his debts promptly, and never takes advantage of another's ignorance or necessity in buying or selling. Such a man is always true; he puts away lying and speaks truth with his neighbor. The man who practices the form of godliness is also charitable and benevolent. Indeed he is careful to observe all the forms of moral rectitude, sobriety, honesty, integrity, charity, etc.

II. But godliness has not only a form but a power. The essence of every genuine existence is a power. The letters of a word constitute its form; but the meaning of the word is its power. The outward fact of Christ's resurrection is its form; the spiritual essence or significance is its power. The words which convey the Gospel make up its form; but that which is conveyed is its power. This is true in the highest sense of "Godliness," which is eminently a "power"; indeed the greatest among men because it is the channel whereby we communicate with the truth and love and life of God, our Maker.

The power of godliness is the power of truth. A wonderful transformation takes place when truth enters into the soul of a man. Sometimes we can almost see its workings. For example, here is a poor, degraded, lost man. Passing along the street he happens carelessly to stroll into a place of religious worship. Suddenly some truth fixes itself upon his mind, finds way to his understanding and his conscience, and it works invisibly until the man has become a new creature in Christ Jesus.

The power of godliness is the power of love. Love is a powerful passion. Where the vital force of godliness is felt, the love of God is shed abroad in the heart, and manifested in strong attachment to him, and that inward delight, which Christians feel in worshiping God and in doing his will.

The power of godliness is the power of faith. Faith is mighty in its operations. All the acts of heroism accomplished by the Old Testament saints are attributed to faith. Enoch was translated by faith; Noah built the ark by faith; Abraham offered Isaac by faith; and Gideon, Barak, Sampson, Jepthah, David, Samuel, and all the prophets, through faith subdued kingdoms, wrought righteousness. Faith overcomes the world, 1 John 5:4, 5. Faith quenches all the fiery darts of the evil one. Eph. 4:16. All things are possible to him that believeth, Mark 11:23.

The power of godliness is the power of the Holy Ghost. His power is given unto us and by his power we prevail, Zech. 4:6.

III. But notice an important fact, namely, that it is quite possible for persons to have a form of godliness while denying, or lacking, the power therof.

There are many people who have a true conception of religion, who stand by the form of sound words which expresses the right conception of religion, who go through the forms of worship which religion requires and who even practice well the moral duties demanded by religion and yet who have no religion. They have the form of godliness but deny the power thereof. At the Eden Museum in New York, we once saw a large collection of wax-work men. They were very fair to look upon, but they had no soul, no life. They were outside and nothing else. Let us not forget that there are wax-work Christians, too. Like Barnum's Siamese twins, they may move and breathe and seem to be alive, but it is all a sham, for though they have the form of godliness, they deny the power thereof. Thus a man may have the logic of godliness, the litany, the music, the architecture of godliness; but if he has not godliness itself he is as cold and dead and more useless than a figure of wax.

SUGGESTIVE TEXTS AND THEMES

International Brotherhood: "Their country was fed from the king's country." Acts 12:20 (R. V.).

Recognition and Rejoicing: "And when she knew Peter's voice, she opened not the gate for joy." Acts 12:14 (R. V.).

The Separations of Life: "We went on board the ship, but they returned home again." Acts 21:6 (R. V.).

Paul's Witness to the Resurrection: "Whom Paul affirmed to be alive." Acts 25:19.

Christ in her midst: "He illuminates with holy candlesticks." Rev. 1:13.

Great Plans: "Go ye into all the world." Mark 16:15.

Unselfishness: "Let no man seek his own, but each his neighbor's good." 1 Cor. 10:24.

Love: "Because he loved unto the end." John 13:1.

Humility: "Humble yourselves in the sight of the Lord." James 4:10.

THE SUNDAY SCHOOL LESSON

Title: ***How to Pray*. Luke 18:1-14.**

GOLDEN TEXT: "Lord, teach us to pray." Luke 11:1.

TEACHING THE LESSON

In the story of the widow and the unjust judge God is not compared to but contrasted with the judge. If a hard-hearted and wicked judge, who cared for neither God nor man, would yet grant justice on account of the perseverance of the widow, how infinitely more readily will the good God, our Father in heaven, give us the answers we need. Lessons: I. *Prayer must be persevering* (vv. 1-8). Not that God is unwilling to bestow good—must be persuaded. No. It is partly to cherish and cultivate our faith. It is also to make us fit to receive—to intensify desire and appreciation. The blessings themselves often must ripen slowly. Prayer that is not persevering indicates a lack of faith, obedience, and fitness to receive. II. *The kind of prayer that is false and unanswered* (vv. 9-12). It is the prayer of self-righteousness. Self-righteousness is an imitation righteousness. It has an entirely wrong standard of righteousness. It is righteousness of outward act and forms, not of a true and loving spirit. It is a selfish righteouness performed from selfish motive. It is righteousness in some things and not in others—has its pet virtues and despises others who have different virtues. "Two men went up into the temple to pray." III. *The prayer that is heard and answered* (v. 13). "And the publican." A real sinner. A social outcast. Had no respectability. He had been as bad as the Pharisee, only in a different direction. But he was humbler and repentant. "Afar off"—humbly reverent. "Not lift so much as his eyes"—so deeply feeling his guilt. "Smote his breast"—in grief and shame. "God be merciful to me a sinner." "I tell you"—intensely emphatic. "This man went down justified"—sins forgiven, prayer answered.

ILLUSTRATIONS

Prayer Constant, Persistent

When a pump is frequently used, the water pours out at the first stroke, because it is high; but, if the pump has not been used for a long time, the water gets low, and when you want it you must pump a long while; and the water comes only after great efforts. It is so with prayer. If we are instant in prayer, every little circumstance awakens that disposition to pray, and desire and words are always ready; but, if we neglect prayer, it is difficult for us to pray, for the water in the well gets low.

The best way to keep a pump in good order is to keep it in constant use. —*Five Thousand Best Modern Illustrations.*

Prayer Answered

Within an hour of the first click of "Jack Binns'" key of the wireless instrument on the ill-fated *Republic,* a number of vessels turned their prows in his direction, and with the utmost speed possible in the blackness of the fog, set out to find the ship in distress. All the world now knows how long the search continued, one or more vessels failing completely to find the *Republic*, and the others only succeeding after long and trying hours.

But let one human wreck, or a child of God in distress utter the first word of his call for help, and instantly, no matter how dense the darkness, nor how far distant he may be, his answer is instantaneous. "Before they call I will answer, and while they are yet speaking I will hear."—*Five Thousand Best Modern Illustrations.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *Temptation and the Way Out.*

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." Matt. 4:1.

Few if any escape the tempter with his cunning devices. The text plainly discloses: I. *The time.* Opportune; immediately after the twofold baptism. No height of spiritual attainment seems to make one immune from temptation. II. *The place.* Favorable; wilderness, the solitary places of life. III. The context reveals *the temptation:* 1. To doubt God's attributes. 2. To rely upon one's own powers and wisdom, on one's superiority of thought and method. 3. The temptation of the Master in pictures of offerings, allurements, seductions that come to the disciple, especially at the beginning of his work for Christ and his kingdom. IV. There is indicated *the way of triumph,* open to every new disciple. "It is written"—this the sword of power. V. *A potent fact.* Temptations are preparation for service and sympathy. Triumphs are avenues to helpfulness.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

April 26. The Unmet Needs of the World. Acts 16:6-10.
(A missionary topic. A survey of the world's field and its varied need.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Some men are so narrow-minded that their ears chafe each other and they can look through a key-hole with both eyes at the same time.

The only people, scientific or other, who never make mistakes are those who do nothing.

You can not push people up to a higher level of living, you must lift them up; and to lift them up you must first climb up yourself.

The church where your welcome holds out.

Christianity is not just a theory, to be discussed and believed, but a way to walk in.

SUNDAY: MAY THIRD

Theme: ***I Go Unto the Father*** **(Ascension).**

SUGGESTED SCRIPTURE READING: Acts 1:1-14.

SELECTED HYMNS: "Crown him with many crowns."—Matthew Bridges. "Look, ye saints, the sight is glorious."—Thomas Kelly. "Hail the day that sees him rise."—C. Wesley. "Majestic sweetness sits enthroned."—S. Sennett. "The head that once was crowned with thorns."—Thomas Kelly.

SALUTATION (or Call to Worship): "And he led them out until they were over against Bethany: and he lifted his hands and blessed them. And it came to pass while he blessed them, he parted from them, and was carried up unto heaven; and a cloud received him out of their sight."

INVOCATION PRAYER (Ascension): We thank thee, O our God, for the coming in the flesh of Christ, and for his glorious resurrection and ascension to the heavens. We rejoice that through his cross and Spirit thou dost provide for the redemption of mankind. Kindle, we beseech thee, in our hearts the holy fire of devotion, and make us brave in our service of thy Gospel. May we never be ashamed of our faith. In the face of the enemies of Christ may we avow ourselves his true disciples and soldiers. May our zeal be guided by knowledge; may we speak the truth and do justly in love. Remembering that we have gone astray, may we ever be patient with those who err. Bring all wanderers back to thyself, O Father, recalling them from vain desire, breathing into their hearts a longing for home. Cause thy peace to flow like a river through the lands. Overturn every evil power, and exalt to the throne of the nations him whose right it is to reign. We praise thee for the wonders wrought by thy Holy Spirit among us. Let the whole earth rejoice in thy salvation through Jesus Christ. Amen.

THE SERMON

Title: ***I Go Unto the Father*** **(Ascension).**

TEXT: "I ascend unto my Father, and your Father; and to my God and your God." John 20:17.

THE SERMON OUTLINE

INTRODUCTORY: Jesus after his ascension! Is he alive, conscious, active? Where is he? What is he doing? What will the unfolding of the far future have for him?

The average Christian's convictions about it all are, to say the least, vague and misty, however devoutly he murmurs his creed: "and sitteth on the right hand of God the Father almighty." It would contribute to spiritual satisfaction to possess a positive opinion; at any rate to have in mind the outline of New Testament teaching.

The following passages cited can of course be expanded.

I. His own previsions. One may notice Christ's previsions of what awaited him after his earthly ministery should close. We are impressed by the calm certainty about the future of him who knew so well the secret of the eternal world. "Today with me in paradise" . . . "I go unto the Father."

II. Jesus after his ascension as seen by individuals in exalted experience and through spiritually illuminated vision. There comes at once to mind the dying rapture of the protomartyr Stephen. "Behold I see the Son of man standing on the right hand of God." We think too of Saul of Tarsus blinded by the flash which unsealed his soul's vision. "Who art thou, Lord?" "I am Jesus whom thou persecutest." Here also speaks St. John that Lord's Day on Patmos, about to see unrolled before him the pageant of the ages. "I am he that liveth and was dead, and behold I am alive forevermore."

III. Jesus after ascension in his relationship as Lord of believers and Head of the Church, and his activities in their behalf.

1. Preparing a place for his own: Dearest word of all the gospel to wayfarers in this vale of tears. "In my Father's house . . . if it were not so I would have told you. I go to prepare a place for you."

2. The eternal priesthood and advocacy of the ascended Jesus. "Entered into heaven itself, now to appear in the presence of God for us." "Who is even at the right hand of God, who also maketh intercession for us." "We have an Advocate with the Father, Jesus Christ the righteous."

3. As actively ministering to the desires and needs of his followers. "If ye shall ask anything in my name I will do it." The child who instinctively lisps her petition to the name of Jesus is doctrinally sound. The vast work of the Holy Spirit is in some measure made possible and directed by the risen Christ. "If I go not away the Comforter will not come unto you." The church may once have split on the phrase filioque, but all may think of the Son as active partner in the vast spiritual transactions of answered prayer and the Holy Spirit's work.

4. We come to a more intimate and precious ministry of the risen and living Redeemer by way of personal presence and fellowship. "Where two or three are gathered in my name there am I." "Go ye into all the world, and lo! I am with you alway." "If I go away I will come again." What a Friend we have in Jesus! With us in the tiny prayer meeting, with us in all Christian service from Sunday-school class to the far-flung mission field; and when the evening comes he does not wait over there for the shrinking pilgrim, but fares with us through the dark valley and the river.

IV. The exalted Jesus, his relationship with the moral universe and world-wide manifestation in power and glory. The teachings thus far noted concern believers only, the ascended Saviour's ministries to and for his own. That is not all. "They shall see the Son of man coming in the clouds of heaven with power and great glory." "Every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." And Jesus's own affirmation before the council: "Hereafter ye shall see the Son of man on the right hand of the power of God."

"We must all appear before the judgment seat of Christ." "Before him shall be gathered all nations, and he shall separate them one from another."

"Then cometh the end!" It may not be profitable to press beyond what has been noted; nor is it possible for the finite to bound the infinite. One arresting passage only must be cited. "Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." The words open before us a vista where imagination falters and faith is merged in holy mystery.—F. W. P.

COMMENDATORY PRAYER (Ascension Sunday): Almighty God, who, when all things had been accomplished by thine only Son Jesus Christ for the redemption of mankind, didst receive him into the heavens, where he sitteth at thy right hand in glory everlasting; enable us, we beseech thee, that so we also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee, and the Holy Ghost, one God, world without end. Amen.

OFFERTORY SENTENCE: "Give unto the Lord the glory due unto his name: bring an offering and come into his courts."

OFFERTORY PRAYER: Teach us, O God, how to give, how to bring an offering into thy presence that shall be worthy of our opportunity, and yielded to the best in thy service. May our offering this Ascension Sunday be with much love and with a share of sacrifice. We think we would be willing to die for the truth's sake. Teach us, O God, how to live for the good, and give for the service of the true. Take our money, and with thy blessing upon it may it be multiplied in usefulness. May our praying and our living and our giving be acceptable before thy throne. Receive and bless it for thy name's sake. Amen.

ILLUSTRATIVE MATERIAL

SEED THOUGHTS

The ascension was a fitting and natural termination of Christ's earthly ministry considering the Christian conception of his sacred personality.—G. T. S.

The ascension was needful for the Church by rendering Christ an ideal object of worship for the whole human race, thus saving it from that tendency to mere localism which would have utterly changed its character.—G. T. S.

Taken Up: I. Some attendant circumstances of the ascension. 1. It was visible. These things were not done in a corner. 2. The place—Bethany. His triumph took place in view of the house of his sorrow. 3. The act during—"he blessed them." II. The purpose of the ascension. 1. The complement of Calvary. 2. There were representative results. Humanity is throned in the highest. 3. There were mediatorial results. "He received gifts for man."—W. M. P.

The Ascension: I. Was as indubitable as any act of his life. "As they were looking, he was taken up." II. Brought angels to the earth immediately with a message of comfort. III. Is no excuse here to be done the doing of which will quickest hasten his return. IV. Is only for awhile. He will return again in power and great glory. V. Has given to us an advocate on high. "He ever liveth to make intercession for us.—S. S. T.

Ascension Purposes: I. That men might believe in him. II. That men might know him and commune with him. III. That men might truly follow him. IV. That he might be the spiritual Redeemer of the whole world.—J. D.

CHOICE ILLUSTRATIONS ON THE THEME

Ascended and Intercedes

Once, I suddenly opened the door of my mother's room, and saw her on her knees beside her chair, and heard her speak my name in prayer. I quickly and quietly withdrew, with a feeling of awe and reverence in my heart. Soon I went away from home to school, then to college, then into life's sterner duties. But I never forgot that one glimpse of my mother at prayer, nor the one word—my name—which I heard her utter. Well did I know that what I had seen that day was but a glimpse of what was going on every day in that sacred closet of prayer, and the consciousness strengthened me a thousand times in duty, in danger, and in struggle. When death came, at length, and sealed those lips, the sorest sense of loss that I felt was the knowledge that no more would my mother be praying for me. In John 17 we hear Christ praying for us—just once, a few sentences; but we know that this is only a sample of the intercession for us that goes on for ever. Nothing shall interrupt this pleading, for he ever liveth to intercede.—J. R. Miller, D.D.

Ascended Conqueror

Christ ascended to heaven and led captivity captive; but only that through his victory he might make us also conquerors by his descending power.

Christ ascended to heaven and received gifts, not for his own enrichment but that he might bestow them upon us in the descending blessing.

Christ ascended to heaven that he might carry on his continual work of intercession; but only that its results might be felt in their descent to the earth.

Christ ascended to heaven that he might come into possession of the glorious kingdom; but only that his joy might descend to the hearts of his subjects and remain in them, making their own joy full.

Still With Us

The Captain of our salvation has not withdrawn to a safe height, leaving us to fight his battles; but as the first martyr saw him standing in attitude of eager sympathy and swift help, so he is with all his struggling servants a presence nearer than all others, and never withdrawn from the trustful heart. His name is Immanuel,—God with us,—till the end of the ages, when he will take us from toil to rest, and "so shall we ever be with the Lord," who was "with us" while change and sorrow and conflict pressed us sore.—Alexander McLaren, D.D.

Fable of Ascension

The body of Romulus disappeared suddenly, and no remnant of it or of his clothing could be discovered by the most diligent search. One report is that he disappeared from the temple of Vulcan; and another that he was holding an assembly outside the city when there was great darkness, fearful thunderings, and a resistless tempest, which terrified and scattered the people. When this had subsided, the people came together again, but Romulus could not be found. It was thence reported by the patricians, that Romulus had been caught up to heaven, and would be to the Romans a propitious god. Thus Romulus became one of the gods of Rome. This was confirmed by the oath of his devoted and famous friend, Julius Proclus, who swore that he met Romulus while travelling on the road, clad in the most dazzling armor. Astonished at the sight, he cried out, "For what misbehaviour of ours, or by what accident, O King, hast thou so untimely left us?" He answered, "It pleased the gods, my good Proclus, that we should dwell with men for a time, and having founded a city which shall be the most powerful and glorious in the world, return to heaven, from whence we came. Farewell, then! Go, tell the Romans that by the exercise of temperance and fortitude they shall attain the highest pitch of human greatness, and I, the good Quirinus, will ever be propitious to you."

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***The Sponge Dialogue.***

I have told you a good many stories, boys and girls, about the birds and animals and forces of nature talking to one another much like people talk. This morning I am going to tell you about a dialogue in a drug-store. The dialogue is between a sponge, a tooth-brush, a shaving-mug, a looking-glass and a cake of soap that happened to be near one another in the store. Most of the talking was done by the sponge.

"Oh, dear, dear!" sighed the sponge—from its basket. "I'm sick and tired of being such a 'back number.' Why I am always dry. I do wish I was back in the sea."

"Back in the sea!" gasped the tooth-brush. "Why I never dreamed that common sponges came from the sea."

"Yes, indeed," said the sponge feeling very important, "I was once a little animal living way down in the bottom of the sea. To be sure I suppose I was rather a spineless creature, as I had neither heart, lungs, nerves, nor stomach, but nevertheless—I was classed as an animal."

"Well! Well!" said the tooth-brush, "this is news to me! Do tell me—what did you look like?"

"Oh, my flesh was soft, like melted sap, or jelly, and about as thick as the white of an egg. But I made up for that in beautiful colors. The facts of the case are—that sponges are many different colors, green, red, orange and yellow, like myself."

"But how on earth did you get here and in that shape?" asked the shaving-mug, who was deeply interested.

"Oh, I was dragged out of the ocean by some divers first, who went after me down deep in the sea. After that I was buried in the sand. There I stayed until all my flesh decayed. Then I was taken out and washed and washed, until I was positively limp. Then I was dried out and packed along with a lot of my kin folks in what they called a 'bale.'"

"But what are those funny little holes in you?" asked the looking-glass curiously.

"Oh, those are pores. They serve to draw in water. They also served to draw in my food. I am really made up of tough fibers, like those of a silk worm's cocoon, if you know what that is."

"But do sponges actually eat?" asked the toilet soap amazed.

"Of course we do, although we have a queer way of doing it," answered the sponge proudly.

"Tell us about it," begged the tooth-brush.

"Well, whenever particles of food touched my jelly-like flesh, when I was living in the ocean, the flesh form would creep up and over it and form a little bag. In there the food was held and digested. Then after a while this bag would melt away and I would wait until another particle touched me."

"Are all sponges just like you?" asked the toilet soap.

"No there are many different kinds, sizes and shapes. Some are very fine and some are coarse. Some are one color and some are another. My! but I would like to go back there," and the sponge sighed deeply.

"I'm glad you're here," said the tooth-brush. "I feel flattered to think I am living with such an interesting creature."

I think they were all, the sponge, the tooth-brush, the shaving-mug, the looking-glass and the cake of soap, very interesting and had reason to be happy with their lot. Anyway, that is a good way for boys and girls to be—interesting and happy with their lot in life. And, come to think of it, I know a real good Bible text for this strange little sermon. It is about being contented in the place where God, our heavenly Father, has put us. This is it: "Godliness with contentment is great gain" (1 Timothy 6:6).—H.

FOR THE EVENING SERVICE

Title: ***Pride.***

TEXT: "Pride goeth before destruction and a haughty spirit before a fall." Prov. 16:18.

THE SERMON OUTLINE

INTRODUCTORY: Pride is mainly the outcome of civilization and of culture. The barbarian knows nothing of that subtle, absorbing pride that is often felt in the heart of the refined. The Indian's individual life was absorbed in that of his tribe. Civilization has singled out men and has made them conscious of themselves. When self-consciousness becomes exaggerated it gives rise to pride of self. Man begins to think about his own importance and wonders how he is impressing others. Every event that occurs he wonders how it will affect him. Books are good in so far as they enforce his sentiments. A man is good if he ministers in any way to the proud man's pride. If another good man is praised, in his presence, he immediately becomes jealous and begins to parade his own qualities. When an old friend has been touched by adversity this proud man treats him with indifference. Like a great human octopus this proud man sucks everything into his own system to swell his own person. Pride always vaunteth itself.

I. The mildest form of pride is sensitiveness.

The sensitive man is always being wounded by fancied slights, on the street, or at social gatherings. This constant consciousness of being wronged by another wears one out as friction wears a machine. Sensitiveness is the arch-enemy of a man's peace. It is also very annoying to others. He blushes at the innocent remark because he thinks it was meant for him, and pouts at a kind reference to your friend because you have not said something similar about him. In fact, in the presence of a sensitive man you have to select your words and sentences very much as a bare-footed, bare-legged boy selects his steps through a field of thistles. The whole difficulty lies in the fact that the sensitive man thinks too much about self and the things belonging to self. He is a proud man. The strong man rises superior to criticism and to jealousy.

II. It is this forgetfulness of self that is the secret of personal power and a Christian's happy life.

The proud man treasures up injuries. The humble man thinks only of how he may benefit others. One's happiness would be largely increased if he could only forget the slanders heaped on him by thoughtless tongues. How quickly our circle of friendships would enlarge if we could only forget our friend's peculiarities and remember his excellencies. He will make lasting friendships who is able to blot out personal injustices, to forget personal animosities, and who is able to retain in memory's casket, like so many gems, only sweet words and sweeter influences. It must be obvious to all that if life's disagreeable things are constantly kept before the mind, being daily rehearsed and given a new setting, they will increase in their proportion and in their importance.

III. Pride is self-destructive.

The proud man is conceited in his own thoughts and ways. He sullenly refuses to accept suggestions from another. Pride urges him strenuously to keep his own ideas and to get his own way. When he was a boy at school he was vexed because the teacher corrected him. He was grieved when the teacher urged the performance of certain duties. Often these duties conflicted with his own boyish pleasures. Just as often his conceit urged him to neglect these duties for his own pleasure. So conceit forced him into deceit. In later life, to keep up similar appearances of ability where there was none, and of conduct when it was wanting, he resorted to deception in the office and in society. He still struts about the street and men say of him, there goes a proud but ignorant man. "A haughty spirit goeth before a fall."

IV. Then comes the nemesis of this false pride—destruction. The proud man's heart never trembles in the presence of lofty ideas. His conscience never urges him to the performance of unselfish duties. His sympathies are never touched by sorrow of others. His one ambition is selfish prosperity. The proud man knows that a thousand have fallen because of pride's deception, but he means to watch himself. He ventures. He resorts to questionable business methods, to uncertain investments, to high-class gambling, until a day comes when he is seen fleeing from justice as the thieving fox leaps away from the crack of a farmer's gun. Oh the folly of thinking that one can suceed in life in opposition to the moral order of the world.—N. M.

SUGGESTIVE TEXTS AND THEMES

The Christian Art of Anger: "Be ye angry, and sin not: let not the sun go down upon your wrath; neither give place to the devil." Eph. 4:26-27.

The Royal Man in Public Life: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank," etc. Dan. 1:8.

The Threefold Work of the Church: "Jesus went about all Galilee, teaching . . . and preaching . . . and healing." Matt. 4:23.

The Crescent Christ: "And Jesus increased in wisdom and stature." Luke 2:52.

Depth in Character: "Who digged and went deep." Luke 6:48 (R. V.).

True Public Spirit: "He loveth our nation, and himself built us our synagogue." Luke 7:5.

The Disappointments of Life: "While I am coming, another steppeth down before me." John 5:7.

THE SUNDAY SCHOOL LESSON

Title: ***Jesus in the Home of Zacchaeus.*** **Luke 19: 1-10.**

GOLDEN TEXT: "The Son of man came to seek and to save that which was lost." Luke 19:10.

TEACHING THE LESSON

This story is found only in Luke. It is natural that he, a Greek, and writing for the Gentiles, should record such foregleams of the broad welcome of Jesus to sinners. I. *The seeker—Zacchaeus* (vv. 1, 2). He was a tax-gatherer. He was rich. He had had every opportunity to amass wealth. He had not an altogether clear conscience. He was not satisfied with his riches, but had longings for better things, a nobler life. II. *Whom he was seeking—Jesus* (vv. 3, 4). The Greek implies, kept seeking, resolved not to cease. His motives—probably varied. Partly curiosity, no doubt. But his conscience was not easy; he had longings after a better life; what he had heard of Jesus had kindled hope. III. *Some hindrances* (v. 3). There was the outward hindrance of the crowds. His profession or business stood much in the way. Another hindrance lay in his recollection of his past guilt. All his associations in business and society held him back. At the same time he had no one in the better society to hold him up. Hindrances allowed—to test and prove a man's sincerity, to increase his faith and earnestness, to sift out hypocrites from the roll of Christ's followers, to make clear to the man himself when he begins to follow Jesus that he has really changed and is on the Lord's side. IV. *Overcoming obstacles* (v. 4). "And he ran before and climbed." Consider his earnestness, his facing of ridicule, his overcoming of false pride. Oftentimes we are so low in spiritual stature that we can not see Christ. But there are sycamores in the road by which he will pass. Scripture, prayer, ordinances—these are trees planted in the wayside of life, which if we ascend we shall not only see Christ, but he will come and abide with us. V. *The welcome of Jesus* (vv. 5-7). The action of Zacchaeus was really a prayer, which Jesus answered in his own way, unexpected to the publican. VI. *The consecration* (v. 8). Zacchaeus stood forth—before his family, before his guests, professed reformation, restitution. VII. *The salvation* (vv. 9, 10). "This day is salvation come to this house." Many with fewest advantages accomplished most. Courage is required in the service of God. It is blessed to have Jesus abide in our homes. Out of great sinners God can make great saints. The proofs of conversion are repentance, confession, restitution, benevolence.

ILLUSTRATIONS

Evidence of Conversion

A young sewing-girl was converted, and being asked what conversion meant and what difference it made in her life and work, she replied: "Many a time I have sent home seams scarcely fastened, so that they were sure to rip; but, please God, since I have been converted my seams will never rip again." A janitress, whose duty it was to keep an Episcopal chapel clean, became converted. The evidence that she gave of her change of heart was this: she said, "I take up the big mat at the entrance now, and sweep under it, while before I just swept around it."

Sudden Conversion

In II Chronicles 29 there is a very interesting story of a revival of religion. The whole people under King Hezekiah were stirred through and through and the good king greatly rejoiced, and all the people rejoiced, and the discription that is given of it has these significant words, "The thing was done suddenly." And so the man who had charge of the jail at Philippi came suddenly to see his sin, and to believe on Christ as his personal Saviour. No matter how long the causes may have been working together to bring a man or a woman to the point, every conversion, or "turning," is at the last sudden. It comes when we choose Christ as our Saviour, and the decision is always but the work of a moment. In childhood one may grow into the Christian life, and not be conscious of the point of decision. But a man who has lived without God, as did the jailer, and comes out of the darkness into the glorious light, will for ever after marvel that "the thing was done suddenly."

Mr. Moody used to say that Zacchaeus' was a sudden conversion. "He was converted between the limb and the ground." Up in the tree not converted; down "he received him joyfully."

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***An Indisputable Fact.***

"One thing I know, that, whereas I was blind, now I see." John 9:25.

Gravity, electricity, x-rays, etc., are facts. We do not understand all about them, but we are certain that they are. Science declares them; experience tests them; civilization builds upon them. Of the existence of such facts as these we are indisputably certain. But here is certainty in another realm. Years ago I used often to attend Jerry McAuley's meetings down in Water Street, New York. What broken, blear-eyed, hungry, shattered people used to come! How real their sin, and the doom of it smiting them! And what indisputable certainty used to ring in the tones and shine in the face of Jerry! This was his steady message: "None of you is as far gone, helpless, miserable, as I was. But I came to Christ, and he forgave me and made a new man of me. Whereas I was blind, now I see. What Christ did for me, he will do for you." And I have seen the surprising change wrought in many whom Jerry McAuley induced to Jesus. In this highest realm of the soul, regeneration—the new vision, the new heart, the new life—is an indisputable fact. I. *Never let faith lose grip on its possibility.* II. *Because of it never despair of the worst sinner.* III. *Constantly preach the possibility of such new spiritual vision—the utmost good news of God.* IV. *Expect to see the shining of this new vision under the preaching of Jesus.* V. *Press the question, concerning the great matter of the soul's personal relation to God.* Can you bear testimony to the fact whose possibility is indisputable—whereas I was blind, now I see?

CHRISTIAN ENDEAVOR SOCIETY TOPIC

May 3. What Jesus Teaches about Work. Matt. 20:25-28. (Vocations Day.)

(A study of work in general, including our regular vocations. Use the concordance.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Finish today and be done with it. Tomorrow is another day. Begin it well.

It is not on record that God ever built a gymnasium, but he did make a garden for man to work and play in.

Kind words may be likened to flowers, but they differ in this respect, that anybody can grow them.

You don't need a special agent to collect the wages of sin.

Genius may dream great things, but it often takes patient labor to achieve them.

FOR YOUR CALENDAR

NEXT SUNDAY MOTHER'S DAY

One Sunday in each year, the second Sunday in May, is dedicated to our mothers. Religious emotion and mother love are closely bound together, for the latter is about the nearest approach we have in this life to the wonderful, compassionate love of God. I know that each member will welcome the opportunity of sharing in the inspiring service we have planned. Also for this particular Sunday will you not invite some one who, because of age or infirmity, might otherwise be deprived of the service to share your car and pew with you?

SUNDAY: MAY TENTH

Theme: ***Christianity and Woman*** **(Mother's Day).**

SUGGESTED SCRIPTURE READING: Prov. 31:10-31.

SELECTED HYMNS: "O happy home, where Thou art loved."—C. J. P. Spitta. "Thou gracious Power, whose mercy lends."—O. W. Holmes. "Up to me sweet childhood looketh."—Anonymous. "Lord, I do not ask to stand."—W. E. Richardson and F. I. Judson-Bradley. "Lord of life and King of glory."—Christian Burke.

SALUTATION (or Call to Worship): "Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they will live upon the earth, and that they may teach their children."

INVOCATION PRAYER: Our Father, varied are thy calls that surely lead us to thee and set our feet upon life's upper paths amid exalted bliss. We praise thee for hallowed moments, and holy places, and sacred bonds. This morning the tender and loving call of mother sends forth its rapturous note. By everything that is divine and undying—in the wide sweep and intimate grip of motherland—enkindle our minds, warm our hearts, flood our souls, and quicken the spiritual pulse of our better natures. In Jesus' name. Amen.—Rev. H. P. Guhse.

THE SERMON

Title: ***Christianity and Woman*** **(Mother's Day).**

TEXT: "Go and tell how great things the Lord hath done for thee." Mark 5:19.

THE SERMON OUTLINE

INTRODUCTORY: After I have been cleansed and forgiven—what? "Go and tell how great things the Lord hath done for thee." We may very appropriately say to an emancipated bondman, "Go and tell how great things the Lord hath done for thee." We may say to the blind boy who is receiving a liberal education, or to the homeless girl who has found a mother in the matron of an orphanage, "Go and tell how great things the Lord hath done for thee." We may say to the modern laborer with the crown of manhood on his brow, "Go and tell how great things the Lord hath done for thee."

I. A pre-eminent example of the social effects of Christianity is seen in the improved condition of womanhood. Consider what the Gospel has done for woman, and you will feel the force of the text as applied to her, "Go and tell how great things the Lord hath done for thee." It is true, woman has not yet adequate protection and perfect liberty, even in Christian countries, but compared with the esteem in which her sex was held before the leaven of Christianity had begun to penetrate society and with the treatment she receives in lands to which the Gospel is still unknown, she is a queen to a slave. According to the primitive laws of the Romans, woman was under a perpetual guardianship, never having legal authority over her own children, and husbands exercised the jurisdiction of life and death. She was a chattel, and not a soul.

If there lingers a trace of that idea in Christendom, it is not one of the results of Christianity but a residuum of heathenism. From the first the Christian church gave woman a place of dignity and honor. The Saviour admitted women to his discipleship. He took time, even went thirsty and tired, to teach a woman, and a Samaritan at that, the nature of his spiritual kingdom. A woman was the first Christian convert in Europe. Women were among Paul's fellow laborers. We read in the sixth chapter of Acts about the selection and ordination of deacons. To this, or to an equivalent office, women were admitted, as is evident from the first verses of the sixteenth chapter of Romans: "I commend unto you Phoebe, a deaconess of the church which is in Cenchrea; that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you."

What an illustrious group the women of the New Testament compose! Rome had some noble matrons: but neither Rome nor Greece ever gave the world such ideals as we find in these: the three Marys, the first of whom was also the first of women, the mother of a new-born race, for she cradled in her arms the Son of God; and Martha, Johanna, Solome, Dorcas, Priscilla, Tryphena, Tryphosa, Persis, Lois and Eunice, some of them companions of our Lord, others of the Apostles.

It may be that Jesus spoke no direct word in behalf of the liberation of woman; nevertheless, the effect of his example and of that of his apostles in their attitude toward woman was both immediate and immense. It was an observation of Libanius, the pagan teacher of Basil and Chrysostum, when he saw the mothers and sisters of his scholars. "What women these Christians have!" So it has been wherever the truths of Christianity are recognized, that woman is honored, protected and permitted to exercise her independent will in a degree that other nations neither practice nor allow.

What of womanhood in China? If Christianity did nothing among all the myriads of that empire but relieve the physical limitations of women, the spirit of pure humanitarianism would obligate us to continue our missionary enterprises there. The first step in the education of a Chinese girl in a Christian school is not to teach her the Lord's Prayer, the Ten Commandments, or the Catechism; it is to unbind her feet. Jesus Christ is saying to many a woman there just what he said to one he healed long, long ago, "Woman, thou art loosed from thine infirmity."

The curse of womanhood in India is child-marriage and child-widowhood. The age of consent in British India has only recently been changed from ten to twelve years, and when the government sought to advance it to fourteen, the natives objected so forcibly that the proposition failed. There are 600,000 widows in India under nineteen years of age, whom the code of a cruel caste system forbids to remarry. 200,000 of these are under fourteen, and 78,000 are under nine. Infant widowhood! A girl is a widow if the man to whom her parents betrothed her dies, even though she may never have seen his face. It is not strange that a woman who knew the heritage of heathen women said, "I would like to look at Jesus through the eyes of Moses, David, Daniel; better still, of Peter, Paul or John; but best of all, through the eyes of a converted heathen woman who, by his revelation of himself to her soul, has been lifted out of the horrible pit and miry clay of her helpless and hopeless state, unwelcome at birth, untaught in childhood, enslaved as a wife, accursed as a widow and unmourned when dead."

II. I have barely suggested what Christianity has done for woman. Now what has woman done for Christianity? Surely her sense of benefits received impels her to service. "For unto whomsoever much is given, of him much shall be required." Has woman's work been commensurate with her obligations? The uniform testimony of Christian history is that woman has been the best servant and most faithful follower of Christ.

The introduction of feminine character and life into early Christianity gave a force and fervency to the whole movement. The Church is the appointed instrument of God in the evangelization of the world, and woman has ever been, and still is, the heart of the Church as she is the conscience of the race. She is the numerical majority of the Church.

To her is given all too exclusively the office of training the children in morals and religion. And right well has she performed her part. The most of that large number of men whose lives and labors adorn the pages of Christian history were inspired to holiness by Christian women. Think of Timothy, to whom Paul wrote: "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother, Lois, and thy mother, Eunice." Think of St. Augustine, whose mother, Monica, followed him like an angel, with tears and prayers, and on long journeys, until, at thirty years of age, his impassioned soul became a willing captive to the Christ of God. Prof. Swing, in his charming essay on "Augustine and his Mother," remarks that "in the lives of three most illustrious personages—Christ and Aurelius and Augustine—the nearest being to each one was the mother." I never think of Luther without thinking of his wife, the queenly Catherine, at his side, comforting him when faith was low and hope was dim. So long as the names of John and Charles Wesley are remembered, the world will not forget that strong, sweet, cultured mother—our Christian Cornelia, whose jewels were, one, the theologian, the other, the psalmist, the Methodism.

But the influence of Christian womanhood has not always been indirect. She has not always spoken only through her children. She has herself been a publisher of good tidings. Catherine Booth was not only "the Mother of the Salvation Army"; she took her place beside her husband as a joint leader of the host.

You are familiar with the names of the faithful witnesses enumerated in the eleventh chapter of Hebrews. There are some women in the number—Sarah, Rahab and the mother of Moses. But a modern chapter of that kind would contain many more. By faith Elizabeth Gurney Fry promoted prison reform in Europe and preached the gospel to them that were bound. By faith Barbara Heck stirred up the sleeping conscience of a backslidden local preacher to hold the first Methodist religious service in America. By faith Mother Stewart started the temperance crusade which swept over the states like a sacred fire. By faith Frances Willard led the host of temperance workers whose battle cry is "For God and Home and Native Land."

And what shall I more say? For the time would fail me to tell of Madame Guyon, and of Maria Fox; of Lady Huntington, and Sister Dora and Florence Nightingale and Anne Mackenzie; of Elizabeth Cady Stanton and Susan B. Anthony and Julia Ward Howe, who "through faith subdued kingdoms, wrought righteousness, obtained promises, out of weakness were made strong, . . . of whom the world was not worthy" but of whom Christ is worthy, who hath done great things for them and through them for the world and for us all, whereof we are glad.—C. C. A.

OFFERTORY SENTENCE: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

OFFERTORY PRAYER: Dear Saviour, who wert born of a woman that thou mightest redeem us from sin, give us grateful hearts for the blessing of motherhood. Help us to catch the mother's spirit of love and self-denial, of intelligent and willing sacrifice. In this spirit help us now to present our offerings; and may they be symbolic of our whole life-attitude toward thee. We ask it in the name of Christ. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

"My mother was the making of me," said Thomas A. Edison, recently. "She was so true, so sure of me; and I felt that I had someone to live for, someone I must not disappoint."

"All that I have ever accomplished in life," declared Dwight L. Moody, the great evangelist, "I owe to my mother."

To the man who has had a mother, all women are sacred for her sake," said Jean Paul Richter.

"A kiss from my mother made me a painter," said Benjamin West.

"All that I am or hope to be," said Lincoln, after he had become President, "I owe to my angel mother."

Orison Sweet Marden declared in *Success* that it is a strange fact that our mothers, the molders of the world, should get so little credit and should be so seldom mentioned among the world's achievers. The world sees only the successful son; the mother is but a round in the ladder upon which he climbed. Her name or face is never seen in the papers; only her son is lauded and held up to our admiration. Yet it was that sweet, pathetic face in the background that made his success possible.

CHOICE MOTHER'S DAY ILLUSTRATIONS

Memory of Mother Revived

An incident is related by George Adams, which was told to him by a friend who was a photographer in New York City. A man brought an old daguerreotype, and asked whether it could be restored. It had become so faded and corroded that the image was almost completely obscured, and the surface appeared to be a hopeless and discolored piece of metal.

Taking it to the workroom, the photographer poured over it a certain solution, then subjected it to an intense heat. The image quickly appeared on the polished surface in all its original clearness and beauty, and a face of unusual sweetness and charm was disclosed. The picture was then taken to the gentleman. His eyes filled with tears as he gazed on it. Tenderly he spoke to the picture as though he were addressing his mother in person, and said: "My dear, dear mother, how many years have I yearned to see your dear face again! I thought it hopelessly lost, but now I shall aways keep your image before me."

The man of many years, to whom life had brought much, realized that God's crowning gift had come to him in his mother. The little picture enabled him to live over again those long-past years, and also to look forward to the joy of a reunion.

A Mother's Influence

Over a generation ago a young school-teacher named Martha Campbell had her heart fired with love for a lost world and zeal for Christ's last command. She was not permitted to go to the foreign field, but when she became a mother every one of her children was consecrated to the Lord.

That humble woman is the mother of Wilbert W. White, who founded the Bible Teachers' Training School in New York, and editor of the *Bible Magazine;* of J. Campbell White, who largely organized the Layman's Missionary Movement and was its first General Secretary; of Mrs. John R. Mott, whose husband is perhaps the best known figure in the missionary world, the president of the World's Missionary Conference at Edinburgh; of Mrs. W. R. Stewart, whose husband is a missionary in China; while the eldest daughter is married to a minister who was for many years a missionary in frontier service in the Great Northwest.—*Five Thousand Best Modern Illustrations.*

Mother Occupations

The mother of a former day has been sketched by one of London's beloved religious leaders who gave that great city a long and fruitful ministry. Dr. F. B. Meyer relates that he dropped into a house where there was a large family, and he found the mother very busy as she moved about the room. Asking the question, "What are you doing?" he received the reply, "O, when the children have gone to bed, I have to tidy up after them; and I make straight what they have left amiss." Said he: "And there she was just going over all the broken fragments of the children's work, and taking up the stitches that her little daughter had put all across the piece of work she had given the child to do. I could see quite well the big cross-stitches, and how the mother was taking them up and making them good." And, preacher-like, he inferred that the patience and love of the mother were much like the great love of Christ for his followers.

A Mother's Prayer

Father, I thank thee——

First, because thou hast made me a mother, and of all women the mother is most blessed.

Second, because thou hast helped me to be a true mother, by giving me understanding that I may rightly teach my children.

Be with me in my daily tasks; shed thy bright radiance about my home that the young hearts growing here may be nourished with thy living waters.

Guard them against evil, O Father, and keep them fresh in faith and trust. Keep them pure of thought and deed. Bless them with love, and with that strong belief in thee which exalts the heart and sweetens the life.

Strengthen them, Lord, with knowledge, and teach them to honor the duties thou seest fit to impose upon them. Give them riches of spirit, and the eternal joy which earthly shadows but deepen. Guide them ever, O Father, and grant that they be well pleasing unto thee.

In the name of thine own Son, Jesus, I ask it. Amen.

QUOTABLE MOTHER'S DAY POETRY

Mother

Your love was calm and true when I was crying,
A soothing peace was waiting at your breast;
Your touch was like a fairy's, full of magic,
And all your words came lulling me to rest.

You lived for me and by your understanding,
Kept open court of justice for my rights;
No faults of mine could make you turn against me,
You trusted me and prayed through tempting nights.
—Allen A. Stockdale.

Mother Love

God gave us many lovely things
To cheer us on life's way:
The butterflies with golden wings,
The song-bird's carol gay.

He gave the sun and cooling showers,
The grass and trees for shade;
The lovely, fair, and fragrant flowers;
These gifts for us he made.

He made the mountain's wild retreat,
The bubbling brook and stream,
The country lane to rest our feet,
The dancing sunbeam's gleam.

God gave us friends; and then, not done
With blessings from above,
He gave to us his crowning one,
A mother's tender love.
—Cora M. V. Preble.

My Mother

"Some one I love comes back to me
With every gentle face I see;
Beneath each wave of soft, gray hair
I seem to see my mother there.

With every kindly grace and word,
It seems as if I must have heard
Her speak, and felt her tender gaze
With all the love of olden days.
And I am moved to take her hand
And tell her, now I understand
How tired she grew beneath the strain
Of feeling every loved one's pain.
No further burdens could she bear;
The promise of that land more fair
Alone could tempt her from her child;
And now, if I could keep her here,
No sacrifice could be too dear."

A Prayer

Lord Jesus, thou hast known
  A mother's love and tender care
And Thou wilt hear while for my own mother most dear,
  I make this Sabbath prayer.
Protect her life, I pray,
  Who gave the gift of life to me,
And may she know, from day to day, the deepening glow
  Of joy that comes from Thee.
I can not pay my debt
  For all the love that she has given;
But Thou, love's Lord, wilt not forget her due reward—
  Bless her in earth and heaven.

—Henry van Dyke.

Motherhood

A glorious estimate of motherhood has been given by Thomas W. Fessenden in lines of attractiveness; mother for him was God's crowning gift.

You painted no Madonnas
  On chapel walls in Rome,
But with a touch diviner
  You lived one in your home.

You wrote no lofty poems
  That critics counted art,
But with a nobler vision
  You lived them in your heart.

You carved no shapeless marble
  To some high soul design,
But with a finer sculpture
  You shaped this soul of mine.

You built no great cathedrals
  That centuries applaud,
But with a grace exquisite
  Your life cathedralled God.

Had I a gift of Raphael
  Or Michelangelo,
O, what a rare Madonna
  My mother's life would show!

Mother Remembered

"The Son of God remembered
  As he hung upon the cross
One who had lived her life for him,
  Nor counted gain or loss.
To the beloved disciple
  He turned with trusting word;
E'en to the last his mother
  Was cared for by our Lord.
He still is our example,
  We ne'er shall seek another,
From birth to death our loyalty
  We ever give to Mother."

PASTORAL PRAYER (Mother's Day): Father in heaven, we pray thee to give power and strength to all ministers on earth who preach and teach thy word today to preach perfectly and completely the Gospel of Jesus Christ. We pray thee for special inspiration on this day so that those who hear thy Word will have a full and true understanding of great responsibility and debt the highly honored position of womanhood owes to the teachings of thy Son. We pray thee to accept the gratitude of all the mothers present for that which has been accomplished in thy name. But every mother's son and every mother's daughter here present knows truly how grateful they too should be for the great good that has come through the teachings of the Christian faith. All that has been done to raise the standard of the Christian home; all that is done to show homage and consideration for the mother who loves us with more than human love; all that is done to gain for women generally a well-merited opportunity to use God-given talents in the service of Christ and his people on earth, are reflected in the characters and lives of the men and women about us. For this too we give thee thanks. While we celebrate Mother's Day each in his own heart, and publicly pay homage to the dear Mother who guided and taught us, the glory of the celebration is reflected in the entire nation and the whole Christian world. The glory is reflected in the loving eyes of the mothers about us and in the lives of those who come in contact with them. For this we thank thee, our Father.

We thank thee for the gift of understanding of thy principles which makes this day possible in our community. We thank thee for every mother here present and for the sons and daughters who revere her. We thank thee for the manhood of our community which upholds the standards of our fine

Christian homes. We thank thee for the love which exists in our homes and among our neighbors, sent to us from thee and through thee, and we pray that thou wilt foster this love in our hearts to the end of thy great glory here on earth. We ask in the name of Christ. Amen.

FURTHER THEMES FOR DEVELOPMENT

Title: *The Revival Most Needed* (1)

"Wilt thou not revive us again." Ps. 85:6.

I. Largest need is not that of industry. True, it is needed.

II. Not that of professions, as law, etc.

III. Not education and learning, yet they are needed.

IV. Social conditions as bad as they are do not constitute the most needed revival.

V. Revival of religion in the Church is not the most needed. There is one other on which all rest.

VI. The revival most needed today is that of the Christian home. On it all these others rest. It is the foundation. Revive the home altar.—S. M. B.

Title: *The Virtuous Woman* (2)

Prov. 31:10-31.

All enter into spirit of this service—all have a mother. Solomon a competent judge of "virtuous woman." This is his testimony:

I. A wife. "The heart of her husband doth safely trust in her." 1. Basis of true affection is perfect confidence; when this is shattered true happiness is gone. 2. Some men go wrong in spite of wives; for example, Pilate. Bible teaches many go wrong because of wives; e.g., Adam, Solomon, Ahad, Haman. Only one did right in spite of evil, Job, but he was perfect. 3. The power and influence of a good wife:

> The woman's cause is man's; they rise or sink
> Together, dwarfed or godlike, bond or free;
> If she be small, slight natured, miserable,
> How shall men grow?

4. Ruskin in Queens' Gardens says Shakespeare has no heroes, only heroines.

II. A mother. "Her children rise up and call her blessed." 1. Industrious, not ashamed of honest toil: Jesus dignified labor. 2. Domestic, not impatient in narrow sphere of home. 3. Self-controlled, "in her tongue is law of kindness." 4. "A woman that feareth the Lord."—S. R. D.

SUGGESTIVE MOTHER'S DAY TEXTS AND THEMES

Our Debt to Motherhood: "Render, therefore, to all their dues, . . . honor to whom honor," etc. Rom. 13:7.

The Wise Son: "My son, hear the instruction of thy father, and forsake not the law of thy mother." Prov. 15:20.

The Law of Thy Mother: "My son, keep thy father's commandments, and forsake not the law of thy mother." Prov. 6:20.

A Mother's Thoughts: "But his mother kept these sayings and pondered them in her heart." Luke 2:51.

A Christian Mother: "Salute Rufus and his mother." Rom. 16:13.

A Mother's Care: "And he delivered him to his mother." Luke 7:15.

A Mother's Hurt: "A foolish son is the heaviness of his mother." Prov. 10:1.

A Mother's Comfort: "As one whom his mother comforteth, so will I comfort thee." Isa. 66:13.

The Encircling Love and Loyalty of Mother: "And the man called his wife's name Eve; because she was the mother of all living." Gen. 3:20.

The Hand that Rocks the Cradle: "Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice." 1 Sam. 2:19.

Grieving Mother: "A foolish son is the heaviness of his mother." Prov. 10:1.

A Mother's Way: "But his mother kept these sayings and pondered them in her heart." Luke 2:51.

The Mother Influence: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." II Tim. 1:5.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *Steering By Mother's Light* (Mother's Day).

TEXT: "A foolish man despiseth his mother." Prov. 15:20.

A foolish man, or a foolish boy or girl, despiseth his mother. A wise one is guided by his mother.

There is a very beautiful story related of a boat out at sea carrying in it a father and his little daughter. As they were steering for the shore they were overtaken by a violent storm that threatened to wreck the boat and drown them. The coast was very dangerous. The mother, who was anxiously waiting at home, lighted a lamp and started up the worn stairway to hang it in the attic window. "It will not do any good, mother," the son called after her. But the mother went up and hung the light in the window, knelt beside it and prayed.

Out in the storm the daughter saw a glimmer of gold on the water's edge. "Steer for that," the father said. Slowly but steadily they came toward the light, and at last were anchored in the little sheltered harbor by the cottage.

"Thank God," cried the mother, as she heard their glad voices and came down the stairway with a lamp in her hand. "How did you get here?" she said. "We steered for mother's light," answered the daughter, "although we did not know what it was out there." "Ah," thought the boy, who was not a Christian, "it is time I was steering by my mother's light." And just before he went to sleep that very night he surrendered himself to God and asked Jesus to guide him over life's rough sea.

Boys and girls, it is hard sometimes to steer by your mother's light, but is always the safest thing to do. You will never get in wrong and you will never get astray from the path of righteousness if you always steer by your mother's light.

> Let us steer by mother's light,
> Then whatever comes across our way
> We shall know that we are right.
> —Rev. Alfred Barratt.

FOR THE EVENING SERVICE

Title: ***The Robe of Charity.***

TEXT: "And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins." 1 Pet. 4:8.

THE SERMON OUTLINE

INTRODUCTORY: It is nowhere taught in the Scriptures that our charity toward others will be an atonement for or expiation of our own offences. If that could be the atonement made by Christ would not have been necessary. But it is plain that love, charity, is of inestimable value in the treatment of others, our fellow-men. "Have fervent charity among yourselves." That is, have warm, ardent love toward one another. "For charity shall cover the multitude of sins." Love to one another shall so cover or hide a great many imperfections that you will scarcely notice them.

There are two great commandments. One is to love the Lord our God with all our hearts. The other is to love our neighbor as ourselves. If we love God we shall keep his commandments. If we love our neighbor we shall do to others as we would have others do unto us. Hence, "love is the fulfilling of the law," and the greatest of all religious principles is "charity."

I. We notice, first, that charity is to have a very high place in our estimation. "Above all things"—above creeds, names, parties, above difference of age, nation or race, are we to esteem this grace of charity. Next to the love of God it is the highest and best of all the principles of true religion. It is of God, from God, like God, and is to be greatly desired and constantly cultivated by us all.

We are to "have" it. That is, we are to have it on hand. We are to keep it in stock and be ready always to use it. It is to be a sort of love, of sympathy, of heart union with all God's people. It is to be "fervent"; not cold; not lukewarm; but hot, intense, thorough, genuine, unmixed. It is to take in all God's children; not alone those with whom we daily mingle, but the whole brotherhood of men.

II. A reason assigned for our esteeming this grace of charity so highly. "For love covereth the multitude of sins." Hatred and envy, the opposite of love, expose the sins of men. Hate aggravates and denounces and acts in a most unfeeling and bitter way toward the sins of men. And hate grows all the more hateful in so doing. "But love covereth."

III. What are some of the ways love manifests this grace toward others?

1. It does not delight in conversing on their sins. It is much better not to talk about the faults of other people.

2. If constrained to do so, it never magnifies, but diminishes them.

3. It seeks to find all possible excuses.

4. It would desire to cover them over that others might not see them.

5. It would seek the Divine forgiveness for them.

6. If the sins are personal against us, we should forgive them, as God forgives.

7. We should not unkindly refer to them again, but leave them "covered" as is a stone by the waters of the sea.

IV. Why such reasons should influence us.

1. Because God's love has done the same with us.

2. Because Christ exhibited this love in his treatment of his disciples. They had many faults; but not on that account was he all the time denouncing them.

3. Because we need the same kindly consideration from our brethren. We have faults as well as they. Let the one who has no sin throw the first stone.

4. Because of the blessedness of this state of mind. It is heaven on earth. It is the way to heaven for us all.

"Above all things have fervent charity among yourselves." Let us each get this robe of charity and be always ready to use it.

THE SUNDAY SCHOOL LESSON

Title: ***The Parable of the Pounds.*** **Luke 19: 11-26.**

GOLDEN TEXT: "It is required in stewards, that a man be found faithful." 1 Cor. 4:2.

TEACHING THE LESSON

This parable was spoken at Jericho, at the house of Zaccheus, to those who had been looking on during his visit and conversation there. I. *Reasons for speaking the parable.* Because his crucifixion was drawing nigh. It was to put his disciples on their guard against disappointment and to prepare them for the real state of things when he would have left them. II. *The nobleman.* This is none other than Christ himself, the Son of the King of kings, and heir by birth to a throne. He is gone to a country which is far from our sight; but he will one day come to his own again, crowned with honor and glory. III. *The servants.* The servants of the king are those who recognize his authority—carefully distinguished from the rebellious citizens. Such servants are the professed followers of Christ now. IV. *The citizens.* These are those who are in rebellion against their lawful king. They represent now all who are openly or in heart opposed to Christ. V. *The pounds.* These represent opportunity or endowment—what man may be in Christ or may do for Christ. The aim of the parable is to show that God's servants are rewarded not according to the measure of their endowments, but by the measure of their endeavor. VI. *The rewards.* Each servant receives the reward proportioned to his labor. But the measure of reward is great beyond all human thought. Who would not buy a whole city for a pound? Yet that is the scale on which God pays his people for all they do and suffer here.

ILLUSTRATIONS

BURIED TALENTS

Phillips Brooks told the story of some savages to whom was given a sundial. So desirous were they to honor and keep it sacred that they housed it and built a roof over it. Do the talents God has given you seem so valuable that you carefully put them aside as though they were not intended for daily use?

ONE TALENT MEN

If a man knows that his gifts are but mediocre, I tell you it takes a great deal of grace for him to accept himself. Dean Hole said that at a flower show he saw a man, who had won a second prize, tearing up his ticket. It is exactly the spirit of the age. For a multitude of men this is true. The possession of gifts inferior to the best may result in a soured or an indifferent life. Still, it is the man with one talent who sulks and refuses to trade with his gift because it is inferior to that of his neighbor. Illustrations of this abound. Probably every church could produce men of this type. The cure for this spirit is to accept whatever gifts we have as directly from God, and to use them as for him. The one talent doubles itself for him who trades with it. Faithfulness in the little will mean entrustment with the more.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***Winsome Womanhood.***

"Entreat me not to leave thee . . . thy people shall be my people, and thy God my God." Ruth 1:16.

Text generally used in treating of The Choice of Ruth. But reading between the lines we find suggested the religion of Naomi. I. *Its strength.* Could bear transplanting to a foreign land. One thing to be religious at home surrounded by helpful influences. Another when in a strange land, different customs, etc. In Moab she did not do as the Moabites did. Did not compromise. Kept firm and true to her convictions. II. *Its beauty.* "On the pillars, lily-work." A personality that could evoke such passionate devotion as Ruth expresses in the text must have been attractive. If the effect (Ruth's conversion) was great and beautiful, the cause (Naomi's personality) must have been equally so. III. *Its results.* Conversion of Ruth. Led to Ruth becoming ancestress of Messiah. Broke down barriers of 1. domestic relationship. Mother-in-law! Such have generally poor reputations. Position one of difficulty. Yet she won the devotion of a daughter-in-law. 2. National prejudice. Much harder to impress foreigners than those of our own people. Yet her faith was so strong and beautiful that she won the devotion of a daughter-in-law from another race to herself, her people, and her God.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

May 10. The Two Generations—Understanding Each Other. Eph. 6:1-4. How parents misunderstand children, and children parents. Causes of mutual irritation or coöperation. How may each put himself in the other's place? What helps us to understand each other?

SUGGESTIVE BULLETIN BOARD SLOGANS

The most important things in a home are not the furnishings but the things money can not buy.

The most important things in religion are not its doctrines but the things a man experiences for himself.

The most important things in a church are not its sectarian peculiarities but the inner lives of its members.

The most important things in a school are not its textbooks but the ideals of its teachers.

Search thine own heart. What paineth thee in others in yourself may be.

Be done with saying what you do not believe. Find the truest, divinest thing that you do believe.

FOR YOUR CALENDAR

THE EMPTY PEW

The empty pew has an eloquent tongue. Though its message is unpleasant it is one that all may hear. To the preacher the empty pew says, "Your sermon is not worth while." To the visitor it whispers, "You see, we are not quite holding our own." To the treasurer it shouts, "Look out for a deficit!" To the stranger who is looking for a church home it suggests, "You had better wait a while." To the members who are present it asks, "Why don't you go visiting next Sabbath, too?" The empty pew speaks against the service. It kills inspiration and smothers hope. It dulls the fine edge of zeal. The empty pew is a weight. The occupied pew is a wing. "Thou wilt be missed because thy seat will be empty" (1 Sam. 20:18).

SUNDAY: MAY SEVENTEENTH

Theme: ***Vision Without Seeing.***

SUGGESTED SCRIPTURE READING: Acts 9-1-22. The after-petition: "The Lord bless these words to our need."

SELECTED HYMNS: "I love thy kingdom, Lord."—Timothy Dwight. "Hark, hark! my soul! Angelic songs are swelling."—F. W. Faber. "Ye servants of the Lord."—P. Doddridge. "Lord, speak to me, that I may speak."—F. R. Havergal. "Lead on, O King Eternal."—Ernest W. Shurtleff.

SALUTATION (or Call to Prayer): "Praise waiteth for thee, O God, in Zion, unto thee shalt the vow be performed. O thou that hearest prayer, unto thee shall all flesh come."

INVOCATION PRAYER: Our Father, once more we journey into the majestic heavenlies of another Sabbath rest. Each hour is a mansion of glory, each privilege a holy of holies. Grant that we may not mar the sacredness of thine abode by lingering in the lowlands of lesser things. May we beautify and adore life by the touch of things unseen, amid the beauty of holiness. In Jesus' name. Amen.—Rev. H. P. Guhse.

THE SERMON

Title: ***Vision Without Seeing.***

TEXT: "When his eyes were opened, he saw nothing." Acts 9:8. (R.V.)

THE SERMON OUTLINE

INTRODUCTORY: Blinded by the flash of light from heaven the apostle was flung prostrate on the ground. It was then that the Saviour said to him, "Saul, Saul, why persecutest thou me?" For a little space his eyes were shut as eyes instinctively shut in self-defence. And then in a moment or two the apostle arose, looked around him, and scanned the heavens above him, and when his eyes were opened, he saw nothing. Half an hour before he had seen everything; the road, the palms, the gleaming city walls. Now he saw nothing—no human face nor form—no battlement—no cloud in the sky. And the singular thing is that this loss of vision, this forfeiting of the sweet sight of things came to him when his eyes were opened.

Now that is a very remarkable conclusion; we are tempted to say it is absurd. It is so different from what we might have expected as a consequence of the opening of the eyes. There was a young man once, in Old Testament times, who was sorely frightened by an Assyrian army. And the prophet, in pity for him, prayed to God, "Lord, open the young man's eyes that he may see." And when the eyes of that young man were opened he saw a sight to make any coward brave, for the mountain was full of the chariots of the Lord. That is the fitting consequence of vision. It reveals to us what we never saw before. It shows us in common hearts unlooked-for things and in common scenes an undiscovered glory. But here, on the road to Damascus, and at midday, it is the very opposite which meets us; when his eyes were opened he saw nothing. The question is, in our life's experience is there anything analogous to that? Is there any opening of the eyes which leaves us with a vision forfeited? That is worth while pondering a little.

I. In the first place let us think of nature, and of all that the world of nature meant to men once. There was a bygone time when nature was alive. It was all haunted by mysterious life, in every spring, in every whispering forest, in every glade where shadows lay and lengthened. Well, all that of course has had to go. Increase of knowledge has banished it for ever. And I suggest that there are thousands for whom a little knowledge just means that when their eyes were opened they saw nothing.

II. Putting the matter in another light, suppose we think of the little frets of life, of the little pinpricks and unkindnesses which most people experience as they journey. There are folk who brood upon such things as these until they practically see nothing else. They tend and water all their little grievances till their blossoms would take prizes at a show. And what I have noticed of such folk is this, that when through the mercy of God their eyes are opened, of all these little pinpricks they see nothing. Their eyes have been opened to what real suffering is. They were only playing before at being miserable. Their eyes have been opened to that larger life which is always given us in Christ. And the beautiful thing about that life is this, that worries which were overwhelming yesterday, somehow have vanished so that we can not see them in the love commended on the cross. I have found it so in many a man's life when a new tide of being has possessed him; things that were sharp and hard, and hurt him yesterday somehow have become invisible to-day. "Son, why hast thou thus dealt with us?"—they felt the sting of it and thought that he was unfilial. But when their eyes were opened they saw nothing; that filial ingratitude had vanished. So when we see, many a thing vanishes; many a thing which hurt and fretted us, and met us everywhere, and barred the sunshine out, and silenced all the music in the dwelling.

III. Does not the same thing often happen also with that opening of the eyes which the years bring? We experience it in many different ways. Here, for instance, is a child who thinks the world of a certain picture. It hangs on the wall of the nursery at home, and is perfectly beautiful to him. It is only a rough and inartistic daub—a crude, gaudy, glaring oleograph—but to the child it is a joy for ever. Then the years pass, and the little brain is educated, and these two little eyes are taught to see—taught to distinguish what is really beautiful from what is only a travesty of beauty—and then the child comes back to that old chromo which long ago was a very heaven of gladness, and now that its eyes are opened it sees nothing. We can mark our progress by our growing vision. We can also mark it by our growing blindness. Not only do we see more as the years pass; if we are spending them rightly, we see less—less in certain books we thought the world of, and in certain societies we held delightful, and in certain characters we thought ideal. How many a madly infatuated girl has had the experience of our text. Spite of the warnings of a mother's love she insisted on idealizing somebody.

And perhaps she married him, and then her eyes were opened in the long dusty highway to Damascus, and when her eyes were opened she saw nothing—nothing of the manhood she had dreamed, nothing of the strength that she had conjured; nothing but selfishness where she had looked for service; nothing but coldness where she had looked for love. May heaven be very merciful to such on the desert-road when the ideal has vanished, for it is always a perilous season on life's journey.

IV. Then our text, as it seems to me, applies again to many of those messages with which the world is ringing. There are faiths and philosophies which vanish when you see. When the sun is shining on you and the world is beautiful you go, for instance, to hear a certain preacher. You have never been plunged into the depths yet, and have never felt your utter need of Christ. And the man is artistic, or he is intellectual, or he has the fire and passion of the orator, and you feel as if you would never want another message. My brother, if the sun were always shining it may be that that message would suffice you. But this is a strange, grim world, with lightning-flashes, and storms that cry havoc, and waves that cruelly beat. And when these days come, and you feel your need of Christ, and of an arm to lean on and a hand to save you, no charm of speech—no intellect nor artistry—can reach and grip and satisfy the soul. You want a power to hold you. You want a love that goes unto the uttermost. You want a heart on which to lean securely though the whole universe should fall in ruin. And whenever through trial and suffering and sorrow your eyes have been opened to see that, then in the fine artistic preaching you see nothing. Nothing to pluck you from the miry clay. Nothing commensurate with sin and hell. Nothing that can be heard across the battle, like the voice of the trumpet summoning to victory. That is why your old and chastened saints who have suffered and struggled, battled, conquered, fallen, feel sometimes that there is not a word for them in preaching which may be exquisite as music.

V. I want also to say that our text has got another application. It applies to the recognition which we give to men—too late. I think of two, long centuries ago, who were joined by a third as they journeyed to Emmaus. And though he opened the Scriptures to them till their hearts were burning, their eyes were holden and they did not know him. And then they invited him into share their evening meal, and in the breaking of the bread their eyes were opened, and they knew him and he vanished from their sight. When their eyes were opened they saw nothing. The One who was all the world to them was gone. There was the cup he had drunk from in their company, and there the couch on which he had reclined. Son or daughter, with a mother who loves thee with all a mother-love, see that thy recognition of her presence be not a gazing at a vacancy like that. Thou takest her as a matter of course. Thine eyes are holden; thou dost not recognize. Thou dost not dream what pleasure thou couldst give by a little self-sacrifice for her who loves thee so. I bid thee awaken, while the days are flying, lest when it is all too late and thou art motherless, thine eyes should be terribly opened and see nothing.

VI. I close by suggesting that in the case of Paul, and in the case of many a man since Paul, this is what happens when through the Holy Ghost our eyes are opened to see that we are sinners. There was a Pharisee once who came up to the Temple, and he thanked God he was not as other men. He fasted, and was an exemplary person; he was proud of all he was, and all he did. And in that same Temple was a publican whose eyes had been opened by the grace of God, and when his eyes were opened he saw nothing. Nothing of all his fasting and his tithing; nothing of all he had ever striven to do. His best was sinful. His life had been a failure. "God be merciful to me a sinner." My brother, when you see nothing, you see Christ. When you see that your best is rags, you see his riches. When you see at last that you have naught to plead, you are ready for all the gladness of his grace.—M.

COMMENDATORY PRAYER: Grant unto us, Almighty God, that we, communing with one another and with thee, may feel our hearts burn within us, until all pure, and just, and holy, and noble things of God and man may be to us lovely; and we shall find nothing to fear but that which is hateful in thine eyes, and nothing worth seeking but that which thou canst approve. Let the divine brightness and peace so possess our souls that, fearing neither life nor death, we may look at thy loving kindness and tender mercy to lift us above that which is low and mean, and at last to give the divine Spirit within us the victory, and bring us safe through death into the life everlasting. Through Christ we ask. Amen.

OFFERTORY SENTENCE: "Charge them that are rich in this world, That they do good, that they be rich in good works, ready to distribute, willing to communicate."

OFFERTORY PRAYER: Thou hast not held from us, O God, anything of good in all our lives. Food and raiment and friends have been ours. The best of all gifts to us is the gift of Christ. "Thanks be unto God for his unspeakable gift." Make us, O God, to be partakers with thee in the joy of giving. Make us to be as happy in our gifts as thou art in thine. Take out of our hands that which is ours that it may become thine again. May each offering be hallowed in the work of thy Church. May our souls be refreshed and thou, O God, honored in our offering. Through Christ we ask. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Hand-Led: A wonderful change in the soul of which this was the symbol. I. The hand yielded. 1. Confession of futile character of past opposition. 2. Sense of helplessness. 3. Trust in newly discovered guide. II. The hand grasped. Soldiers accompanied Saul, or strangers to him. Yet they represented Divine guidance given in weakness. The responsibility of those who offer to guide. III. The hand kept. A type of solitude. Continue with Christ. True progress was the outcome of being led. We shall be brought to the great ends of life by being led. "Lead kindly light."—A. F. M.

Three Days Without Sight: He waited on God, and in his blindness a vision was granted unto him."—H.

Three Days of Darkness: I. The old must pass away. 1. The light is gone. 2. The old enjoyments are no longer palatable. 3. The old activity is paralyzed. 4. The old friends are away. II. The new is quietly preparing. 1. A new light is kindled within. 2. A new salvation is rising up within the soul. 3. Strength is collecting for a new calling. 4. New friends are standing at the door.—K. G.

CHOICE ILLUSTRATIONS ON THE THEME

Blind to Nature

Rev. R. J. Campbell tells the story of a child sailing on the ocean. He kept asking his mother when he should see the sea. She would point to the water all around the ship and say, "That is the sea, my child," but the little one could not understand. To him that was only water. So the daisies, the brooks, the sunsets, to us are only nature, until Christ has so revealed God to us that we see our Father in them.

Nature Revealing God

When the professor had spoken we stood for a moment silent, then he smiled and said briskly:

"I have been a botanist for fifty-four years. When I was a boy I believed implicity in God. I prayed to him, having a vision of him—a person—before my eyes. As I grew older I concluded there was no God. I dismissed him from the universe. I believed only in what I could see, hear, or feel. I talked about Nature and Reality."

He paused, the smile still lighting his face, evidently recalling to himself the old days. I did not interrupt him. Finally he turned to me and said abruptly: "And now—it seems to me—there is nothing but God."—David Grayson.

I See God

"The undevout astronomer is mad." "What do you see?" was asked of a famous botanist. "I see God," was the reverent answer. "I am thinking God's thoughts after him," said a great astronomer. "I have found a universe worthy of God," said a Christian microscopist, turning from his instrument. The story is told of a great scientist, a naturalist, who one lovely summer day went out in the highlands of Scotland with his microscope to study the heather bell in all its native glory, and, in order that he might see it in its perfection, he got down on his knees without plucking the flower, adjusted his instrument, and was reveling in its color, its delicacy, its beauty, "lost in wonder, love and praise." How long he stayed there he does not know, but suddenly there was a shadow on him and his instrument. He waited for a time, thinking it might be a passing cloud. But it stayed there. Presently he looked over his shoulder, and there was a fine specimen of a Highland shepherd watching him. Without saying a word, the naturalist plucked the heather bell and handed it with the microscope to the shepherd, that he, too, might see what he was beholding if he had vision. The old shepherd put the instrument up to his eyes, got the heather bell in place, and looked at it until the tears ran down his face. Then, handing back the little heather bell tenderly and the instrument, he said, "I wish you had never shown me that. I wish I had never seen it." "Why?" asked the scientist. "Because," he said, "mon, that rude foot has trodden on so many of them." How beautiful, indeed, are the things of God's out-of-doors. We would do well to look upon them more appreciatively.—H.

PROVIDENCE REVEALING GOD

In the quaint old English town of Chester there stands on one of the principal streets a house which is known as "God's Providence House," because of an inscription which was placed upon the front of it a long time ago. The inscription says, "God's providence is mine inheritance." Many thousands of persons have read that inscription, and every one of them might truly have said to himself, "I myself am really living in God's Providence House." For what else is the world?

SIN REVEALED

The newspapers of Cincinnati record that a poorly dressed woman went to Dr. George Herman asking him to make an X-ray examination of her heart free of cost. She said she was very poor and couldn't pay. The doctor consented to do the work. But when he turned his machine a little below the heart he saw a concealed pocket in which was a purse with five twenty-dollar gold pieces. "Your heart is very bad," he said; "you lied when you said you were poor." In like manner all secret things will come to light before God.—G. A. Swanson.

SIN SEPARATES

Dr. McLaren tells about a beach in England where the sea has laid the pebbles in long rows, accurately sorting them out according to size. The great ocean of time, when it casts us up on the beach of eternity will lay us beside our likes. Judas went "to his own place," as Peter solemnly said about him.

VISION OF SIN

There is a suggestive painting called "Face to Face with Their Former Selves," which strikingly represents this truth. A man and woman are pictured, wandering hand in hand through a forest glade. From their faces the artist has blotted out every trace of nobility and purity. Blear-eyed, bloated, depraved, utterly lacking in human nature's redeeming lineaments, one shrinks instinctively from the scene. At the point where the picture has caught up their history, they have suddenly halted, and from their eyes there comes a startled gaze. Confronting them stand a boy and girl, pure and fresh in the innocency of youth, and there has just been flashed upon the minds of the elder pair the thought that they are reading a page torn from their own early history.

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***Anything for An Excuse.***

There is a very amusing story told by Aesop, the old Greek writer of fables, about the hare that was afraid of his ears. That is the story I am going to tell you this morning, boys and girls. But before I tell that one, which is more than twenty-five hundred years old, I think I'll tell you an up-to-date, modern American story. I have heard of a little boy who was naughty at table and one time when there was company he was placed at a little side-table by himself. He was overheard "asking the blessing," and this is what it is reported he was heard to say: "O Lord, I thank thee that thou hast prepared a table before me in the presence of mine enemies!"

Whether that story is true or not I do not know, but I am told this one about a little girl is true. Her name is said to have been Nellie. She had been so naughty at the dinner table that she was banished to her room. But her indulgent mother after a time sent word to her by the maid that if she were repentant and would promise to be a good girl she might come down for the pudding—the dessert. The maid returned without Nellie. "Did you tell Miss Nellie what I said?" inquired the mother. "Yes'm," said the maid. "Well, what did she say?" "She said, 'What sort of pudding is it?' "

Of course we all think that was a rather cautious repentance—and hardly commends Nellie's goodness. But the real story I had for you this morning was about the hare that was afraid of his ears—and it had something to do with enemies also. For I suppose the little boy at the side-table and little Nellies up-stairs thought they were surrounded by enemies, though all were their good friends. But I must come to my story about the hare that was afraid of his ears.

This is the way it goes:

The lion, being once badly hurt by the horns of a goat, went into a great rage, and swore that every animal with horns should be banished from his kingdom. Goats, bulls, rams, deer, and every living thing with horns had quickly to be off on pain of death. A hare, seeing from his shadow how long his ears were, was in great fear lest they should be taken for horns. "Good-by, my friend," said he to the cricket, who for many a long summer evening had chirped to him where he lay dozing; "I must be off from here. My ears are too much like horns to allow me to be comfortable." "Horns!" exclaimed the cricket. "Do you take me for a fool? You no more have horns than I have." "Say what you please," replied the hare, "were my ears only half as long as they are, they would be quite long enough for any one to lay hold of who wished to make them out to be horns."

It is just as well, boys and girls, to remember the moral Mr. Aesop attaches to this story. It is this, "Your enemies will use any excuse to attack you." It is well enough to be on the safe side and not give them any real opportunity to do you harm. I have heard an old saying, "A poor excuse is better than none." A person who wishes to criticize or do one harm is liable to take up almost any excuse to do so. Let us be always careful of our conduct, and avoid even the appearence of evil. Is not that what one of the apostles told us? So we will take his words for our text: "Prove all things; hold fast that which is good. Abstain from all appearance of evil" (1 Thessalonians 5:21, 22).—H.

FOR THE EVENING SERVICE

Title: *A Wrong Standard of Measure.*

TEXT: "They, measuring themselves by themselves, and comparing themselves among themselves, are not wise." II Cor. 10:12-18.

THE SERMON OUTLINE

INTRODUCTORY: We all have a tendency to take a wrong standard for character measure. People "compare themselves among themselves," and the Bible says that in so doing they are "not wise." Measuring themselves by themselves or by others, they soon conclude that they are "as good as the average." But average Christians are not what the Bible requires, "For not he that commendeth himself is approved, but whom the Lord commendeth."

I. First, then, let us bring this question of comparison to the testing of character.

We compare ourselves with others and say, "I am as good as ordinary Christians." What is wanted is not just "ordinary Christians." We ought each to pray with Wesley, "Lord, make me an extraordinary Christian." There is a call today for Christians above the ordinary. They will not be found in large numbers until people adopt a higher standard than the character of those whom they see about them. We must quit measuring ourselves by ourselves, and take the character of Christ as our standard. Like the business man comparing his weights and measures with the government standards, we have a true test when we compare ourselves with the true standard—the character of Christ.

He said, "Learn of me." "Let the same mind be in you which was also in Christ Jesus." Paul never told us to follow him except in so far as he followed Christ. A man five feet six inches tall comparing himself with a man five feet three inches tall might conclude that he is quite good sized, but how he does shrink when you place beside a man six feet tall! Average Christians comparing themselves with average Christians may think they are about right, but let them compare themselves with Christ and they soon see how far they fall below the measure by the perfect standard—the character of Christ. That is the only way there can be hope of growing better.

II. Again how practical this is for testing the measure of our self-sacrifice.

Many people want to get to heaven as cheaply as they can. They give as little as possible, and then justify themselves by saying that they give as much as others. They do not deny themselves worldly indulgences and then justify themselves by saying that other Christians do the same things they do. A man sees his neighbor do certain things on the Sabbath, therefore he claims the right to do them. His neighbor goes to certain questionable places and at once he claims the right to do the same. But how does his character measure up with Christ's requirements? "Not he that commendeth himself is approved, but whom the Lord commendeth." Do you think that Christ would commend your standard of character when you measure it up only by what you see in others?

III. Once more, let this serve for testing the measure of your zeal and consecration in God's service.

In this also do you compare yourself with others? Are you ever tempted to say, "I do as much as my neighbor; I do not like to push myself forward; I never like to seem to take the lead?" Such feelings are born purely of a tendency to compare ourselves among ourselves. A man says, "I go to prayer-meeting. I think I am there about as often as anybody." A young woman says, "Well, I think I do about as much for the church as the minister's wife or any one else." These are plain cases of wrong self-measurement. When we take Christ's standard we will not be asking how little we can do, but how much we can do. We will perform to the extent of our ability. We will diligently use all the talents we have. We will try to be extraordinary Christians. Let us try to be the best possible Christians. Let us try to be of the utmost use in the world.

It is an old saying: "If you aim at the barn-door you will never hit the weather-cock on the steeple." That simply means that if we would hit high we must aim high.

SUGGESTIVE TEXTS AND THEMES

The Banner of the Unconquered Heart: "Their faces are set eagerly as the east wind." Hab. 1:9.

The Need of an Enlarging Horizon: "We are unprofitable servants, we have done that which it was our duty to do." Luke 17:10.

The Soul's Artist: "Herein is love made perfect with us." 1 John 4:17.

Dreams and Records: "Then he wrote the dream." Dan. 7:1.

The Tree of Life in the City's Street: "In the midst of the street thereof . . . was the tree of life." Rev. 22:2.

The Great Circle of the Gospel: "God was in Christ reconciling the world unto himself." II Cor. 5:19.

The Soul's Sanctuary: "Yet will I be to them a sanctuary." Ezek. 11:16.

The Shining Shadow: "In the shadow of his hand." Isa. 49:2. God is light and in him is no darkness at all." 1 John 1:5.

The Challenge of God's Call: "Come, for all things are now ready." Luke 14:17.

THE SUNDAY SCHOOL LESSON

Title: ***Jesus Enters Jerusalem As King.*** **Luke 19:29-42, 45-48.**

GOLDEN TEXT: "He is Lord of lords, and King of kings." Rev. 7:14.

TEACHING THE LESSON

On Sunday morning, the day after their Sabbath, Jesus and his disciples left Bethany and proceeded over the Mount of Olives toward Jerusalem. Great crowds were thronging the road on their way to Jerusalem to attend the Passover soon to be celebrated. At Bethpage Jesus mounted a young ass, borrowed for the occasion, and rode along the path to Jerusalem. He was the promised Messiah. He rode as a King. For our present purpose, instead of comment on the Scripture account, we will give some implied and important inferences. I. *Jesus is the King of the whole earth.* But he is the Prince of Peace and his victories are by the weapons of peace. II. *This triumphal procession was a dim foreshadowing of the triumph of the Gospel.* Jesus is riding through the centuries to the New Jerusalem. III. *We should cast our garments, wealth, talents, character, deeds of love, before Jesus, our King.* IV. *It is a great privilege to honor Jesus as our King and to utter his praise.* Expressions of praise increase the feelings of praise. V. *The* *humblest persons and things are transfigured with glory and joy when made the instruments of our Lord's triumph.* VI. *It is a good thing to be enthusiastic in religious work.* VII. *"Once to every man and nation comes the moment to decide."* VIII. *God is most earnestly desirous that men should repent and be saved.* IX. *We should cleanse the temple of our hearts from all that defiles them.* X. "All the people were very attentive to hear him"—*nothing will draw such large and attentive audiences as the pure Gospel from an earnest teacher.*

ILLUSTRATIONS

The King's Triumphal March

Jesus riding in this triumphal procession was an object lesson, a living parable, setting forth his triumphal march down the ages. Commerce, railroads, printing presses, inventions, wealth, civilization, are aiding his triumph, paving his way, and advancing his glory. All are cast down before him in his onward march.

But all this is possible, because one week after the triumphal procession at Jerusalem, Jesus having made atonement for the sin of the world, rose again from the dead and is the ever-living Saviour, with all power and wisdom, guiding and inspiring his people.

Christ is King

He had readily achieved the name of prophet. He now lays claim to the title of king.

What a triumphal procession! In 61 B.C., Pompey entered Rome in triumph, declaring himself the conqueror of the world. He brought trophies of cruel war and many chained captives in his train. His conquests had spilled the blood of all but Pompey. At the close of the Franco-Prussian war, the German Emperor led his conquering army with splendor and display into Paris. Back along the line of march festering bodies of the dead lay. Trenches of the killed, tearful processions of widows and orphans, desolated homes and lingering death, untold agonies, filled up a waste of suffering that lay unseen behind the glory and the triumph of arms.

As we look at this joyous procession accompanying Jesus into Zion, there is brought into view a brighter, more gratifying and justifying perspective. Women receive their dead raised to life again, the lame leap for joy, the impotent arise in strength, the lepers are cleansed, the sick are healed, and the demon-possessed are clothed and in their right minds. This Conqueror comes to shed His own blood, in order that for ever behind His cross there should appear the bound and the dead as restored unto liberty and life—Elmer A. Dent, D.D.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Title: *A Love Gift.*

"Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair." John 12:3.

Gifts may be made through fear, duty, or love. This on the part of Mary was a true love gift. I. *The essence of Christianity is love.* "We know we have passed from death unto life because we love." 1. A Christian will love his enemies. Should love a sinner, but not his sins. Love an enemy, but not that which makes him your enemy. Malice, envy, hate, are lusts of the flesh and foreign to Christ. 2. A Christian will love the brethren. "Little children, love one another." II. *The end of love is service.* 1. Love finds supreme joy in giving. One may give without loving, he can not love without giving. The more we love, the more self-sacrificing our gift. 2. Mary's gift was one of love. She had found great joy in Jesus' presence at all times. Her brother had lately been restored to her from the grave. Mr. Barclay, missionary to Morocco, saved the life of a young man who had been condemned to death. The mother, a stranger, ran into the road as he was passing, removed his foot from the stirrup, and kissed it passionately. Compare Mary's love. We serve Christ by serving those whom he loves.—A. F. H.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

May 17. War, the Enemy of Christian Civilization. Matt. 5:43-48.

(An attempt to debunk war, showing the falsity of war's glory, how it threatens to destroy civilization; the next war; what will it be?)

SUGGESTIVE BULLETIN BOARD SLOGANS

A Testimony: "We constantly use the bulletin board and count it a great asset in advertising and preaching the Gospel"—Pastor.

If some people would pay off the mortgages on their character they would be bankrupt.

Are you tired Sunday morning? At Church you will find a restful atmosphere—a restful service and a complete change of thought which is most restful.

Your wife wants you to go to Church with her. Don't disappoint her.

Some religion is overcharged with argument and undercharged with experience.

Never mind about theories, opinions and speculations; get the facts. There is no substitute for knowledge.

FOR YOUR CALENDAR

INVITATION

We cordially welcome to our Church all who wish to worship here, and we invite into the membership of our Church any who would like to make this their Church home. If we can be of service to you, kindly give your name to the Minister, or to any usher, or fill in name and address below and place on the contribution plate.

SUNDAY: MAY TWENTY-FOURTH

Theme: ***The Spirit of Truth*** **(Whitsunday).**

SUGGESTED SCRIPTURE READING: John 16:1-33.

SELECTED HYMNS: "Love Divine, all love excelling."—C. Wesley. "Come, Holy Ghost, in love."—Latin. Tr. R. Palmer. "Holy Ghost, with light divine."—A. Reed. "Spirit of God, descend upon my heart."—G. Croly. "Breathe on me, Breath of God."—Edwin Hatch.

SALUTATION (or Call to Worship): "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

INVOCATION PRAYER (Whitsunday): O God, who hast once for all visited and redeemed thy people, we praise thee that thou dost not leave us comfortless even now. We thank thee for the unspeakable gift of thy Holy Spirit—to cleanse and teach and perfect our souls. Revive us, O Lord, and all thy Church today, by a new baptism of his abundant blessing. Cleanse our thoughts by his inspiration. Kindle our hearts with his flame of sacred love; and incline our wills that we may yield them freely, to be guided and possessed by the Holy Ghost.

Let thy grace fall like rain on the thirsty soul and the barren field today. And fulfil to us all, from the oldest to the youngest, the mighty promise of the Spirit outpoured. Through Jesus Christ our Saviour. Amen.

THE SERMON

Title: ***The Spirit of Truth*** **(Whitsunday).**

TEXT: "The spirit of truth will guide you into all truth." John 16:13.

THE SERMON OUTLINE

INTRODUCTORY: For me there are five great festivals of the Christian year, each bringing its own beauty and blessing. The day of All Souls bids us remember compassionately and with hope all who have walked our human way, lightly or sadly, in all times—a vision of all humanity! The Day of All Saints makes our hearts beat faster as we remember the brave and beautiful spirits, unknown and unsung, who have ascended from the moral battlefields of time. Christmas celebrates the revelation, the discovery of the life of God in humanity; and Easter unveils its triumphant vision of the life everlasting—the eternal life in time. How strange that the day of Pentecost, the festival of the flaming heart, should have fallen into neglect!

For the day of Pentecost if not the birthday of the Church was at least the day of its awakening, its transfiguration, its enduement, not with a doctrine, but with a dynamic. And nothing do we need more pathetically in our day than an outpouring of the Spirit which made the early Church so happy and heroic, a new visitation of the power available by faith and prayer and unity. Power we have of many kinds—power of machinery, of money, of equipment—but without the power that cometh from on high we falter and fail, torn between dismay and despair. Nothing can save the Church of today and make it equal to its task but the Spirit which created it in the beginning, and which has guided it through the ages. Perhaps the vast and restless mood that is now upon us was divinely intended to drive us back to God, the Holy Spirit—drive us back from all secondary methods and devices to the secret of consecration and conquest.

The spirit of truth—how much we need such guidance amid the falsities, the stupidities, and what Dickens called "the leprosy of unreality" in the world of today! Truly we need a great doctrine of the Holy Spirit, not an ecclesiastical doctrine, but a vivid sense of the living God guiding the upheavals and overturning of our agitated time. God is not the great I Was, but the great I Am, moving in the course of today, working out his eternal purpose, no less than in days of old. Hardly less urgent is our need of a new sense of the creative divine impulse in the life and labor of man, endueing the workman, the artist, the statesman, and the prophet alike—such as we find all through the Bible where intellectual nobility and moral beauty are attributed to the inspiration of the Spirit.

George Eliot has a noble passage in which she discerns the Spirit of God in all inventive ingenuity, all scientific search, all intellectual adventure, all artistic creation, as well as in beauty of character and nobility of conduct.

Gregory of Tours held that "The Holy Spirit is the God of the intellect more than of the heart"; and while that may be an exaggeration, it does emphasize a truth well nigh lost in our day. Clear thinking is as much a fruit of the Spirit as right living. In the New Testament wisdom, knowledge, faith, prophecy, healing, are named as fruits of the Spirit, along with love, joy, peace, kindness, temperance, and goodness. Perhaps its teaching may be indicated in his manner.

I. The functions of the Spirit. First, the Holy Spirit is God immanent in man, making his heart "the habitation of God in the Spirit," at once an inspiration and a consecration.

Second, the Holy Spirit is the perfecting Spirit, finishing the work begun in us, leading us, when we yield to his power, from faith to faith. If we are true followers of Christ, we "live by" and "walk in" the Spirit—the path shining more and more unto the perfect day.

Third, the Holy Spirit is the Spirit of unity. "One body, in one spirit," is the prophecy of the New Testament, unity of life in variety of expression; so that the early Church could say, what we can not, "It seemed good to the Holy Spirit and us."

Fourth, the Holy Spirit is the Spirit of the future, the "earnest," the "first fruits," the token and prophecy of an ever present guide leading us from truth to truth. Always there is truth ahead, into which the Spirit of truth will lead us.

II. The leadership of the Spirit. Today the Church must trust itself to the reality and power and leadership of the Holy Spirit, humbly and heroically, if it is to find a way out of the confusion of our time. God speaks to us today, as of old, in the facts, forces, events, ideals, and movements of our time: "He that hath ears let him hear what the Spirit saith to the churches." Not to hear in the "long-lived storm of great events" through which we are passing the voice of the Spirit teaching us the way of God in our troubled world is to miss the living word of God. Can any one doubt that the impulse toward a world-community, asking us to organize the moral intelligence and practical acumen of humanity and make an end of war, is the very breath of God moving upon the minds of men? The finer social feeling of today, the growth of pity and justice in the human heart, the more vivid sense of solidarity, are promptings of the Holy Spirit. The modern mind is the fruit of the Holy Spirit moving among us and within us, leading us into new victories of truth. It had its origin in the union of four movements so profound that they were like tidal waves in the mind of man.

First, the movement of philosophy which upset the idea of an outside, absentee God, and revealed God in his universe working out his purpose of creative good-will. The old faith abides and grows—abides because it grows—deepened, broadened, enriched, and exalted.

Second, the movement of historical research which overthrew the old external authorities and found the basis of faith, and its verification, in the life of God in the soul.

Third, the movement of science, the revelation of the reign of law as the organized will of God, and of the principle of evolution as the divine way of working. Surely, if the Spirit of God is living in the unfolding history, he speaks to us in science, not only in the results of its researches, but in its humility, its veracity, its love of truth, no less than in its beneficent ministry to body, mind, and spirit.

Fourth, the social movement, the rise and triumph of democracy, the growth of a social conscience and imagination, the increasing sense of human solidarity, making us members one of another, so that the injury of one, however small, is the hurt and horror of all. It is the Spirit of God stirring within us. For better for worse, for richer for poorer, in sickness and in health, God has tied our humanity together—one in origin, duty, development, and destiny. What God hath joined together, man can not put asunder.

Think of God in the light of the highest truth your mind can know and the purest ideal your heart can dream; but learn to find him everywhere, in your own soul, and in all the shapes which life and love and duty take.

Read the meaning of life as a quest and a conquest, in terms of freedom, fellowship, and service; but live it nobly, erect, and unafraid, seeking its true values, obeying the law written in the heart by the Lord of all good life.

The Spirit of truth! What is the final beatitude for man, if it be not to live his life, or long or short, in the love of God, the service of man, and the quest and joy of the truth? Living, thinking, toiling, in the fellowship and power of the Holy Spirit, humbly following where he leads, we have nothing to fear. The revolution of mind in our day is under his leadership. Already we can read here a line and there a stanza in a new chapter in the history of faith, and we see that it is the eternal faith in new forms, evoking new visions, and leading to new enterprise.—J. F. N.

COMMENDATORY PRAYER: "Breathe on us, breath of God; not as the mighty rushing wind, lest the dimly burning flax be quenched; but with the quiet breath that shall fan to flame our smouldering faith. Spirit of the Living God, Spirit of Jesus, Spirit who choosest man's mind for thy dwelling: Make thyself known to us now. We ask in the name of Christ. Amen.

OFFERTORY SENTENCE: "Vow and pay unto the Lord your God." "Let all that be round about him bring presents unto him that ought to be feared."

OFFERTORY PRAYER (May be sung):

"Bless thou the gifts our hands have brought:
Bless thou the work our hearts have planned;
Ours is the faith, the will, the thought;
The rest, O God, is in thy hand. Amen."

ILLUSTRATIVE MATERIAL

SEED THOUGHTS

The Spirit of Truth: I. The designation of the Holy Ghost. The Father is the absolute Truth, the one eternal source of all truth. The Son reveals, embodies, bears witness to the truth. But the Holy Spirit, coming in contact with souls, brings the truth home to them with power. II. His coming. The Spirit was here before, but came conspicuously on the Day of Pentecost to remain for ever. III. His office. 1. To lead Christians into truth—the truth as it is in Jesus. 2. To reveal Christ to his own people. 3. Prophetically—to unfold things to come. IV. His end and aim. The glory of Christ and the achievement of the purposes of his ministry.—F. C.

Divine Guidance: The Holy Spirit is a Guide. I. We need a Guide. Our ignorance of our journey. Our waywardness. Rash, heady, obstinate. Our pride. Too self-confident. II. The excellence of the Guide here promised. He knows the way. He is faithful. He is condescending and familiar. A pleasant Companion. III. The execution of his work. "He shall guide you into all truth."—T. E.

The Promised Guide: The Guide needed. This had in the Holy Spirit. I. Promised to the apostles to qualify them for their office. 1. At a set time. 2. To guide into needed truth. 3. To show them things to come. II. The promise was fulfilled. 1. In the Pentecostal baptism. 2. When preaching the risen Saviour. 3. In founding the Christian Church. 4. In writing the New Testament. III. This promise extends to us. 1. In understanding our Bibles. 2. In living a life in conformity therewith. IV. Inferences. 1. We have power to accept or reject this Guide. 2. If we reject, he will reprove us of sin, righteousness, judgment. 3. If we accept, he will dwell with us and teach us.—L. O. T.

The Great Teacher: I. The name he bears. "Spirit of truth." Description of his nature, character, intelligence, divinity. II. The scholars he instructs. The disciples of Christ. The apostles, pastors, the universal company of believers. III. The lessons he imparts. All truth relating to Christ and the Christian. IV. The aim he pursues. The glory of Christ. Therefore exhibits Christ as the truth and persuades men to accept him.—T. W.

CHOICE ILLUSTRATIONS ON THE THEME

Gives Power

At the great engine factory of Bolton & Watt, the first factory worked by steam, Mr. Bolton said to Dr. Johnson, "Sir, we sell here the thing all men are in search of—power."

As a Means

God works through means in spiritual things as well as in material. The church is his instrument. God will not and can not violate his laws. Electricity is the best physical agent known by which to illustrate the workings of the Holy Ghost. Electricity can do almost anything, but only in conformity to law, only by means of conductors, only as its way is prepared. Let the machinery be in order, and see how the electricity flies along the wires carrying your messages, pushing your cars, furnishing your light; but let the machinery be out of order, let the wire be cut, and where is your electricity? Even so the Holy Ghost. Let the conditions be complied with, and how he flashes forth light, power, salvation! Let the wire be cut, and even the Holy Ghost can not overleap the break. The fire from heaven can not come.—F. R. Berry.

How He Helps

I have seen in the autumn, when the trees had shed their leaves, that two or three leaves have stuck fast on the branches, and have clung to them all the winter through. Storms have beaten them, frosts have bitten them, snow and rain have blackened them, yet they have held fast to the tree. But when the spring has come, and the sap has begun to ascend and push its way through every branch and every twig, the leaves have disappeared—pushed off by the rising tide of new life, for death can never stand before life. So it is with us. Those old inveterate habits that belong to our fallen nature are very hard to get rid of. We battle with them, and try to beat them off, but again and again we are defeated. . . . But when the Spirit of the Lord fills and possesses us, then these habits disappear almost unconsciously, because death can not stand before life.—A. J. Gordon.

His Strivings

Bishop Ridley of Caledonia told, at the missionary conference of 1900, of a small Christian meeting which was disturbed by a wild band of Indians, who tore up the Bibles, pulled down the church, and set fire to the tower. That was the beginning of their conversion. The chief, after his baptism, said: "From that night onward I dreaded the Spirit of God. Out on the ocean, or where the snow peaks looked over seas, there the Spirit of God followed me, and I was afraid. When I hunted among those peaks the Spirit of God hunted me."—F. M. T. Chritchlow.

Holy Spirit Invisible, Powerful

I went into a granite quarry in North Carolina. The manager of the quarry said to me, "We supplied the granite for the Municipal Building in New York City. We can lift an acre of solid granite, ten feet thick, to almost any height we may desire for the purpose of moving it. We do it by compressed air. It can be done as easily as I can lift that piece of paper and move it through the air." Air—this thing that I can move my hand through, and which does not seem to have any power at all, and yet under compression can lift an acre of granite. O thou Holy Spirit invisible, of whose presence we are sometimes not conscious, still thou hast the power to lift a heart toward God, though it is hard and heavy as granite!

I went into the great building where artists from Italy were chiseling this granite into shape. Their instruments cut it round and round, carving that flower and that great pillar as easily as if it were cheese. I said, "How do you do it?" Again the answer was, "By compressed air." It is the compressed air that moves the instrument and, guided by the intelligence of the artist, can chisel this hard granite into any desired shape. Oh, that God, in the quiet power of his Holy Spirit, would not only lift us up, but chisel us into shape, into the very form and image of Jesus Christ our Lord, after we have been born from above!—A. C. Dixon, D.D.

PASTORAL PRAYER: Most Holy God, who lightenest every man that cometh into the world, enlighten our hearts, we pray thee, with the light of thy grace and the incoming of thy Holy Spirit, that we may fully know our sins and our shortcomings, and may confess them with true sorrow and contrition of heart. Unveil thy love to us by thy Spirit, so that in its clear shining we may behold the sin of our rebellion, and may turn unto thee in humility and fervent devotion. Deliver us, we pray thee, from the tyranny of evil habit. Save us from acknowledging any sovereignty above thine. Keep us in sight of the great white throne, and may thy judgments determine all our ways. Defend us when we are tempted to fields of transgression. Protect us from the allurements which assail the senses, and which entice us, through our fleshly desires, into impure delights. Loose us from the bonds of vanity and pride, and remove every perverting prejudice which blinds our vision. Impart unto us the grace of simplicity. May our worship be perfectly candid and sincere. Give us a healthy recoil from all hypocrisy, from all mere acting in thy holy Presence. Quicken our perception that we may realize thy Presence, and feel the awe of the unseen. Lead us, we pray thee, to the fountain of life. Quicken our souls so that we may apprehend the things that concern our peace. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *A Man, Some Monkeys and a Dog.*

Of course you know where the Philippine Islands are, boys and girls, and that they are now under the flag of the United States. But a great many of the people have never yet heard of Jesus Christ. It was because many people had never heard of Christ that he told those of us who have heard to "Go ye into all the world and preach the gospel to every creature."

Now this morning, boys and girls, I want to tell you a story. It is a dog story and a monkey story, but back of it all is the story of a native Filipino who is an earnest Christian. He is an elder in the Presbyterian Church there, and he is a man of property, having the best house in the district. But he felt that God's house should be better than his own. So he went to work actively and was able to get galvanized iron roofing for the church—the first roof of its kind that was ever seen over there.

Now this Presbyterian elder is very faithful in giving back to God at least one-tenth of all that he makes. So not long ago, when he harvested 40,000 ears of corn, he stacked in a separate pile 4,000 ears. That was the Lord's share, and when sold, the money was to be used to help pay the native pastor, who spends all his time preaching and teaching and visiting in the district.

Now that is the man's share of the story. Now we come to the monkey's share.

In America we do not often see a monkey except in a circus or a zoo. But, believe me, they have plenty of monkeys over there, and they are at times very destructive. Especially, do they destroy much corn. You can easily imagine with what joy they would chatter in their tree-tops when they saw the elder's corn all stacked up waiting to be sold—but from the monkey viewpoint, waiting to be stolen. Chatter, chatter, chatter, they would go in the tree tops, but they got no further, for here comes in the dog's part of the story.

The dog certainly will allow them to get no further. He guards the corn, and his master has named him "Guardia." Faithfully he does his work. No monkey dare come close. Near where the corn is piled up, the man has built a little platform with a roof over it. Here Guardia spends his time, his master sending his food down to him. And so faithful is he, the monkeys can only sit in the tree tops and chatter. They dare come no nearer, for faithful Guardia is always on the job.

O, that Christians at home, that all Christians everywhere, might be as faithful in guarding that which the Lord has committed to them!

And that is the end of my story of the Philippino Christian who gives the Lord one-tenth of his income, of the chattering monkeys in the tree tops, and of faithful Guardia, the dog, who does what his master has set him to do.—(Adapted.)

FOR THE EVENING SERVICE

Title: ***Significant Voices.***

TEXT: "There are . . . so many kinds of voices in the world, and no kind is without signification." 1 Cor. 14:10.

THE SERMON OUTLINE

INTRODUCTORY: "God has something to say to us from the lips of all."

I. Voices from the Church claim our attention—reverent attention. Truth is voiced by Calvin and Wesley, Erasmus and Luther, Bunyan and Thomas a Kempis, Kingsley and Robertson, Channing and Martineau, Spurgeon and Parker; also by a miscellaneous company who may be described as poetic, prosaic, pedantic, pessimistic, or prophetic—each type claiming to convey the mind of God to sinful men.

II. Voices from the wilderness not without signification also. Poets, a goodly company, the prophets and interpreters of our day; novelists, not a few; scientists, a host; social economists and nondescripts; gentle outlaws, a band of men whose heart God has touched to good purpose. Many of these lay no claim to godliness, and yet live, move, and have their being in designs for the common weal.

"God has something to say to us from the lips of all."

III. Voices from nature never cease to challenge attention in sensitive minds. Tongues in trees—"wailing like voices of woe," or laughing merrily as doth the corybantic aspen. From the overarching heavens at night, from the bird-frequented grove at morn or dewy eve one ceaseless anthem rises. The foaming cataract and hidden murmur of the brook alike make music. The fecundity of nature proclaims the fertility of God's mind. Outdoor sights and sounds provide a gospel to the city-tired spirit. Voices greet him in the quiet haunts of fairy and dryad which may fellowship every mood—voices pathetic, despairing, endearing, bucolic, strident, imperious—and transcending all shall steal into the soul a sense of that presence, which though subtle and mystic, will be more real than sight or sound, poetry or fragrance.

IV. Voices from history are clamant for thoughtful attention—uttering notes of warning, instruction, and inspiration. History repeats itself, insisting on the relation of cause and effect, that the curse causeless shall not come, that the solidarity of the race urges that to injure one is to prejudice all, that to oppose the divine order is to provoke disaster; that all deeds are freighted with consequences, good or ill; that history is but one man's life writ large; that the wheels of God may grind slowly, but the end is not doubtful; and that the fear of God is the beginning of wisdom.

V. Voices from the classic world are worthy of an open ear. They speak significantly of footsteps round and about every mystery of life and death. The ancients have anticipated all speculation. These voices mellowed by time and distance tell of attempts to solve the insoluble; of Hadean researches, of fate and immortality; of personal identity hereafter; of the sentiments of the Elysians; of "the resentments of the dead"; of presumptive reincarnation. Everywhere and when is voiced hopeless despair, and the great need of the divine Superman who should speak with a voice that will bring life and immortality to light.

VI. Voices from the mystic world which environs us greet sensitive ears. Deaf adders are the secular multitude, but to those whose nervous antennae can be pained by an averted look or satirical word, responsive to every mental and moral fluctuation of atmosphere, there are presences "that touch us as lightly as angels' wings," voices more felt than heard, messages that inspire, and for the moment plant the tired soul "quite within the verge of heaven." Bona fide spiritualism is theirs, not of the seance order, but approximating to that weird scene on Tabor when Christ the Lord held fellowship with the immortal dead. Happy those who in this day of strain and stress hew the path to the mystic world, where the peace of God passeth all understanding.

SUGGESTIVE TEXTS AND THEMES

God's Dreamers: "Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes; for thou shalt not go over this Jordan." Deut. 3:27. "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

Need Poverty Be Permanent? "For ye have the poor always with you; but me ye have not always." Matt. 26:11.

Jesus; Not John: "And King Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him." Mark 6:14.

Fearless Service: "Might serve him without fear." Luke 1:74.

Ethics and Etiquette: "Why do thy disciples transgress the traditions of the elders?" Matt. 15:2.

Only Weatherwise: "When it is evening ye say, it will be fair weather." Matt. 16:2.

The Problem of Poverty: "Ye have the poor always with you." Matt. 26:11.

THE SUNDAY SCHOOL LESSON

Title: ***Jesus Preparing for the End.*** **Luke 22: 7-23.**

GOLDEN TEXT: "This do in remembrance of me." Luke 22:19.

TEACHING THE LESSON

The remaining days of perparation for the end were full of acts, counsels and teachings on the part of Jesus. He spoke parables. He discoursed on tribute to Caesar, the Resurrection, and the two Great Commandments. He spoke woes against the Pharisees. He commended the widow's mite. He met a delegation of Greeks. He took final leave of the temple, discoursed with his disciples on the Mount of Olives, and then went down to Bethany. Wednesday he spent in retirement there. The same day the rulers conspire against him and Judas agrees to betray him. Thursday Jesus sends his disciples to Jerusalem to make preparations for the Passover. That evening contains the events of this lesson. Instead of commentary on the verses let us assume their study and seek some of the practical lessons. I. *As the Passover celebrates the birthday of the Jewish nation, so does the Lord's Supper the birthday of each Christian soul.* II. *Christ is honored and respected by careful observance of the institutions of religion.* III. *Each of our hearts should be a guest-chamber for the Lord.* IV. *It is a great privilege to have Jesus make his home in our homes, and to make use of our property, our time, our talents.* V. *The simplest and most common things of daily life may be employed to teach us of Christ.* Each may remind us of him. The whole daily life may be sanctified and transfigured. VI. *The Lord's Supper, coming down to us through the ages, is irrefragable proof of the life and death of Christ.* VII. *Remembrance of Christ quickens our love for him and leads to new consecration.* VIII. *The symbols that remind us of Christ's death contain in them also a hope and promise of victory and heaven.*

ILLUSTRATIONS

In Remembrance

Each recurrence of the observance of the Lord's Supper rekindles love. You have an absent friend. You have not thought of him for a long time. But something starts a train of remembrance, and you allow yourself time to meditate. As you sit and think, how all his kindly ways and loving words and deeds come back to you, and you find your love for him burning warm and full. Your meditation of him is sweet. Going through your papers, you open an old letter. It is from a former and almost forgotten schoolmate. But as you read and reflect that friend seems almost to be at your side again. Just so does the remembrance of Christ in the Lord's Supper bless us and quicken love for him.—*Five Thousand Best Modern Illustrations.*

Watering the Roots

An Eastern fable tells us that when Zaccheus was old he still dwelt at Jericho, humble and pious. Every morning at sunrise he went out for a walk, and always came back calm and happy for his day's work. His wife one morning secretly followed him and watched him. He went to the tree from which he first saw the Lord. He poured water about the roots, pulled the weeds and passed his hand fondly over the old trunk. Then he looked up at the place where he had sat that day when he first saw Jesus. Then with a smile of gratitude turned homeward. His quiet explanation was: "It was that tree which brought me to Him whom my soul loveth." "There is no true life," says Dr. J. R. Miller, "without its sacred memorial of special blessing." Keep these places fresh and green by grateful service. Communion, attendance upon the service of the sacrament of the Lord's Supper, is a watering of the roots of the Christian life. It is a visit to the tree. It is a keeping of the places of spiritual blessing fresh and green. There is wonderful grace and growth and sources of strength and comfort and resolution in visiting the tree, pouring water about its roots or looking up to the places where we have formerly met the Lord in the way.—*Five Thousand Best Modern Illustrations.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Title: ***The Wrong Kind of Prayer.***

Luke 16:23, 24, 27, 28.

Prayer is a natural instinct. It is and remains the native impulse of the soul. But while prayer is the essential part of the religion of every race and tribe, and while it was natural for this man to pray, nevertheless he made the wrong kind of prayer. I. *It was not penitent.* No confession of guilt and no intimation of being sorry for sin. Daniel said, "And I prayed unto the Lord my God, and made my confession." Isaiah confessed, saying, "I am a man of unclean lips." And listen to the confession of the prodigal son, "I have sinned against heaven and in thy sight." II. *It was selfish.* He prayed for himself and his own family and the latter only after he was told that nothing could be done for himself. "Then he said, I pray thee therefore, father, that wouldest send him to my father's house, lest they also come into this place of torment." III. *It was made to the wrong one.* Instead of to God, he directed it to Abraham. "And he cried and said, Father Abraham, have mercy on me." Man is to worship God and him alone. John on the isle of Patmos was forbidden to worship angels and the Lycaonians were prevented from offering sacrifices to Paul and Barnabas. IV. *It was made in the wrong place.* It was made in hell and should have been made on this earth. The atmosphere was not conducive to the right kind of prayer. V. *It was made in the wrong time.* It was too late. The door of mercy was closed when he left this earth. Therefore, for these and other reasons his prayer was not answered.—N. G. S.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

May 24. Why Is the Bible Worth Knowing? 2 Tim. 3:16, 17.

(Because it inspires to useful living; it is the record of God's revelation to man and of man's understanding of God; it contains the greatest stories ever told; it reveals Christ to us; it shows the way of salvation; it is God's word; it has elevated every people that has accepted it, and it transforms human life.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Is there anything better than the title of a sermon to put on the outdoor bulletin board? Hundreds of pastors have answered this question to their satisfaction by using some phrase which lifts the thought of the passerby to a spiritual level, or one which incites him to question his conduct or manner or life; a translation into terms he can understand of what the church means by its very presence in the community.

Is your task an up-hill job? That is the path that reaches the heights.

An ounce of sympathy is worth forty sprays of flowers.

The bigot is the man who has convictions for other people.

"The things which are seen are temporal." Look beyond today!

We have a seat for YOU Sunday.

FOR YOUR CALENDAR

Why I Support My Church

For my own sake as well as for the world's sake I support my church. She is my spiritual mother. She taught me my prayers and led my feet into the pleasant paths of the Book of God. She purified my purposes and prepared me for living. She urges me to do justly, love mercy and walk humbly with God. When I stumble, she steadies me; when I suffer she visits me with her consolations; when I sorrow, she has the only word that comforts me: and when I go down through the valley of the shadow of death she will light my way home. Therefore, I support my church with my money and my might and I welcome the offering plate because it gives me an opportunity to express my love for Christ and the Church in a substantial way.

SUNDAY: MAY THIRTY-FIRST

Theme: ***The Morning Trumpet.***

SUGGESTED SCRIPTURE READING: II Chron. 29:1-10; 15-19; 27-33.

SELECTED HYMNS: "Come, thou almighty King"—Anonymous. "Sweet is the work, my God, my King."—Isaac Watts. "All glory, laud, and honor."—Theodulph of Orleans. "Glorious things of thee are spoken." —John Newton. "Hail to the brightness of Zion's glad morning."—Thomas Hastings.

SALUTATION (or Call to worship): "Praise waiteth for thee, O God in Lion, unto thee shalt the vow be performed. O thou that hearest prayer, unto thee shall all flesh come."

INVOCATION PRAYER: Father of us all, again we gather at thy feet, grateful for the daily revelations of thy boundless grace and eager to be more worthy of thy love. Pardon us, we humbly beseech thee, for our sins are many, enable us to turn from them unto thee, and so inspire us by thy Spirit in our worship and in our ministries day by day, that our lives may ever reveal the indwelling Christ. In his name we ask. Amen.

THE SERMON

Title: ***The Morning Trumpet.***

TEXT: "The song of the Lord began with the trumpets." II. Chron. 29:27.

THE SERMON OUTLINE

INTRODUCTORY: Hezekiah was one of the most perfect kings who ever sat upon the throne of Judah. His reign was as different from that of his father Ahaz as the day is from the night. His first great work was to reopen the temple, which he found in a shocking state of disrepair. This was accompanied, as one would expect, with much magnificence of ceremonial. And it is in connection with this revived worship that we light on the statement of our text—the song of the Lord began with the trumpets. That there were other musical instruments employed is, of course, apparent from the context. But the point I should like to fix in your thoughts is this —that the song of the Lord began with the trumpet note. Now it seems to me that the song of the Lord has a way of doing that. There is a place in it for every instrument, but the shrilling of the trumpet is its prelude.

I. In the first place, think of the Bible. Now the Bible, whatever else it be, is in a great and glorious sense the song of the Lord. On the yearning spirit of mankind it falls as the music of the infinite. God has not given us a creed of logic, nor has he given us a formal catechism. He has given us a book that from first to last is strangely beautiful and rich in melody. And so unforgettable is this sweet melody, and so haunting in its cadences and comforts, that it lingers with us through the years of battle, and comes to us again when we are dying. Sometimes it is full of gladness, and sometimes it is full of tears. There is a strain in it to reach the merry heart, and there is a strain in it to woo and win the prodigal. But when I turn to the commencement of it, and when I read, "In the beginning God," I feel that here, as in the temple ritual, it is with the trumpet that the song begins. What a note of magnificent defiance rings out in that first chapter of the Bible! To every atheist—every polytheist—it cries out, "In the beginning God." It looks abroad over the arch of heaven, where the sun shines, and where the stars are glittering, and putting the trumpet to its lips it cries, "God created the heaven and the earth." It is a challenger to an embattled world. It rings with a confidence that is sublime in the almighty Creator of the universe. That is why men, spite of all change of view, never can give up that opening chapter. Spite of our altered outlook in these latter days, we read it and we are reanimated—and that is the noble music of the trumpet.

Indeed one of the sadnesses of Biblical criticism to some of us is just that it makes so hard to catch that note. It is an ancient tradition of the Jews that in heaven there is trumpet music every morning. And one of the most pathetic legends in the world is an old Jewish legend which refers to that. It is about Lucifer, son of the morning, who for pride was cast out of heaven into the pit. And some one asked him what he missed most of all that he had lost when he lost heaven. And Lucifer answered, "I miss most the sound of the trumpets in the morning." Sometimes, when I think of all the difference that the new light upon the Word has made for me—I miss the sound of the trumpets in the morning. Our fathers heard it, and rejoiced in it. We heard it gloriously when we were children. There was no difficulty then, and no dubiety, and nothing incredible in any narrative. But now, with all our added knowledge, drawn from a hundred sources irrefutable, sometimes when the heart is weary we miss the ringing of the trumpet note. There is no help for it. It must be borne. It will all come right again if we be faithful. I suppose that always, if we are loyal to truth, we must forfeit the trumpet music for a little. But there is one thing we shall never forfeit, and that is the good conscience and the happy heart, if we are true to the light wherever it may lead, and to the inward voice of the Eternal.

II. Again I think our text is illustrative of the earthly ministry of Christ. There is the music of unutterable love in it to the sinner, the lonely and the prodigal. There is the lingering note of patience inexhaustible to men who seemed as though they would never learn. There is the passion of scorn in it for all hypocrisy—the most stern and terrible rebuke—the pleading of a heart that was nigh broken. What an unequalled song of the Lord that was, the earthly ministry of Jesus Christ! What a fulness in it—what a compass—what an unfailing and glorious variety! Yet here again, as in the written word (and not by chance here any more than there), it is with the trumpet that the song begins. Driven by the Spirit into the wilderness, what is the one note of that opening scene? It is not love yet, nor is it patience. It is not the pleading of a tender heart. It is the ringing music of defiance: it is a challenge to the powers of darkness: it is a loud and glorious trumpet-blast against the temptations of the devil. That is the trumpet note, and the song of the Lord began with the trumpets. Clear, certain, ringing out unfalteringly, it sounded the loud summons to the battle. And how that battle went in all its fortunes, and how it ended in the triumph of the cross there is not one of you but knows as well as I do.

III. I think again our text applies to the history of the Church of Christ. Century after century, increasingly that song of the Lord has been lifted up to heaven. It has ascended from the great cathedral, and from the lonely chapel on the moors, and from the sickroom where the heart was weary, and from the arena where the lions were. What wonderful notes have blended into harmony in that magnificent song of the redeemed! Through all the ages it has gone echoing on, and it shall echo till time shall be no more. And here again, when I open my New Testament, and when I read the story of the Acts, I find that if there is one thing clear in the Apostolic Church, it is the sounding out of trumpet music. Men took knowledge of them that they had been with Jesus because of the boldness they exhibited—men heard the trumpet and recognized the Captain. I am told that Handel in his oratorios uses the trumpets when God is drawing near. And so I recognize that God is near, in the conquering spirit of the Lord Jesus Christ when I hear the trumpets in the church of Pentecost. We are far from Pentecost, and I miss the sound of the trumpets in the morning. I miss sometimes the ringing note of confidence which ought to characterize the Church of Christ.

IV. Then, too, has not our text its meaning in the drama of our individual life? It applies to your life and to mine. There is a passage in one of the Epistles, which says to the readers, "Ye are God's poems." He means that the life which is given you to live, spite of the failure and the sin of it, is given by God to be a grand sweet song.

I have read that when Napoleon was crossing the Alps his soldiers were almost in despair. They were utterly wearied and dispirited and appalled at the perils of the way. Then some one, in a flash of inspiration, suggested that they should sing the Marseillaise, and the Marseillaise made them men again. That is one of the offices of youth. It sings the Marseillaise upon the Alps. It sounds out when the world is weary the note of glorious and rousing cheer. Other music shall be learned in time, richer it may be, and far tenderer, but the song of the Lord begins with the trumpets.

V. Then, lastly, may we not apply our text to heaven? For heaven is not only to be a place of rest: heaven is also to be a place of music. You know how much there is that we cannot voice in words which music somehow seems to understand. I have listened to music that echoed and interpreted what I have longed to say and could not say. And so I take it that the heavenly music will just be the power which God will give in glory for saying out at last in perfect utterance. It will be the consummation of all melody—the last and grandest song of the Lord. And you know how that begins, in the sublime and solemn words of Scripture—"the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Life is not easy, and we lose faith sometimes, and we miss the ringing music of the morning. But if we be faithful, and valiant for the truth, some day, with our marks and scars upon us, we too shall hear that note of welcome, and the trumpets shall sound for us upon the other side.—M.

COMMENDATORY PRAYER: Lord, it is good for us to be here—

how good only they know who have longed and thirsted for thee in a dry and parched land where no water is. O that we might behold thy power and thy glory as we have beheld them heretofore within thy holy place! So ashamed are we that ever we must come to the throne of grace by way of the altar of atonement. But if thou wilt once again forgive us we hope to lead lives needing less forgiveness, lives that shall ring with victory, and be a praise and an honor and a glory unto thee who hast redeemed us and called us to thy heavenly kingdom. Through Christ. Amen.

OFFERTORY SENTENCE: Moses said: "Beware lest, when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy silver and thy gold and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God; and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth."

OFFERTORY PRAYER: O thou who art the Giver of every good and perfect gift, thou to whom we owe all we have and all we are, as we lay this offering upon thine altar, it is with the consciousness that we do but return to thee a portion of that which thou hast given to us; but we know that thou dost love a cheerful giver, and pray that thou wilt bless us as we bring this offering with cheerful, loving hearts, and bless the offering as it goes to the strengthening and upbuilding of thy Church upon earth. In the name of him who gave himself for us we ask it. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Sacrifice and Song: This chapter contains a brief, graphic account of the great reformation which Hezekiah wrought in the beginning of his reign. I. Now often these two things, sacrifice and song, self-denial and joy, are associated. We see the union everywhere. 1. In the home. Deeds of sacrifice make hearts sing for joy. 2. In best works of fiction. 3. In the lives of God's servants. The memorials of Robert and Mary Moffat show what sacrifices they had to make in carrying on their work in Africa. They leave no doubt that they found joy in them that the selfish and luxurious are seeking in vain. 4. In our own lives we have all experienced it. II. They are indissolubly associated, joined together in the nature of things. Man cannot have the one without the other. Let there be no sacrifice and there will be no song. No self-denial, there will ere long be no joy. Give your money, time, interest, effort. Copy the example of him who "went about doing good." Try to make lives brighter, homes happier, business more pure. Take up your cross; then this bit of old-world history shall record your experience: "When the burnt offering began, then the song of the Lord began also"—a song which grew louder and mightier as the sacrifice went on, and never ended until the sacrifice itself came to an end.—J. O.

The Song of the Lord: The stars in their courses sing the song of the Lord—it is what used to be called the music of the spheres. And springtime sings it when the world is green, and the time of the singing of the birds has come again. But remember that every human life, with its joy and sorrow, its sunshine and its tears—that also is fashioned to make melody.

It ends, when duty has been bravely done, in music that is beautiful and noble.—G. H. M.

CHOICE ILLUSTRATIONS ON THE THEME

The Bible a Song

Dr. Robert Moffatt was a great missionary to South Africa. One day a native came to him in distress, and said that his hunting-dog had eaten two pages of his Bible, and now he would be useless for the hunt. The man argued that because reading the Bible tamed down fierce warriors so that they no longer cared for cruel warfare, it would do the same for a dog. He was right at any rate, as to the Bible's transforming effect on men.

God in the Book

A lady looking at Rembrandt's picture of "An Old Woman," in the Metropolitan Museum, said:

"That is not a picture; it is an old woman herself."

So our hearts often feel when reading, or hearing, the Bible. "That is not a book, it is God himself speaking to our souls."

This is true in a far higher sense than that in which any work of human art by painter or sculptor presents objects. The artist may, indeed, as Rembrandt did, paint his own soul into his pictures. But God is omnipresent, the living God, who first spoke those words, and speaks again to us, while we read or hear, just as truly as he did to the first recorder of those words. —Rev. S. W. Boardman, D.D.

Christ Joy-Bringer

A speaker at the International Student Volunteer Convention in Nashville said he had received recently a letter from a college chum whose life was devoted to money-making. He wrote: "Bob, poverty is hell!" Bob replied: "Bill, to be without the love of Christ is hell!" Bob was right, and rich as well as poor find it so to be in their lives.

Christ the Liberator

A man who had been in the State prison at Thomaston, Me., for 43 years was liberated by the governor. He had been condemned to life imprisonment, though insisting upon his innocence, and had been a model prisoner. He wept when he heard of the governor's pardon, and when taking leave of his fellow-prisoners. He had become old in prison and had little idea of the changes that had taken place in the world beyond the prison walls. When asked how liberty seemed he replied: "It feels like a dream. I am dreading a sad awakening now, but it seems real." Even at this late period in life the blessing of liberty evidently was very welcome to him. How much more wonderful is that liberty which Christ gives to all who show their desire of it by coming to him, the Great Liberator!

The Church Brings Joy

Some churches are like wells—artesian wells—whose spiritual life springs up continually to bless the world. The first church at Jerusalem was an artesian church. Spontaneously its stream of influence went out to all the people. In what marked contrast are those modern churches whose life must be continually pumped in order to keep them from dying. What is more deplorable than the frantic effort at pumping up a revival?

Value of the Church

The world's obligation to the church is great. Dr. Bushnell answered a rich worldling who questioned the value of the church and refused to contribute to a new church in Hartford: "My friend, I want you to think of something; what was real estate worth in Sodom?"

Heaven and Joy

When Xenophon and his companions after a long wandering in the mountains of Armenia, lost, starved, homesick, and harassed by barbarians, at last beheld the sea, they wept for joy and shouted, "The sea! the sea!" for it was to carry them home; so you and I, coming out of the wilderness where we were lost and starved and sore pressed by barbarians, may well look out toward the wide expanse of liberty and cry out, "The sea! the sea!"—Dr. Swing.

Heaven on Earth

A poor man, who had become blind, but who still found ways of working for God, was one day visited by a Christian brother, who, bewailing the blind man's sad fate, added, "But you have the great consolation—you will soon be in Heaven." The poor man raising his sightless eyes, replied with a smile, "Soon in Heaven, did you say? Why, I have been there for these ten years."

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***On the Fence.***

I think, boys and girls, that you have often heard that expression—"on the fence." And I think you know also what it means, describing a sort of milk-and-water, undecided person—a person not out-and-out one thing or another. I do not think that as a rule any of us like that sort of person, or that he or she has many friends. And I think that it has always been the same. I want you to hear a parable about such a person. This parable is very old indeed, for it was written more than twenty-five hundred years ago. It is another of the ancient fables by the old Greek writer of fables, Mr. Aesop. The title of the fable is this—"The Birds, the Beasts, and the Bat." I think you have heard it, but I want to tell it to you again this morning.

This is the way the writer gives it:

Once upon a time a fierce war was waged between the birds and the beasts. The bat at first fought on the side of the birds, but later on in the day the tide of battle ran so much in favor of the beasts that he changed over and fought on the other side. Owing mainly, however, to the admirable conduct and courage of the eagle, the tide once more, and finally, turned in favor of the birds. The bat, to save his life and escape the shame of falling into the hands of his deserted friends, fled, and has ever since skulked in caves and hollow trees, coming out only in the dusk, when the birds are gone to roost.

There, do you get the meaning of the fable? Mr. Aesop puts it thus: "He that is neither one thing nor the other has no friends." That is a pretty good fable for every boy and girl to remember—as to how bats came to skulk in caves and dark places and are not much loved, if at all. "He that is neither one thing nor the other has no friends."—H.

FOR THE EVENING SERVICE

Title: ***The Question of Speed.***

TEXT: "Let every man be swift to hear, slow to speak, slow to wrath." James 1:19.

THE SERMON OUTLINE

INTRODUCTORY: Speed is a matter for all travellers to consider, especially those who journey along the narrow path of life. Even pedestrians must give attention thereto, and the driver of an automobile finds it can not be ignored. There is a speed that best suits the machine, the road, and the economical use of fuel. To ascend a grade favorably, a certain momentum is required. One must know on what gear he can best contend with the difficulty. He must not only avoid others who have an equal right to the road, but he must not be an impediment to them.

Some machines have three sets of gears, but all, presumably, have, at least, two. James seems to have in mind the latter type, and says that you can get along best by running on high, or low. He specifies one place where the high gear is requisite and essential, and he mentions two cases where it is best to get in low. These are placed in suitable order and give us practical advice from an experienced chauffeur. "Let every man be swift to hear, slow to speak, slow to wrath."

I. "Swift to hear." It is possible to be high-minded and conscientious but very limited in our range. Selfishness and prejudice interfere. There are many who are slow to hear, unless they are aroused by some especial line of interest. They are too absorbed to give heed. They fail to be benefited and built up because the course of edification is choked. They are not attentive to the greatest truths because they are out of hailing distance. Others there are who call in their wandering thoughts and open their minds and hearts to the things that strengthen and enrich.

II. "Slow to speak." This does not mean that a man should drawl out his words and "strew the pathway with those dreadful urs." It means rather that study, research, and preparation should lie back of the words we utter. There is a lot of cheap and ribald talk in our shops and manufactories. There are engines that are out of gear and run on a loose pulley. Carrying no load, they move at a terrific rate. There may be no especial harm in multiplying words and engaging in small talk, but if we are to serve our generation, we should learn how to speak intelligently. Justice, as well as common sense, calls for culture and care back of all we undertake to say.

III. "Slow to wrath." It is unjust as well as idle to allow our judgment to be unduly clouded by emotion. To be bitter and overbearing ruins helpfulness and does harm. Intensity of attitude is not always immensity of power. Marked batteries are often mightier than the threats of a foe. There are few who conquer others until they control themselves. Prejudice and passion go down in the presence of truth. It is better to put our sympathy in the place of our prejudice. This will make us strong and brave. To heed the injunction given will make us calm and resolute in pressing along the pathway, and keep us safe.

The storage battery of an automobile does wonderful things. It explodes the gasoline, and so brings to bear the power that moves the car, and it lights the car at night. But all this work depends upon the current of electricity in the battery, and that current depends upon the sulphuric acid there. This acid must be weakened by water, and the water must be kept at a certain height, fresh water being supplied as the old water evaporates. The water is squirted by a rubber "gun" through some holes in the top of the battery. A man was filling his battery thus when he found he had put in too much water. He sucked some out with the "gun" from each of the holes, and squirted it on the garage floor. Then he put the "gun" into his tool-case. He found the next day the cloth and leather articles in the tool-case eaten to a powder, and great holes eaten in his shoe and the legs of his trousers where the acid-laden water had spattered. Next time he will be more careful. Anger is an acid; keep it out of your life.

SUGGESTIVE TEXTS AND THEMES

Great Things by Insignificant Means: "And the three hundred blew the trumpets." Judges 7:22.

The Peril of a Bibleless Public-School System: "My people are destroyed for lack of knowledge. . . . Seeing thou hast forgotten the law of thy God, I also will forget thy children." Hosea 4:6.

Onesidedness: "Ephraim is a cake not turned." Hosea 7:8.

Potential Possessions Must be Developed to be Retained: "Even that which he hath shall be taken away from him." Luke 19:26.

Spontaneous Outflow of Virtue: "I perceived that power had gone forth from me." Luke 8:46.

Be Good to Yourself: "Do thyself no harm." Acts 16:28.

For Labor-unions and the Church: "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. 6:2.

Service Without Love: "Thou gavest me no kiss." Luke 7:45.

THE SUNDAY SCHOOL LESSON

Title: ***Jesus in Gethsemane.*** **Luke 22:39-54.**

GOLDEN TEXT: "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done." Luke 22:42.

TEACHING THE LESSON

The analysis of the lesson might be made thus, I. The prayer. II. The answer. "There appeared an angel." III. The weary watching (verses 45, 46). IV. The betrayal (verses 47, 48). V. Peter's rash defence. VI. The arrest. But we give emphasis to the practical teachings. I. *Every life has its Gethsemanes of sorrow and may have its victories.* II. *There is no sin in shrinking from the painful except when the shrinking is so violent as to resist the clear will of our Father.* III. *Prayer is not conquering God's reluctance, but taking hold of God's willingness.* IV. *The essence of faith is to say, "Not as I will, but as thou wilt."* V. *God's will is always infinitely better than our own.* "God always answers in kind or in kindness." VI. *Jesus' prayer was answered by new helps and strength, and by making his sufferings minister to the salvation of the world.* VII. *It is a sad thing for the church to be sleeping while Christ is suffering and praying.* VIII. *One of the bitterest ingredients in Christ's cup was his betrayal by an intimate friend and disciple.* The cause of Christ is frequently betrayal still with a kiss. IX. *Judas became bad under the best of influences.* Good example and good training alone will not make all men good. X. *It is not strange that some bad professors creep into the Church, since one in twelve even of Christ's own disciples was false.* XI. *Zeal is a good thing, but rash zeal is dangerous and brings trouble where it would do good* (verses 49-51).

ILLUSTRATIONS

The Bloody Sweat

Maldonatus speaks of having heard from those who had seen or known him, of a man in Paris in robust health, who, when he heard that he was condemned to death, sweat blood. Thanaus narrates of the governor of Monte Carlo, treacherously decoyed and menaced with death for refusing to betray his trust, that it was noticed that he was so shaken in mind with the vehement fear of so unworthy a death that he poured forth a bloody sweat from his whole body.

The Heart of Christ

I read the other day that the heart of Kosciusko, which is buried in a bronze urn in Switzerland, is about to be taken back to his native Poland, for whose liberties he fought so faithfully in 1791 and 1794. The fact is natural and beautiful. The dreams that Kosciusko dreamed more than a century ago are now coming true, and the removal of the heart to Poland will encourage all patriots to believe that justice and truth must triumph in the end.

But I want to apply the thought to a greater than Kosciusko. The heart of Christ is with his people, has never left them a moment through all the reeking centuries. "I am with you," he said, and he has made good his word. The heart of Christ is in the midst of his people's struggles—with Jews murdered in cold blood; with Armenians martyred by Turkish hatred; with every sufferer, every worker, every servant. And his heart is not dead and dumb, but alive and full of tender speech. It keeps alive our faith. It comforts us in our sorrows. It brings us life in the midst of death. It is the heart of his great unfailing love.—*Five Thousand Best Modern Illustrations.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *The Desires of Thy Heart.*

"Delight thyself in Jehovah, and he will give thee the desires of thy heart." Ps. 37:4.

The desires of our heart! How many they are and how necessary they seem for our very life's fulfilment. I. *"Delight thyself in Jehovah."* When we delight ourselves in a friend we are happy in his friendship. We put our best self forward to meet his approval. We attain our highest, because he desires that in us. "In Jehovah." If we delighted in him, would we not do the same? Would we not strive to eliminate malice, envy and strife, that we might be in the attitude to receive his benefits? Delighting ourselves in him means much. Praise would fill the heart and the shadows of doubt would flee on swift wings. Corroding thoughts of worry would find no room in such a heart. They would leave without our deep laid plans to force them away. II. *"He will give thee the desire of thy Heart."* Oh, that is too much to expect! The heart is crowded to bursting with desires. Desires not particularly wrong in themselves—indeed, they seem quite commendable to shortened vision. But as we dissect and diagnose we are not altogether proud of those desires. Grievous as it is to confess, they are mostly selfish, something that would only benefit our own. They are a part of our very being—yes. It would be like severing bone and sinew to give them up. Life could not be satisfying without them. III. *But a great desire to know the Lord in his fulness will bring an open mind and receptive heart.* Would not that heart and mind be renewed by the Spirit? "The mind of Christ." That explains it all. It is the desires that are changed! Delighting ourselves in him has made the old man roll off as a garment, and behold all things are as new. It does not matter then that the old desires are unfulfilled. We do not need them; we have something so much better. A hundred-fold more precious are the new desires. Then, and only then, can we claim the promise of the verse. And "delighting ourselves in Jehovah," we shall surely have the desires of our heart.—A. M. F.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

May 31. How is the Work of the Missionary Changing? Luke 10:25-37. (Missionary topic. A study of changing missionary methods; missions no longer simply evangelistic; they take in agriculture, trade, education, etc.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Every man has in himself a continent of undiscovered character; happy is he who acts the Columbus of his own soul.

One of the paradoxes of life is that while nearly every man wants to live as long as possible, he does not want to grow old.

Millenniums of history have produced the Church to satisfy man's most ancient need.

When a man gets rich God gets a partner or the man loses his soul.

The way to succeed is to keep faith with your customer and secure him as a friend. We make our money out of our friends—our enemies will not do business with us.

SUNDAY: JUNE SEVENTH

Theme: ***The Place Called Calvary*** **(Holy Communion).**

SUGGESTED SCRIPTURE READING: Luke 23:13-48.

SELECTED HYMNS: "Beneath the cross of Jesus."—Elizabeth C. Clephane. "Here, O my Lord, I see Thee face to face."—H. Bonar. "Sweet feast of love divine."—Edward Denny. "Bread of the World, in mercy broken." —R. Heber. "A parting hymn we sing."—A. R. Wolfe.

SALUTATION (or Call to Worship): "And when the hour was come Jesus sat down and his disciples with him, and he said unto them: With desire have I desired to eat this passover with you before I suffer. For I say unto you: I will not eat it henceforth, until it be fulfilled in the kingdom of God."

INVOCATION PRAYER (Holy Communion): O Saviour of men, thou didst die for our redemption. But even in the shadow of death thy victory began. We praise thee for the last supper with thy disciples, with its pledge of the kingdom of God to come. We bless thee that still we may eat and drink by faith, and feed on thee in our hearts with thanksgiving. Impart thy very self to all our spirits, O eternal Love, who art alive for evermore. Give us grace, O Lord, this day to live as those who constantly remember thee. In our daily work or pleasure, in common duty or in special trial, keep thy cross and passion present before our eyes; let thy redeeming love burn in our hearts. Divide thy cup of salvation among all our friends and kinsfolk. Let not one refuse to taste and see how gracious thou art. We ask it for thy mercy's sake. Amen.

THE SERMON

Title: ***The Place Called Calvary*** **(Holy Communion).**

TEXT: "And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left." Luke 23:23.

THE SERMON OUTLINE

INTRODUCTORY: This world has many historical places. Some of these mark supreme struggles or crises in history. They tend to attract visitors from all lands. Many of these places thrill us, fill us with a deep sense of ecstasy. We love to remember with sacred feelings the dear old homestead of our youthful days. We sing that beautiful song: "Home, sweet home. There is no place like home." There are also other places that we delight to think about. They are of deep religious interest. It is because it was there we first found the Lord, or places where we have met with him from time to time. Such localities on the journey of life are always interesting to us. Many of them are places of joy. Others may be places of sorrow.

But we do not intend to forget them. We love to think of them because they mean so much to us.

There is yet another place divinely honored. It is a place that stands out boldly in the heart and mind of every Christian. It is the "place of a skull." It is called Golgotha in Hebrew and Calvary in Latin. It is a place more meaningful to the Christian than any other of all time. It is that "green hill far away" from which flows the river of life, of liberty, and love for a sin-cursed world.

Let us look at this place. There is a sacredness about it. Everyone who looks at the place realizes that there is always something heart-searching in the sight. It is the place where the sinner and the Saviour meet. It is the place where "Jesus bore our sins in his own body on the tree!" It is the place where by his death upon the cross a way of salvation for humanity was revealed, open for all. Our only hope is in Him who was lifted up on the cross at the place which is called Calvary.

I. At this Communion service let us think for a little about this place called Calvary. Calvary was a place of pain. Yes, Jesus suffered intense pain while the hissing, howling mob was looking on. "Behold and see if there is any sorrow like unto my sorrow." No one could ease a pang nor still a nerve nor quiet a quivering pulse. He suffered alone—all alone. The cup must be drunk to its dregs. Yes, Jesus suffered and bled and died at the "place called Calvary." The five bleeding wounds of the dear Saviour were very visible. Yet as some one has said "The suffering of Christ's soul was the soul of his suffering."

"We may not know, we can not tell
What pains he had to bear;
But we believe it was for us
He hung and suffered there."

He entered the deepest pit of our human woe. He suffered as no man has ever suffered. Calvary speaks of suffering and pain. Not merely of our suffering but of the sufferings of the Saviour. It tells us of One who bore in his body the agonies of our humanity, who carried on his shoulder the burdens of the world, and who as he tasted death on the cruel cross did it for every man. Let us look at the place called Calvary with all its agonizing pain as a sacred place. For it is there we get the vision of Him who suffered in our stead. As soon as you get that picture in your mind you will be compelled to say, "If Jesus suffered all that for me, I ought to love him; I will love him; I do love him."

"Here, Lord, I give myself to Thee;
'Tis all that I can do."

II. Again: Calvary was a place of pardon. It is the birthplace of our pardon. It was there, in the bitter agony of death, he spoke the word of pardon to the dying theif. This proved his readiness to pardon sinful men. He includes in that pardon even his murderers, the cruel soldiers, Annas, Caiaphas, Herod, Pilate, and us too, when by our sins we crucify the Son of man afresh. There is pardon on Calvary. It is free, immediate, complete, continual. Jesus delights in pardon. It is at the place called Calvary, as nowhere else, that we see the heart of the loving Saviour. For there of all places in the universe we come to see "the love that will not let us go." Someone has said that God pardons like a mother, who kisses the offense into everlasting forgetfulness. The pardon that was born at Calvary is like the fragrant flowers, their perfume is sweetest when you crush them and trample them under your feet.

"O ye who have wandered in sorrow away,
There's pardon on Calvary—
A pardon to sinners is offered today,
There's pardon on Calvary."

III. Again: Calvary was a place of promise. It is the place where the sinner and the Saviour meet. God has not wronged us nor oppressed us. We have wronged him. Yet now he invites us to return and be reconciled. If we yield ourselves to him in whole-hearted surrender he will receive and save us.

This promise is made to you and to your children. A young man who had run away from home once went to a minister and said, "I would be glad to go back if only the way were open." Well the way was opened presently by personal intercession, and the runaway boy was restored to his father's arms, his mother's heart. Do you say, "I would be glad to go back home to God if only the way were open?" The way of the cross leads home. Our only hope is in the cross that was lifted up in "the place called Calvary." For did not Jesus say, "I, if I be lifted up, will draw all men unto me"? I have said Calvary was the birthplace of pardon. It was also the birthplace of promise. It was there that Jesus said, "Today thou shalt be with me in Paradise." He made a sacred promise that he would meet us there in the hereafter. Beautiful promise of Calvary!

A father who had been invited to give an address at a political meeting took his son with him. The hall was crowded, and they had much difficulty in nearing the private entrance. An official stopped the boy saying, "You can not come in here." But the father turned and said, "It is all right he is with me," and the objector was silenced. When at the last great day Jesus says, "He is with me," all the forces of hell can not prevent our rising from the grave and our entrance into glory! That was the beautiful promise Jesus made at the place called Calvary.

"When to the cross I turn mine eyes
And rest on Calvary,
O Lamb of God, my sacrifice,
I must remember Thee."

—Rev. Alfred Barratt.

COMMUNION PRAYER: The hours of thy tragic suffering are vividly before us, O Christ, as we are about to partake of the emblems of thy broken body and shed blood. Thou hast redeemed us, but great was the sacrifice thou didst make. Thine own life thou didst freely and fully surrender for sinful men and women. Amid the hush of these meditative moments we would more completely recognize our obligation to thee. Life with all its powers for high and holy living and noble serving we would now place upon thine altar. Accept us and our services. Inestimably much hast thou done for us; yet little can we do for thee. But in this holy place and sacred moment we give thee back the lives we owe. Amen.—W. J. H.

OFFERTORY SENTENCE: "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble."

OFFERTORY PRAYER: O God, we pray for all people on earth do dwell. Thou knowest the needs of all and we would but assure thee of our love and sympathy for all. We would, if we could, bring to thee the desires of our hearts for all of our friends, one by one. We need not if we could. Thou knowest. May our offerings today be a means of extending thy kingdom. We ask through Christ. Amen.

CHOICE COMMUNION ILLUSTRATIONS

Learning to Imitate Christ

A workman received a pattern or model of wood which he was to reproduce in stone. The block of stone was waiting; but instead of seizing his tools and going to work at once, he sat down with the model in his hands and gazed at it. Then he passed his hands over it, carefully feeling every hollow or knob. After he had become thoroughly familiar with it, he took his tools and began to imitate it slowly. But even then he kept the model in sight all the time and frequently stopped to study it more closely and compare his work with it. It is thus that we must imitate Christ. To reproduce his life, to attain to any sort of likeness we must study him, enter into his mind, his life, and even shape our character and conduct by his. And that is one feature of this act of the Holy Communion; it is a pause to study anew the person, the life, the character of Christ. It gives us a new start, a new conception of the Model we are to reproduce.—*Five Thousand Best Modern Illustrations.*

How the Communion Season Helps

In the Brera Gallery in Milan there is a wonderful picture by Raphael. The gallery is full of noble works of art, but of all its noble possessions this picture by Raphael is the most noble. In the realm of art it is inspired. It is a spiritualized conception of "The Nuptials of the Virgin," painted for one of the Italian churches in 1504. Bought of the Brera Gallery it has been placed in a room all by itself. It is thickly curtained around, and the floor is carpeted that no sound may disturb the thoughts of the onlooker. The visitor enters this silent place where his footsteps are not heard; he sits down on a chair, and looks long at the picture. Then after a long silence and meditation there creeps into his heart a sense of its beauty, a sense of the mystery of all beauty, a sense of the greatness and mystery of life—of his own life, of all life. And thus he sits until the things of time and sense fall away from him, and out from that dim chamber his thoughts wander until he is lifted up amongst the stars, and swings amidst the constellations.

And what has been done with this picture of Raphael's ought to be done with many other great and holy things in life if we are to be truly blessed by them. That is what the pause of the Communion season means. The Psalmist said, "My soul, be thou silent unto God." Activity is one part of the Christian life, a very important part; but activity is not all. In nature there are two distinct principles, both of which are absolutely necessary to healthy existence. These are exercise and rest. The same is true in the spiritual life. Man must work in order to preserve his spiritual well-being. And he must also withdraw at times from the output of spiritual activity to replenish and energize the powers of the soul.—*Five Thousand Best Modern Illustrations.*

Multiplying the Guest Chamber

No other room on earth has had the power to multiply itself so many times over as that guest-chamber in Jerusalem. The sail-loft where George Williams first organized a Y. M. C. A. in London has given birth to an amazingly large number of buildings, huts, tents, now used for the same purpose. The little room in Williston Church has multiplied into many hundred thousand Christian Endeavor rooms. The ragged school of Robert Raikes has been a wonderful incubator of Sunday-school rooms, to accommodate the thirty million Sunday-school workers and scholars in all the world. But this "upper room" where the Lord met his disciples and ate with them the last supper, which was the first Lord's Supper in the history of the church, has multiplied into a million places where the same ceremony which he instituted and enjoined is now celebrated "in remembrance of me."—Rev. John F. Cowan, D.D.

Saved to Serve

In the South Sea Islands there grows a tree with wide-spreading branches and far-extending roots. It has luxuriant foliage, the leaves often being used for thatching houses. One might think that this excellent shade tree would be stronger than its neighbor, the slim palm. But the sago-palm, which makes a marvellous shade tree, is short lived. It bears no fruit until it has grown for about fourteen years; then it bears its one crop of ivory nuts, after which it fades and dies. Such brilliant promise, but alas, only one harvest.

One can not understand why such a beautiful tree should bear but one crop of fruit, and yet it is not more strange than it is for a well-developed Christian to rest content with but one harvest for the Master.

We are saved to serve. It is Christ's will that each follower of his should have an abundant harvest, year after year. Yet how many there are who fail after one effort.

In this Communion service let us reconsecrate ourselves to the cause of Christ, resolved to continue ever to try to do his whole will.

SUGGESTIVE COMMUNION TEXTS AND THEMES

Why Jesus Endured the Cross: Heb. 12:2.
The Institution of the Supper: Luke 22:19, 20.
In Remembrance of Christ: 1 Cor. 11:23-26.
Partakers of One Bread: 1 Cor. 10:17.
After Thoughts: "So when they had dined," John 21:15.
The Mount of Privilege: Mark 9:14.
After the Mountain-Top, What? Work Waiting at Its Base. Mark 9:14-27.

A Personal Question: "What mean ye by this service?" Ex. 12:2.
Encouragement for the Timid: Ps. 5:7.
Love's Question: John 21:16.
Let Us Draw Near: Heb. 10:19-25.
Ecce Homo: John 19:5.
Under His Shadow: Song of Solomon 2:8.
The True Motive: "For my sake," Mark 10:29.
A Visit to Calvary: "And sitting down they watched him there," Matt. 27:36.
My Witnesses: Acts 1:8.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *On Keeping the Mind Healthy* (Object Sermon).

TEXT: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." II Timothy 1:7.

I once read, a good while ago, boys and girls, a talk a young lady gave before a Junior or Intermediate Christian Endeavor Society. I have forgotten who the young woman was, but have remembered the story. It had to do with the question of our thinking—of what boys and girls think about. It was about keeping our minds healthy. It was an object talk, and this is going to be an object sermon, using a good many of the suggestions that young woman used.

You see I have here before me a sponge, a stone, a sieve (or coffee-strainer) and a living plant. Some people's minds are like sponges. Some young people's minds are—for bear in mind I am not speaking about or to older people just now. Some people's minds are like sponges. They absorb anything that comes near them. These minds just take anything into them without question. In one way this is a good kind of mind to have, a mind that is always ready to learn. But we should not accept everything we hear without thinking.

Directly opposite to this kind of mind is the kind that resembles a stone. People who possess such minds are always afraid to try anything that is new to them. They often think they know everything and can learn no more. They usually think that they are always in the right, though every one else disagrees with them.

A third kind of mind is like a sieve. It does not accept everything, and it does not reject everything. It just shakes ideas around in it, and those that happen to be big enough or fine enough are taken while the rest are cast aside. People who own such minds do not do very much thinking, though they do more than either of the other two classes which we have mentioned. They just shift to and fro, accepting what is pleasing to them and not bothering with anything that would give them trouble.

A fourth kind of mind can be likened unto a plant. There are many elements in the earth, the water, and the air that surround the plant. Yet the plant does not take into its body everything that is around it. It takes some of this and some of that, those things which will make it grow. Sometimes a foreign substance will get into the ground or air and poison the plant, however. The plant selects what it needs, but it is limited in that it can not always reject what is harmful.

Of the four objects our minds should be most like the plant. We should not accept everything we hear. We should not close our minds to everything strange to us. And we should not carelessly shift about in life. We should select carefully the thoughts which we accept, taking only those which will help us to grow, and rejecting those which are harmful. We are even far above the plant, for we can discriminate between good and bad, and we do not have to accept any bad thing in our environment.

Feed your minds. Exercise your minds. Keep your minds healthy. Thoughts of God and talks with God conduce to healthy and happy minds. Read good books. See good pictures—only good ones. Choose good companions. For a healthy mind—"whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).—H.

FOR THE EVENING SERVICE

Title: ***Acceptable Worship.***

TEXT: "God is a Spirit; and they that worship him must worship him in spirit and in truth." John 4:24.

THE SERMON OUTLINE

INTRODUCTORY: It was no part of the teaching of Christ in his conversation with the Samaritan woman that the temples and synagogues and public places of worship should be done away with. But he did tell her that the time had come when all questions regarding the superior sanctity of Samaria or Jerusalem were at an end; that a church was about to be founded whose members should find access to the Father anywhere, and would need no temple service, no priests, no sacrifices, no altars in order to approach unto God. In other words, Christ told the woman that acceptable worship depends not on the place or manner in which it is offered, but upon the state of the worshiper's heart.

I. The duty of worship. We do not always remember that God wants to be worshiped, that he loves to have the praise and adoration of loving hearts. God is love. Love always wants love in return. What parent will be satisfied without the recognition and affection of his children? So God desires the worship of his children on earth.

What is it to be worshiped? It is to be recognized by his creatures, to be loved by them, to be adored and praised, to be trusted and obeyed. Worship is also meditation upon God, which produces reverence and Godly fear. Worship is also transcendent wonder and admiration. Worship is also communion with God; also a profound sense of humility and abasement. "Worship the Lord in the beauty of holiness, fear before him all the earth."

II. But Christ in his conversation with the woman put special emphasis upon the nature of acceptable worship. "God is a Spirit," said he, "and they that worship him must worship him in spirit and in truth." In other words, it must be spiritual worship that we render him. He will not be pleased with any external acts of homage if the heart be not engaged. No mere forms of worship will be acceptable. The form must be breathed full of love and devotion. No offering or gifts will avail in worship unless they are the expression of holy affections. The teaching is not that we are not to use forms of worship, for we can not well worship without some forms. But the baldest ritual and tamest ceremonial will be pleasing to God if the heart's love fill them; while the most magnificent ritual will be empty of real worship and will be an abomination to God if there be no true worship of the spirit in it. First of all, then, true worship is a matter of the spirit; it is spiritual; it is genuine; it is sincere. This is the central thought brought out here in Christ's teachings. God longs for true worship; but too often do we defile our holy place and holy hours with sordid thoughts. Our ears are not deaf to the chink of the coin, nor does our brain rest from the percentage of profit even while in the courts of the Lord.

It was said of Sir William Cecil, at one time Lord Treasurer of England, that when he went to bed he would throw off his gown, and say, "Lie there, Lord Treasurer," thus bidding adieu to all state affairs that he might the more quietly compose himself to sleep. So should it be with us when we come to the duties of religious worship. "Lie there aside," we should say to all worldly care and pleasures, all household duties and delights, all thought of traffic and gain and trade, and fix our minds absolutely upon God and his service.

III. If God is a Spirit, then it behooves all who would worship acceptably, to "worship him in spirit and in truth." It is unreasonable to suppose that he can delight in any worship that does not come from the heart.

God is an intelligent Spirit, therefore he requires the worship of the mind. He certainly demands our intelligence and undivided attention in our worship.

God is an invisible Spirit, and therefore he must be worshiped in the spirit of faith.

God is a great and glorious Spirit, and therefore we must worship him in the spirit of reverence and godly fear.

God is a holy Spirit, therefore we must worship him with confession and contrition for our sins.

God is a merciful and gracious Spirit, and therefore we should worship him in the spirit of confidence and hope.

God is a spirit of infinite benevolence and love, and therefore we should worship him in the spirit of affection and delight. The exercise of worship should be one to which we always come in the spirit of joy and appreciation of privilege. It should never be to us a thing gloomy and melancholy, but such a time as when the children gather about the footstool of their father, knowing that he loves them, giving him grateful praise and seeking from him such things as he sees are for their good.

THE SUNDAY SCHOOL LESSON

Title: *Jesus Crucified.* **Luke 23: 33-46.**

GOLDEN TEXT: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isaiah 53:5.

TEACHING THE LESSON

The crucifixion was on Friday, April 7th, A. D. 30, and lasted from 9 A. M. to 3 P. M. The place was Calvary, Golgotha, just outside the city of Jerusalem, probably on the north at the high ground above the so-called Grotto of Jeremiah. Again we will gather the suggestions from the lesson, rather than make comment on the Scripture verses. I. *The cross is a shame or glory according to the spirit and the motives with which we bear it.* II. *The deed transforms the place,* as Calvary, the place of execution, has become the center of the world's history and the world's salvation. III. *The cost of salvation smites all indifference to religion.* IV. *Those who watch Christ may find in him a King, a Redeemer, an Example, or if they themselves are bad, only a subject for mockery and insult.* Which company shall we join? V. *There was one converted in his dying hour,* to give hope to all; there was only one lest men be led to presumption. To those who believe in Jesus death is the door of Paradise. VI. *The atonement on the cross.* 1. Enabled God to offer forgiveness. 2. Proves to us that he is ready to forgive. 3. Shows the evil of sin that demands such a cost in order to be saved from it. 4. Shows that we can not enter heaven unless cleansed from it. 5. Proves the love of God to man. 6. It furnishes every possible motive for turning from sin, touching the heart with love, showing our danger, teaching the law of duty, which dies rather than fail or neglect, giving us hope of forgiveness and life. 7. It shows the value of our souls to be worth such a price. 8. It shows the value of salvation and that of eternal life in heaven. Let us repent and believe and love and serve our sacrificing Saviour.

ILLUSTRATIONS

"Father, Forgive Them"

I have read of a soldier who was about to be brought before his commanding officer for some offense. He was an old offender, had often been punished. "Here he is again," said the officer, as his name was mentioned, "everything has been tried on him." Just then a subordinate officer stepped forward, and, apologizing for the liberty, said, "There is one thing that has never been done with him yet, sir." "What is that?" said the officer. "Well, sir," said the other, "he has never been forgiven." "Forgiven!" said the colonel, surprised at the suggestion. He thought a moment and then ordered the culprit to be brought in, and asked him what he had to say to the charge. "Nothing, sir," was the reply, "only I am sorry for what I have done." Turning a kind and pitiful look on the man, who expected nothing else than his punishment would be increased with the repetition of the offense, the colonel addressed him, saying, "Well, we have tried everything with you, and now we have resolved—to forgive you."

The soldier was struck dumb with amazement. Tears started to his eyes as, thanking his officer, he retired—to be the old refractory, incorrigible man? No, from that day forward he was a new man. It is said that from that day on a better conducted man never wore the uniform.—*Five Thousand Best Modern Illustrations.*

The Prophetic Inscription

It was written in three languages,—in Greek, the language of literature and culture, read in all cultured circles of the world; in Latin, for the Roman soldiers, the language of law and power; in Hebrew, the language of the Jews, the language of religion. It was a prophecy that the language of the cross itself should be heard everywhere, and include all the others,—a language of culture, of power, and of religion. Christianity is for the whole world. Thus in the chief tongues of men was proclaimed in jest what became a living truth,—that Jesus is king; the king to whom all nations and peoples should yield allegiance,—"a king with many crowns."

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *Christ Our Life.*

"The life." John 14:6.

Here is the climax of this wonderful sentence. Jesus is the way, the truth, and the life. I. *Christ is essential life.* In himself, independently, self-existent, eternally. Can not be said of any other. The vitalities before the throne are living creatures only, he is the life. They once were not. Christ is ever the same, "yesterday," etc. II. *Christ is the fountain or author of life.* All life proceeded from him—celestial, terrestrial; the one great source. "I am the life." III. *Christ is the life of our graces.* Of faith, of hope, of love, and every other grace of the spirit. IV. *Christ is the life of our obedience.* We live by him—for him—to him. V. *Christ especially is the giver and essence of our spiritual life.* The life of dead souls. "You hath he quickened." But more, he is the "life itself." "I live by Christ, and Christ liveth in me." He is to the soul as life to the body, its one essential vitality. Christ is our regenerating life, sanctifying life, etc. VI. *Christ is our resurrection life.* "I am the resurrection and the life." God hath given to us eternal life, and this life is in Christ. Eternal life in all its enjoyment and glory. "Because I live;" as he lives; where he lives. VII. How Christ is our life. His essential life we have seen, but how is he ours? 1. By the assumption of our nature. 2. By the shedding of his blood. Life out of death. 3. By his resurrection from the dead. He died, but did not remain the captive of death; did not see corruption. "I am he that liveth." "Alive for evermore." 4. By his spiritual indwelling in the soul. "Christ in you." "Christ our home" now, and glory for ever.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

June 7. The Need for Christian Thoughtfulness and Kindness. Acts 3:1-10.

(Christian life in action. Need of courtesy, consideration of others, kindness. How we hurt one another instead of helping.)

SUGGESTIVE BULLETIN BOARD SLOGANS

The normal young man expects the woman he hopes to marry to attend church somewhere. The reverse should also be true.

What this country needs is more paint on the old place and less paint on the young face.

Love is the quest of life. Then comes marriage—the conquest. After that, divorce—which is the inquest.

Every man who proposes to a woman thinks he is doing her a favor.

What this country needs isn't more young men making speed but more young men planting spuds.

Most folks are unhappy because they do not get what they want. The happy folks are those who do not always get what they want, but are happy over what they get.

FOR YOUR CALENDAR

USE YOUR PASTOR

Pastors are to be used. Paul frequently spoke of himself as a slave. Jesus said he came "not to be ministered unto, but to minister." Your pastor is "in the midst of you as he that serveth." Use him. Let him be a minister in the fullest sense of the word. If you have a special problem, tell him about it. If there is sorrow or sickness, do not fail to let him know. If you have run into a moral tangle, let him help unravel it. If you have any question about your spiritual, religious or every-day life, let him help answer it. Use him. Give him an opportunity to be a real minister. Step to the telephone and tell him you wish to see him, or write him, and note how cheerful will be the response.

SUNDAY: JUNE FOURTEENTH

Theme: ***Winning the Children to Christ*** **(Children's Day).**

SUGGESTED SCRIPTURE READING: Mark 10:13-27.

SELECTED HYMNS: "I think when I read."—J. Luke. "Saviour, like a shepherd lead us."—D. A. Thrupp. "There is no name so sweet on earth."—G. W. Bethune. "Hushed was the evening hymn."—J. D. Burns. "Jesus, Holy Child Divine."—Anonymous.

SALUTATION (or Call to Worship): "Suffer the little children to come unto me, and forbid them not, for of such are the kingdom of God."

INVOCATION PRAYER: Our heavenly Father, we thank thee for protection and sleep through the night, and for the blessing of a new day. We beseech thee to guide us through all its hours, giving us wisdom to understand and grace to do thy will. Among ourselves, and among all with whom we have to do, enable us to keep and show the spirit of Christ.

We pray thee to bless the children here on this happy Children's Day, with their companions and teachers, and do thou teach them always to be fair, to love truth and hate a lie. Guard our absent dear ones, keeping their hearts pure and their hands clean, and grant them health and prosperity, according to thy will.

We ask thy blessing upon our neighbors, and especially upon any in sorrow or sickness or business trials, or any trouble, that their faith and courage fail not, and that under thy blessing they may come to a better day. We pray for all who have yielded to temptation, and all who refuse Jesus Christ, that through repentance and faith thou mayest bring them to an assured salvation. Keep us humble and watchful and prayerful through all the days, and help us to consider others rather than to please ourselves. Forgive our sins; fire us for our tasks, in Jesus' name. Amen.

THE SERMON

Title: ***Winning the Children to Christ*** **(Children's Day).**

TEXT: "And I will betroth thee to me for ever." Hosea 2:19.

THE SERMON OUTLINE

INTRODUCTORY: That is a tenderly beautiful figure; surely one of the sweetest and most exquisite in God's Word! "I will betroth thee unto me for ever!" The communion of ideal wedlock is used to express the ideal relationship between the soul and its Lord. There is to be a wedding of the soul and its Saviour, of the nation and its King. To bring that wedding about is the aim and purpose of every kind and type of Christian ministry. We are to labor to bring souls into marriage-covenant with their Lord. I wish for the present to limit my outlook entirely to the winning of the children—as to how they can be wooed into a marriage-contract with the Lord of glory. What is the kind of wooing that will lead to a wedding?

I. Let me begin here. I do not think we greatly help the cause of the Lover by proclaiming the remoteness of the Lover's home. I have never been able to find out what we gain by teaching children the "far-offness" of the Saviour's dwelling.

"There is a happy land
Far, far away!"

I am afraid that the remoteness of the home tends to create a conception of the remoteness of the Lover; and, if the Lover is away, the wooing will be very mechanical and cold. I think that we shall perhaps best help the cause of the Wooer if we teach that his home is very near, and that no clouds interpose between us and the place of his abiding.

II. Destroying all sense of remoteness, we must labor to bring the children into the immediate presence of the Lover himself. How shall we do it? What is there in the child of which we must lay hold? To what shall we make our appeal?

"We live by admiration, hope, and love." In those three attributes a man's personality abides. Gain them, and you win the man! All the three attributes must be regarded in indissoluble union. The quality of each depends upon the presence of all. Strike out one, and you maim and impoverish the rest. There is an imperfect love in which there is no admiration. There is an imperfection admiration in which there is no love. Perfect love admires: perfect admiration loves; and love and admiration are ever associated with the gracious spirit of hopeful aspiration. "We live by admiration, hope, and love." To win a child's love, and admiration, and hope, is to grip his entire being, and make conquest of all the powers of his soul. If the great Lover can win these, the wooing will be followed by the wedding. How can we so represent him, that this triumph shall be won?

III. We have so to reveal Jesus to the children, that he captivates their love. What shall we reveal to them? Instinctively, I think, we feel that we must let them gaze long at his beauteous simplicity. We must reveal him handling the lilies; we must strive to make it so real, that the children, with their magnificently realistic imagination, shall feel that they are with him among the flowers of the field. We must reveal him watching the graceful flight of the birds of the air, and his peculiarly tender regard for the common sparrow. We must reveal him pausing to give thought to the hen and her chickens, and his wistful interest in the sheep and the sheep-fold. We must reveal him as the approachable Jesus, with groups of little children clustering about his knees; not bored by them, not too great for their companionship, but lovingly taking them into his arms to bless them; and, if there is some puny weakling among them, giving to that one some special caress and regard. Will these fascinating simplicities, if vividly revealed, be ineffective in awakening the impressionable responsiveness of a little child? Depend upon it, the heart will begin to thrill! But not only his simplicity must we reveal, but his sympathy too! We must whip up our own powers, and seek to clearly depict for the child the great Lover's love for the weak, the defenceless, the unloved, and the abandoned.

But can not we go further? Must we confine the visions of the children to the simplicities and sympathies of the Lover? Must we just keep to the fireside Jesus, the Jesus of the lilies, the farmyard, and the sheepfold, the good-Samaritan Jesus, binding up the wounds of the bruised and broken? Shall they abide upon the sunny slopes of Galilee, and watch the Lover there, or shall we guide their feet into Gethsemane, and let them gaze on Calvary? I will give my own experience; at any rate, it is one man's witness, and represents, I avow, the findings of one who seeks to woo young life into covenant-communion with the Lord. I sometimes take my young people into the garden of Gethsemane and up the hill of Calvary; I do not do it frequently, lest the via dolorosa should become a common way, and should be trod with flippant step; but now and again, when I think I dare, I lead them into the shadow of the Passion, and whisper to them hints of the awful mystery! And what do I find? I find there is no wooing like that! It is not only for the reprobate, but also for the little child, that in the passion of the Lord there is unbared the infinite love of the Lover. There is no need to be sensational. The sensational is never the parent of fruitful love. Gethsemane was very quiet, and all we need to do is to walk very softly, taking the children with us, and let them gaze upon the Sufferer as he bows amid the olive-groves on that most eventful night. The spiritual appreciativeness of the child will supply the rest.

IV. "We live by love." By "admiration" too! Our children must not only find in the Lover their Saviour; they must find in him their Hero too. Say to yourself, "I will so present my Master as a Hero as to woo the adoring homage of my boys." Would you suffer from any lack of matter? Your eyes are closed and sealed if you do not see the heroic glowing upon every page of the sacred story! His splendid chivalry; his tremendous hatred of all meanness and sin; his magnificent "aloneness" in the night; his strenuous refusal of a popular crown, when the sovereignty would mean compromise with the powers of darkness! Let these be unfolded with the same tremendous effort at vivid realization which we make when we seek to unveil the heroisms of a Cromwell, a Howard, or a Gordon, and our boys and girls will go on their knees before the unveiling with reverent admiration and homage. "Thou art worthy, O Christ, to receive all honor and glory."

V. What more shall we say about ourselves? Let this be said: while we are employed in wooing do not let us be heedless as to the manner of our living. I know that is a great commonplace, but I know also that it is by the preservation of the commonplace that we maintain the wholeness and sanity of our lives. Those who woo for the Master must be careful how they live. The detection of inconsistency is fatal to the reception of our message. "A child is the most rigid exacter of consistency." "I say" may count for little or nothing. "I know" may count for little more. "I am" is the incarnation which gives defence and confirmation to the Gospel, and reveals the deputy-wooer in something of the reflected beauty of the glorious Lover himself. The wooers must themselves be won; and our own conquest must be proved by the brightness and purity of our wedding apparel and the radiant buoyancy of our dispositions. I say the wooers must be in wedding attire, and must be "children of light," children of the morning. "I wonder if there is so much laughter in any other home in England as in ours." So wrote Charles Kingsley in one of his incomparable letters to his wife! That sounds fascinating, captivating, there is the ring of the wedding-bells in the quaint and only partially hidden boast. I do not wonder that this child of the morning was such a mighty wooer for his Lord! Let us beware of a forced seriousness. Let us discriminate between sobriety and melancholy. Let us distinguish between a wedding and a funeral, and in our wooing let it be the wedding bells which lend their music to our speech.

VI. When shall we begin the wooing? When I had written that sentence I chanced to lift my eyes from the paper, and I saw a tender fruit-sapling just laden with blossoms. At what age may a sapling blossom? At what age may a young life begin to blossom for the King? To revert to my figure —when shall we begin the wooing? Plato said, "The most important part of education is right training in the nursery." And Ruskin said, "When do you suppose the education of a child begins? At six months old it can answer smile with smile, and impatience with impatience." Perhaps we have to begin the wooing even in the speechless years. In the life of the Spirit I believe in early wooing because I believe in early weddings! The wooing and the wedding become increasingly difficult when we pass the age of twelve. As for the wedding itself, the betrothal to the Lord, I would have it a very decisive act. It must be a conscious, intelligent consecration. The vow must not be made in thoughtlessness; not in any bewildering and sensational transports. In the rapture there must be the moderating presence of serious and illumined thought. But mind you, the act of decision must be a wedding and not a funeral. It must be serious and yet glad.—J. H. J.

THE USE OF LITTLE THINGS (Alternate Theme)

CHILDREN'S DAY

Somebody tell me, "How many letters are there in the alphabet?" That's right, just twenty-six. Now, how many notes are there in the music scale? That is correct, just eight. One more question. "How many colors are there?" Yes, there are seven primary colors.

Do you know, boys and girls, that all the books and all the letters and all the newspapers and magazines are printed with just twenty-six letters? Just think of it—all the libraries in the English language contain only twenty-six different letters! All the words that you write, big or little, hard to spell or easy to spell—they can not have any more letters or any different letters than just these two dozen and two!

And all the songs you sing at school and all the songs you sing at church are made up of just eight different notes—do, re, mi, fa, sol, la, si, do. Of course, they are divided into half-notes, quarter-notes, etc., but all the beautiful hymns, and operas, and lullabys, and all the war-songs and folk-songs come from just those eight notes!

But what about those colors? Well, you said there are just seven. Do you know that all the colored pictures, the water-colors and oil-paintings, are made out of those half-a-dozen and one colors! When you see a rainbow you can not count more than seven colors. Do you know their names? Yes, of course they have names—red, orange, yellow, green, blue, indigo, violet. These colors have different shades and tones, but there are no more real colors than these seven I have named. Is it not wonderful that all the pretty pictures and all the lovely paintings you ever saw are based on just these few colors?

Let me tell you more about these little things without which the world could not get along very well. It is their relation to each other that makes them so useful. It is the way they stand each to the other that makes all the books and all the songs and all the colored pictures! When you spell a word wrong, it means that you have put the wrong letter next to the other letter. You have not put the letters together right. So when you sing or play on the piano and the music does not sound right, it is a discord—that is, the notes were not put together right. A picture in which the colors are not put together right, is not a very pretty picture, is it? It is a "mess," a "daub!"

Do you know it is the same way with children? Well, it is. It is our relation to each other, the way we stand towards each other, that makes life sweet and pure and happy. When you are unhappy, it means that something has gone wrong with you and somebody else! You are not in the right relation to one another! You did not treat somebody just right, or somebody did not treat you just right! You are out of sorts! You must "make up." You must put things right. God wants to use you, just as we use the little letters or the notes or the colors and if we let him use us and put us where he wants us, our lives will always be happy and useful and we shall make others happy.—T. F. O.

OFFERTORY SENTENCE: "Upon the first day of the week let every one of you lay by him in store as God has prospered him." "Freely ye have received, freely give."

OFFERTORY PRAYER: Dear Father, from whose bounteous hand cometh every good and perfect gift, no offering that we can bring can ever fully express our thanks for thy gift of children. We praise thee for them on this glad Children's Day. Bless us as we bring our offering of money into thy treasury, and enable us to dedicate our precious children unto him who said: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." We ask it in his dear name. Amen.

CHOICE CHILDREN'S DAY ILLUSTRATIONS

Done for Little Ones

That was a fine thing I read about the other day. A policeman in Glasgow saw a poor woman pick up something from the street, quickly put it in her apron, and then hurry on. Thinking it was something valuable, he went up and asked her what it was she was concealing. The woman was very confused and would not answer him for a time, and that, of course, only confirmed his suspicions. But at last she opened her apron, and what was there?—only a few pieces of broken glass. The important policeman felt, of course, a little crestfallen. Her explanation, however, was very touching: "I thought"; she said, looking at the broken bits of glass, "that I would take them out of the way of the bairns' feet." You know in Scotland in the summer time, the children like to go about barefooted, and this dear, good woman, poor as she was, had a motherly heart, and removed out of the way of the children's feet what might have hurt them. "That was not a great thing," some might say, but the angels would say it was one of the greatest because it was done in the spirit of love. In the spirit of love let us remove dangers from the paths of the little ones. Let us dedicate ourselves to this work this Children's Day.—*Five Thousand Best Modern Illustrations.*

No Difference

Mercy, a little colored girl, eight years old, was setting the table, when the son of the house, who was in the room, said to her, "Mercy, do you pray?" The suddenness of the question confused her a little, but she answered, "Yes, every morning and every night."

"Do you think God hears you?" the boy asked. And she answered promptly, "I know he does."

"But do you think," said he, trying to puzzle her, "that he hears your prayers as readily as those of white children?"

For full three minutes the child kept on with her work; then she slowly said, "Master George, I pray into God's ears, and not his eyes. My voice is just like any other girl's; and if I say what I ought to say, God don't look at my skin."

In these days even the boys and girls need to learn such lessons as this.—*Five Thousand Best Modern Illustrations.*

Look Up

Miss Margaret Slattery told us that one day she was walking along the street when she heard a little voice say: "Hello, Miss Slattery." She looked around, but saw no one. Again the little voice. She looked everywhere, but still saw no one. Then the little voice said, "Keep a-lookin' up, Miss Slattery." She said, "I looked up, and up, and up, and finally saw her way up in a tenement house, and when I found her she said, 'You didn't see me, Miss Slattery, because you didn't look high enough.'" Jesus took the little children up into his arms, and taught us not to look down for them any longer.

Kindo

Not long ago I heard a child who had mastered only two or three words, in one of which I was deeply interested. It sounded like "kindo." I wondered what it could be. The active and lovely baby was using it often as she was trying this and that experiment in seeking to master her new and wonderful world. She could almost hurl her little word at the things she struggled with. I soon found out what "kindo" meant. It was her abbreviation for what her mother had said to her often, "Baby can do it." Wise mother! starting the child on the journey of life equipped with the truth that "it can be done." More than once since then when I have been in the presence of a hard task I have seen that little child trying to handle a new experience and saying to it, "Kindo, kindo."—Rev. O. S. Davis, D.D.

QUOTABLE CHILDREN'S DAY POETRY

What I Would Do

If I were a rose
On the garden wall,
I'd look so fair
And grow so tall;

I'd scatter perfume far and wide,
Of all the flowers I'd be the pride.
That's what I'd do
If I were you,
O little rose!

If I were a bird
With a nest in a tree,
I would sing a song
So glad and free
That birds in gilded cages near
Would pause, my wild sweet notes to hear,
That's what I'd do
If I were you,
O gay wild bird.

Fair little maid,
If I were you,
I should always try
To be good and true;
I'd be the merriest sweetest child
On whom the sunshine ever smiled.
That's what I'd do
If I were you,
Dear little maid.

—Author Unknown.

Time to Rise

A birdie with a yellow bill
Hopped upon the window-sill,
Cocked his shining eye and said:
"Ain't you 'shamed, you sleepy head"!

My Duty

Just to be faithful in things that are small,
Just to walk steady where others may fall,
Just to be willing if Jesus should call;
This is my duty to Him.

Just to be friendly to those I dislike,
Just to act kindly when others would strike,
Just to keep busy with things that are right;
This is my duty to Him.

Just to drive somebody's darkness away,
Just to make brighter the world of today,
Just to strew flowers along life's pathway;
This is my duty to Him.

Just to let Jesus have perfect control,
Just to know daily his grace makes me whole,
Just to have heavenly peace in my soul;
This is my duty to Him.

—Ernest Lee Thompson.

THE RESTLESS BOY IN CHURCH

How he turns and twists,
And how he persists
In rattling his heels;
How uneasy he feels,
Our wide-awake boy in church!

Then earnest and still,
He attends with a will,
While the story is told
Of some hero bold,
Our dear, thoughtful boy in church!

But our glad surprise
At his thoughtful eyes
Is turned to despair
As he twitches the hair
Of his little sister in church.

Still, each naughty trick flies
At a look from the eyes
Of his mother so dear,
Who thinks best to sit near
Her mischevious boy in church.

Another trick comes?
Yes! His finger he drums,
Or his kerchief is spread
All over his head—
And still we take him to church!

He's troublesome? Yes?
That I'm bound to confess;
But God made the boys,
With their fun and their noise,
And he surely wants them in church!

Such children, you know,
Long, long years ago,
Did not trouble the Lord,
Though disciples were bored;
So we still keep them near Him in church.

—Author unknown.

PASTORAL PRAYER (Children's Day): Our heavenly Father, we thank thee that we can see all the beautiful things which thou hast made. Every morning we open our eyes to look out upon a new world in which we shall find delight. All day we see so many things that bring us happiness—our friends, our books, our pictures, and our games. And last of all, when we drop off to sleep at night we carry with us into the land of dreams that best gift, the vision of our mother's face.

Wherever we look, thy goodness shines forth to meet our eyes. And even in the hard places, the disagreeable tasks, the disappointments, thy hand is still guiding us. Through difficulty and temptation we shall be made strong. We thank thee, our Father, for all the hard things which help us to be braver, and kinder, and more worthy of thy love. So wilt thou make us pure in heart, that we may see thy face, O God.

We would teach others about thee. Whether as little Christians or as big Christians, may we help thee in bringing to all men everywhere the light of the knowledge of thy glory as it is revealed to us in the face of our Master, Jesus Christ. Amen.

SUGGESTIVE CHILDREN'S DAY TEXTS AND THEMES

The Thief in the House: "Whoso is a partner with a thief hateth his own soul." Prov. 29:24.

Children's Church: "I write unto you, little children, because your sins are forgiven you for his sake." John 2:12.

Our Hope: "Fear not; I will help thee." Isa. 41:13.

Little Ships: "And then were also with him other little ships." Mark 4:36. I. Little ships carry precious cargo. II. Little ships need guiding. III. Little ships can be useful. IV. Little ships must be careful. V. Little ships may be lost.

Lessons from Little Things: I. It was only a little coat. 1 Sam. 2:19. II. It was only a little cake. 1 Kings 17:13. III. It was only a little cloud. 1 Kings 18:44. IV. It was only a little coney. Prov. 30:26. V. It was only a little girl. But what good service she rendered! 2 Kings 5:2.

Ways of Knocking: 1. Thess. 5:17. Asking, seeking, knocking are three special features of real prayer. I. The timid knock. Want of faith. James 1:6. II. The runaway knock. Want of patience. Psa. 40:1. III. The late knock. Want of time. Luke 13:25. IV. There are five proper ways of knocking. 1. Knock early. While young. Psa. 5:33. 2. Knock earnestly. With all your heart. James 5:17, 18. 3. Knock distinctly. Matt. 7:7. 4. Knock repeatedly. Importunity. 1 Thess. 5:17. 5. Knock expectantly. Psa. 27:14.

The Garden of the Lord: Isa. 51:3. In the garden of the Lord there are: I. Weeds to be removed, sin, selfishness, disobedience. II. Life to be nourished. III. Flowers to be cultivated. Beauty. IV. Fruits to be gathered. V. Blessings to be enjoyed. Reward.

FOR THE EVENING SERVICE

Title: ***Living Luminous Lives.***

TEXT: "And Moses was with the Lord forty days and forty nights, . . . and Moses' face shone while he talked with him." Ex. 34:29.

THE SERMON OUTLINE

INTRODUCTORY: We have read that near Pottstown, Pa., there is in a certain place a large surface deposit of dark stones, covering several acres, called "ringing rocks." They have a metallic sound when struck by a hammer, which gives them their name. During a recent thunder storm on a dark night, persons passing the rocks were startled to see a light bluish flame rise from the ground and spread over a space ten or twelve yards square. This flame rose and fell after the manner of the Northern lights, lighting up the darkness around it. Some old residents in that neighborhood say that these strange lights are always seen on stormy nights. They explain that the rocks are so metallic in formation that they attract all the electricity in the atmosphere for miles around, and through some natural cause the electricity becomes luminous like a phosphorescent glow. Scientific men declare that the rocks are so highly charged with magnetism that any electric disturbance will cause the glow. Whether this story is true or not, which we do not know, this we do know, that it is possible for men and women to be so highly charged with the magnetism of the Holy Spirit that they will glow with a divine light, and will illuminate the spiritual darkness of the world about them. It is possible for every one of us to live a luminous life like that.

I. Let us learn, first, the secret of it. It was communion—communion with God. Moses had spent forty days and forty nights, up in the mountain in uninterrupted communion with God, and coming down among men God's glory shone in his face. "Moses wist not that the skin of his face shone while he talked with him." Of course he did not. But others saw it; and if ever you spend that length of time in communion with God it will show in your face too, and others will see it. Being with God shows. Thinking about God shows. Communion with God shows.

1. From Moses' communion with God came increased knowledge of God. And this is the source of the wonderful things which he uttered and which he wrote. He declares that he received them from God during the hours of his communion with him while alone with him on the holy Mount. We can form some conception of the knowledge gained when we think of him as the writer of the first books of the Bible and as the great law-giver to Israel.

2. From Moses' knowledge of God came the inspiring visions that helped so much to make his life great. "Mountain-tops were frequent in the life of Moses, hence he saw a great way onward. From the summit of Sinai he saw the heights and depths of the Law; and from the summit of Pisgah he saw Lebabon, and Hermon, and Mount Zion, and the Jordan. He saw right into the heart of the Promised Land. These visions made him pure, and ambitious for the right, and enterprising, and full of hope; and enabled

him to die confident that the future of his cause, which was God's cause, would be all glorious."

3. From communion with and knowledge of God came a continuous growth into the likeness of God. This is the order of things in our relationship with God. From communion we get knowledge of God, and as we grow in knowledge of him we grow in likeness to him. The people we live with and love we become like. With God enthroned in the soul we will grow increasingly God-like, will be increasingly transformed into his image, from one degree of character to another.

The secret, then, of a luminous life is communion with God.

II. This brings us to notice, secondly, the result of such a life. It is blessing to others. Of those of the shining face, the shining character, the shining life, Christ told the value when he said: "Ye are the light of the world: let your light so shine, that others, seeing your good works, may glorify your Father who is in heaven." Beautiful lives are those that bless. People that have communed with God, that know God, that have had visions from God, these are the ones whose help is more sought, and who are most gifted in bringing blessing to men. What a wonderful leader Moses became! What a wonderful work he did! The secret is an open secret and available for us all. If we want to be useful, let us live near to God. We can not take others nearer than we are ourselves. The reason some people have so much knowledge and spiritual insight is that they live so near to heaven's gate that they see sights and hear sounds that fail to meet our eyes or reach our ears because we live so far away. The secret of peace, the secret of happiness, the secret of power for service is in a walk of close and continuous fellowship with God.

THE SUNDAY SCHOOL LESSON

Title: ***The Resurrection and the Ascension.*** **Luke 24: 25-40, 50, 51.**

GOLDEN TEXT: "It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us." Rom. 8:34.

Teaching the Lesson

The burial was Friday afternoon, April 7th, between four and six o'clock, near Calvary. The resurrection was very early on Sunday morning, April 9th. The ascension, the eleven apostles present, was on Thursday, May 18th, from the Mount of Olives, not far from Bethany. Again let us gather suggested lessons instead of textual comment. I. *The resurrection of Jesus is the crowning proof that he is the Son of God.* If he could not conquer death and come back from heaven, he could not prove that at first he came from heaven. II. *It is proof of immortal life beyond the grave,* that death does not end all, but the soul lives after the body dies. III. *It proves that we have a living Saviour,* sitting on the right hand of God. IV. *It proves that our Saviour, who could conquer death, has power over all our enemies.* V. *It is the assurance of our own resurrection,* with spiritual bodies like his glorious body. Hence it gives also assurance of the recognition of our loved ones beyond the grave. VI. *It takes away the darkness of the tomb* and makes it the gate of life. VII. *It gives largeness and broadness to life;* everything we do and are having an influence and meaning beyond the grave. VIII. *It is our duty to preach the Gospel to all the world.* IX. *We have a risen, ascended, reigning Saviour,* making intercession for us and rendering his aid. X. *Our greatest trials and sorrows God can change into joys* (v. 52).

ILLUSTRATIONS

The Living Christ

When we wander through a graveyard and look at the tombstones, or go into the church and examine the old monuments, we see one heading to them all; "Hic jacet," or "Here lies." Then follows the name, with the date of death, and perhaps some praise of the good qualities of the departed. But how different is the epitaph on the tomb of Jesus. It is not written in gold nor cut in stone; it is spoken by the mouth of an angel, and it is the exact reverse of what is put on all other tombs: "He is not here!"

He is not here. He is living and reigning for us—for all his people. He speaks to his own and they hear his voice.—H.

The Ascended Christ

The continued acts of the ascended Christ are "through the Holy Ghost." He had told his disciples that it was really expedient that he should go away, in order that his greater work through the Holy Ghost might begin. Whatever was done, therefore, after Christ's death and resurrection, after he had finished his great work of atonement, was to be regarded in a particular sense as under the influence of the Holy Ghost. Even his parting instructions and commission to the apostles were to be regarded as coming within the department of the peculiar activity of the Holy Spirit. Under these instructions and accompanied by this Spirit the apostles were to go forth and by his aid to convert the world.—H.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *Walking With God.*

"Enoch walked with God." Gen. 5:24.

Religion has been defined as "Eternal life in the midst of time, by the strength and under the eyes of God." In other words it may be briefly described as "walking with God." I. *Religion is ethical.* It is a life, not a creed. The figure of walking places emphasis on conduct. II. *Religion implies fellowship with God.* 1. Harmony with God is the supreme need of the soul. When that is broken, it must be renewed. Man can not walk aright alone. He needs the great Companion, the divine Friend. 2. Such fellowship ensures divine guidance. We are ignorant and foolish; God is all-knowing and all-wise. When we walk with God, our character and conduct will be rightly fashioned. "We shall not full direction need." III. *Religion secures progress.* Life is a path not a port. It is a long march to a distant goal. Steady progress is the aim of the Christian, rather than feverish haste. Walking is a nobler art than running. "The perseverance of grace is even more remarkable than its occasional triumphs."—J. L.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

June 14. True and False Friendships. John 15:10-15.

(Intended to lead young people to evaluate friendship; look at the results friendship brings; the right kind of people to choose as friends.)

SUGGESTIVE BULLETIN BOARD SLOGANS

For Your Children's Sake—Come to Church.

Words are nothing to your children unless backed by your example. Go to Church!

Take one day a week to look up and get your bearings.

Don't Stay at Home for Company—Bring Them With You.

God does not make heathen; he just makes little children.

Why be like children playing in the mud all day Sunday? Clean up—go to church and get away from the mud of daily living.

You can worship God by going to church and taking the kids with you. But do you?

FOR YOUR CHURCH CALENDAR

CHILDREN'S DAY

God bless the little children; we meet them everywhere;
We hear their voices round our hearth; their footsteps on the stair;
Their kindly hearts are swelling o'er with mirthfulness and glee:
God bless the little children, wherever they may be.

—*Western Christian Advocate.*

SUNDAY: JUNE TWENTY-FIRST

Theme: ***The Challenge of the Uncertain*** **(Commencement Time).**

SUGGESTED SCRIPTURE READING: Esther 4:1-17.

SELECTED HYMNS: "Standing forth on life's rough way."—William Bryant. "Young souls so strong the race to run."—Thomas C. Hill. "Give, thou, thy youth to God."—H. Bonar. "Young and radiant, he is standing."—Allen E. Cross. "O Jesus, Prince of life and truth."—Anonymous. (Tune "Clarion," by G. E. Alvis.)

SALUTATION (or Call to Worship): "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart."

INVOCATION PRAYER: Our God and Father, in presence of thy majesty let our words be choice, our speech simple and sincere, and our hearts aglow with warmth. Let thine hand be upon us and thine arm around us. Take possession of us by thine indwelling Spirit. We confess our infirmity, and cry to thee to perfect that which concerneth us. Deliver us from danger without, but still more from within. Strike off the chains that fetter us, and set us free; free to the larger life, and unstinted and joyous service. Emancipate us from all fear and dread. Extract the poison of venomous selfishness, which keeps us irritated and in a constant state of fretfulness and foolish warfare. Diffuse within us the peace of a trustful and generous heart. Make our lives roomy and hospitable, appreciative and genial. Through Christ our Lord. Amen.

THE SERMON

Title: ***The Challenge of the Uncertain*** **(Commencement Time).**

TEXT: "And who knoweth whether thou art not come into the kingdom for such a time as this?" Esther 4:14.

THE SERMON OUTLINE

INTRODUCTORY: This is part of Mordecai's reply to Esther's protest, when he urged her to approach the king in behalf of her people, doomed by decree to destruction! So, in spite of the danger of the undertaking and the disagreeableness of the task, she accepts the duty, and will go unto the king, and if she perish, she perish! Thus in her case possibility becomes responsibility, and opportunity becomes obligation. And from it there rises a halo of challenge and romance because of the uncertainty and possibility of the situation! "Who knows?"

Thus we have "The challenge of the uncertain, the lure of the unknown." Who knows? These are words of mysterious suggestion and magic leading.

I. These are especially the words of youth, and for youth. Who knows what possibilities are hidden in that young life? Who knows what unsuspected card may lie in fortune's unopened basket? Dreams are in order, and truth in the case may be indeed more wonderful than fiction. The fairies of our forefathers were the embodiment of dreams, the sorcerers, the magicians that gave form to imagination's pictures—the irrepressible hopefulness of unaging hearts. In America every boy born is a possible president! In aristocratic circles every fair maiden is a possible dutchess!

We are more or less accustomed to the thought that a merciful providence curtains off the unknown future. And we perceive in some measure the kindness of that restriction. The future, if it were seen by us, might appear such a pitiless procession of insupportable burdens and unbearable afflictions bearing down upon us as to paralyze the spirit. But the curtain gradually uplifts and we get "daily strength for daily needs."

II. But perchance we have not considered how good may be intensified by coming unexpectedly; how much pleasure we may find in pursuit of the uncertain, the attainment at length of that for which we could scarcely hope and only feebly pray. But whatever be the outcome, to youth at least no dream may be too bright, no coloring excessive. At the foot of every rainbow is the fabled pot of gold; over the brow of every next hill we shall meet the expected good fortune, the hoped-for satisfaction. He would have seemed a bold prophet who should predict that this fatherless girl, this child of a subject race, should ever share the throne as the favorite queen of the powerful Persian King Ahasuerus!

III. Again, we have the thought that position and possessions become a trust and a test. This cuts across the fancy of most of us who suppose that the coveted position or possessions will put us on easy street where intruders are held back and all is congenial. We are familiar with the proverb that crowned heads are uneasy, but we are not convinced. Not only is it true that possessions in an unsettled state of society expose their possessor to danger but in even stable conditions and normal times these things do not result as hoped. The coveted position may prove very disappointing; things sought eagerly may not meet expectation. And this is true because you can not, without protest, degrade human nature so as to accept the trivial or the idle.

Do you fancy that those who are leaders in society are happy because so regarded? Could a worse fate be decreed anyone than for ever to pour tea at fashionable five-o'clock parties? Can the most perfect gown give perfect content, or any of life's trivialities fill the unmeasurable heart? Positions and possessions are a trust and a test and only when so accepted and used do they prove to be good gifts of God.

IV. We are also reminded by the text that possibilities become responsibilities. That is, when the door opens to us we must enter. Any advantage that we may have is in order to some good we may do.

And the form of the text suggests that the burden of proof rests with those who are in places of advantage. The situation seemed to impose the service on the queen because she was in circumstances to attempt it at least. The providence that had brought her there indicated her duty and warranted the effort—nay, imposed it upon her, unless she could prove otherwise. That is, "fortune" and "luck" and fickle favor give place to providence and purpose and plan.

And so it all appeared as if there was no escape for the young woman, now queen. For it was not all sunshine, this being queen to a fickle Eastern despot. So, however distasteful to her modesty to make approach to the king unbidden; however dangerous the attempt might be and uncertain in its results, she must not fail in this great crisis—"if I perish, I perish."

V. But we shall be told that Esther was a queen, and the occasion a crisis in the history of her people. We are only common clay, and live in common days, with neither great opportunity nor pressing demands upon us. And yet have we not been told by unnumbered voices of these days in which we live as being days of special appeal and awful import? That the air is all aquiver with intensity and issues of immeasurable concern? And the matters are such as will not wait; they press for decision and demand attention and action, as never before.

Who knows that royal young manhood, gracious, resourceful young womanhood, now come to power, have not been called into being and into place for such a time as this? Is not this conclusion inevitable; is the call not unescapable?

And what if the young queen had failed? Just this, she and her father's house would perish. There would be no remembrance of them; her name would not be mentioned as maiden or queen. The fate of the barren fig-tree was to remain for ever barren; to be fruitless, useless! This may be to many their irreversible decree, to remain as useless as they choose to be. To refuse the proffered task is to doom oneself to the fate chosen—to fail of the grace of God and the possibilities of imperial manhood. "Who knoweth that thou art not come into the kingdom for such a time as this?"

This cloud that hung over Israel was very low and very dark, but it broke with blessing on their heads. It eventually brought to them light and enlargement. And so may the clouds so dark upon the horizon today. Through the devotion of lives that hear the call the evil and the ignorance now so threatening may be lifted and lightened.—W. B. M.

COMMENDATORY PRAYER: Almighty God, who in thy holy Word hast made especial promise to those who seek thee early, and hast graciously employed young men and women in the work of thy kingdom, we pray thee to hear us: That the youth of the Church may be saved from ungodliness and wordly lusts, and taught to live soberly, righteously, and Godly in this present world; that they may be enlisted in the work of the Church at home and in the foreign field for the evangelism of the world in this generation; that the members of the graduating classes of the colleges and other institutions of learning be brought into a true fellowship with the Father and the Son and with one another. In the name of Jesus Christ, our Lord and Saviour. Amen.

OFFERTORY SENTENCE: "How shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent."

OFFERTORY PRAYER: Our Father, touch our hearts with thy great love, that our offering may become a token of our appreciation of all the good things thou dost shower upon us, for thy love never faileth. In Jesus' name. Amen.

ILLUSTRATIVE MATERIAL

SEED THOUGHTS

Baccalaureate: "Have dominion." Genesis 1:26. The great "vision of creation" was nearing its close. Plants and animals and then men were in their places. And with man's creation comes the special command, "Have dominion." Look into three parts of this garden of the world to see where this dominion should hold sway: I. The world of nature. Do not be afraid to study deeply into the natural sciences. Your faith will be only deepened by a full understanding of these facts. II. World affairs. As in the sciences so in the arts of life you should plan to have dominion. Don't be afraid to strike out upon a new road. III. In your own life. Dominion means mastery. You can not have that mastery unless you take Christ with you. "Ye shall receive power."—A. C. Preston.

The Education of Man for His Place in the Plan of God: "And Moses fled and dwelt in the land of Midian; and he sat down by a well." Exodus 2:15. Moses lived one hundred and twenty years divided into three parts. Two-thirds of his life was spent getting ready for the other third. I. The first was the period in the palace. This was his academy. Here he learned books, affairs of law and government, statecraft and diplomacy, the mysteries of Egypt's religion. This life was broken up by the mistake of slaying an Egyptian for wronging one of his people. II. The second period was the desert. This was his university. 1. Here he learned himself. 2. He learned God. 3. He discovers God's plan for him and his course of duty. III. His course shows: 1. The importance of making a choice. He refused to be called the son of Pharaoh's daughter, but chose "reproach" above Egypt's treasures. 2. The value of patience. After his mistake he waited long in the desert for his time to come. 3. The power of faith. He endured as seeing Him who is invisible.—D. J. Burrell.

CHOICE COMMENCEMENT ILLUSTRATIONS

THE DEFENCES OF TOMORROW

Doctor Finley, then Commissioner of Education of the State of New York, on his return from France at the time of the World War, brought this message, "Do not let the needs of the hour, however heavily they fall upon the men and women of today, permit neglect of the strong defences of tomorrow.—*Five Thousand Best Modern Illustrations.*

WANTED, MEN

Voicing the spirit of the West, and of our time, Sam Walter Foss has written:

"Give me men to match my mountains,
Give me men to match my plains,
Men with empires in their purpose,
Men with eras in their brains."

Biblical Education

One of England's greatest Biblical scholars was James Hope Moulton, who fell a victim to the torpedoing of a steamer, in which he was a passenger, in the Mediterranean, during the Great War. He was able to get into a lifeboat but died from exposure before the boat reached land. Dr. George Milligan in a recent sketch on "The Function of Biblical Criticism" quotes a poem from the pen of Moulton which every student will appreciate.

Lord, at thy word opens yon door, inviting
  Teacher and taught to feast this hour with thee;
Opens a Book where God in human writing
  Thinks his deep thoughts, and dead tongues live for me.

Too dread the task, too great the duty calling,
  Too heavy far the weight is laid on me!
O if mine own thought should on thy words falling
  Mar the great message, and men hear not thee!

Give me thy voice to speak, thine ear to listen,
  Give me thy mind to grasp the mystery;
So shall my heart throb, and my glad eyes glisten,
  Rapt with the wonder thou dost show to me.

Education Illustrated

What sculpture is to a block of marble, education is to a human soul.—Addison.

Christian Education

One of the best possible cures for discouragement is to go to some very backward community in West India, and there meet the people, "as they live in their hovels, amidst filth and dirt and ignorance"; and then simply contrast them with "the clean, earnest, intelligent men and women who have come from just such surroundings and conditions and are now the equals of any of the higher castes in education and intelligence—and infinitely superior to them in moral and spiritual qualities." These transformed persons are fruits of Christian education.

Foundation Laying

I recently visited what was a rush town a few years ago. City lots had been surveyed and marked off overnight. Streets had been cut into the bush, and a large number of houses had been erected hastily upon very poor foundations.

Today the town is empty, the buildings are rotting down, and the entire scene is a blot on the landscape.

How true this is of many lives today. Young men come into my department in an educational institution, wishing to do three years' work in one, when they have no foundation whatever on which to build. Almost invariably they come to grief, losing the time they have put into study, simply because they were not willing to build the right foundation.

Today we need young men and women of vision, who can see a place in the world where they can give service, and who are willing to spend the necessary time in building a foundation which will last. One great writer says, "If I were twenty and had ten years to live, I would spend nine in study, in preparation for the tenth."

Room at the top? Yes, the top is not at all crowded today, but only those who have a solid foundation can hope to build high enough to reach the top. Trained brains count more than a pull.

A modern aeroplane has to run on the ground for several hundred feet before it can lift itself from the ground into the air. Young people should not be in too big a hurry to get off the ground. Better stay there until you have the foundation which will allow you to reach the heights.

Graduation

One view of commencement may be found in the following verses from an unidentified source:

The graduates are going forth—
  God bless them every one!
To run this hard and stubborn world
  Just as it should be run;
But much I fear they'll find that facts
  Don't always track with dreams;
And running this old world is not
  As easy as it seems.

The graduate is prone to think
  His wisdom is complete.
He's but to ask—the world will lay
  Its trophies at his feet.
But schooldays done and work begun,
  He learns to his regret
The college of experience
  He has not mastered yet.

The world has garlands and applause
  At graduating time;
But may forget him the next day,
  When he attempts to climb.
Life is a battle where each one
  Must seek and hold his own.
He who would rise above the clouds
  Must scale the heights alone.

This is the rule of life today,
  As it has ever been:
The world bestows its smile on those
  Who have the strength to win.
Beneath all outward semblances
  It looks for merit true.
It little cares how much you know,
  But asks, what can you do?

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***Things We Don't Want to Do.***

TEXT: "Ye are my friends if ye do whatsoever I command you." John 15:14.

These words were spoken by Jesus Christ. He commands us to go and do the hard things as well as the easy ones. There are many things in this life that we do not want to do, and yet if the truth of the matter were only known, the hardest things in life are in reality just the very things that we ought to do.

A little girl once offered this strange prayer, "Lord help me to do what I don't want to do and to do it pleasantly." What a beautiful world this would be if every boy and girl and every man and woman would offer this prayer in all sincerity. But so many boys and girls are so contrary.

A little boy was once playing with his companions, not very far away from the door of his own home. His mother wanted him to do something for her, so she went to the door to call him from his play. The very moment he saw his mother at the door he knew she was going to call to him so he clapped both his hands over his ears, and when she called to him he replied, "I can't hear you, mamma." He did not want to obey his mother. There are some boys and girls who think it is smart to disobey their mothers, they think it makes them look big and manly, but if they could only see how cheap and small and babyish it makes them appear in the presence of other good boys and girls they would never do it again. It may be hard sometimes to be obedient; it may be hard sometimes to do the right thing, to speak the truth, to keep one's temper—to keep sweet and be cheerful under all circumstances; but these are some of the hard things we have to do, and it always pays to do the hard things first—and all the time.—Rev. Alfred Barratt.

FOR THE EVENING SERVICE

Title: ***Go On High*** **(Commencement Evening to Young People).**

TEXT: "Stir up the gift of God that is in thee." II Timothy 1:6.

THE SERMON OUTLINE

INTRODUCTORY: This is an auto age. The earth has had its stone age, with implements of stone; its iron age, with its smelting furnaces; its ox age, with its covered wagons; and now its motor age, with its cars and aeroplanes. The speed of the auto depends upon the gear and the gas. Get in and see how we should go.

I. Many take dangerous "joy rides," even on slippery pavements, and on crowded streets. Every one seems to be in a hurry, whether at work or on pleasure. Walkers must be careful, and watchful. It is often true, "Quick or dead." Twenty-two thousand were killed by automobiles last year in U. S. A.

Sometimes we complain that boys and girls are too fast. But it is natural and right that the young folks be active and alert. We do not want them to be slow and stupid. Do not go "on low" but go "on high." Paul wrote to Timothy, "Stir up the gift of God that is in thee."

> "To thine own self be true,
> And it must follow as the night the day,
> Thou can'st not then be false to any man."

II. What we need is not the brakes, but to learn how best to go fast, at top speed. Life is short. The way is long. The possibilities are more than can be numbered and greater than can be estimated. Going fast we are compelled to think how we can go safely and profitably. We are quickly going somewhere; hence we must be sure to go in the right direction. Fast living demands clear thinking, well trained acting, and a definite home going. Some people go to sleep because they go so slowly.

III. The first rule of the road is, "Keep to the Right." Never be false in anything, in word or in act; for that is the wrong side of the road; and on that side no one can long escape being hurt, and losing money and honor and character. This is the worst kind of a wreck. Jesus said, "I am True."

IV. The second rule of the road is, "Give Others Their Rights." The way of some one else may cross our way, and he has a right to go his way. Stubborn people come to grief. A "road hog" is selfish, and may have a collision; and always he endangers the other fellow. I know a man that was driving a car, with four ladies. A "road hog" met him, going fifty miles an hour; and he kept the middle of the highway, pushing off the man into a ditch four feet deep. The "hog" never looked back to see if anything had happened. Some boys and girls are so selfish and self-willed that they injure others. Besides, when there is a wreck, others may suffer more than those in the wreck. Parents grieve over their reckless children.

V. The third rule of the road is, "Slow Down at Curves and in All Dangerous Places." Speed maniacs take too great chances. Gambling is always wrong; but to gamble on one's own life and the life of others is criminal. Our moral life is far more important than our physical. "Stop. Look. Listen." Better be sure than sorry. Better lose a minute than a life.

VI. The fourth rule of the road is, "If Not Sure of Your Control, Shut Off the Gas." Some people talk too much. If you feel that your manner is wobbly or your head swimming, step on the brake! High speed demands calmness and poise.

VIII. The fifth rule of the road is, "If a Heavy Grade is in Sight, Speed Up." Difficulties should never discourage you, but spur you on. Determination and preparedness give us such a momentum that we can take the hill with ease, and on good time. Pluck is foresight and a winner.

Always go "on high" if possible. Even in "intermediate" the going is noisy and the speed slower and the gas overmuch. Some people go needlessly into rough and muddy ways, often unprepared; and they must go "on low" or stick. Others take a hill as they do the level until their engine is stalled. Paul said many Christians in his day were sick and others asleep or dead. Look ahead and speed up, that you may take the hard places "on high."

Do you know where you are going? Life is not a "joy ride" to see the sights and enjoy the thrills of rapid motion and danger. "Stir up the gift of God that is in thee." His errands are our best auto trips; and the

"King's business requires haste." Let us go "on high" where he leads.—A. W. L.

SUGGESTIVE TEXTS AND THEMES

The Transmission of Truth: "Who received living oracles to give unto us." Acts 7:38.

Flee, Follow, and Fight: "Flee these things . . . follow after righteousness . . . fight the good fight of the faith." 1 Tim. 6:11, 12.

Not Bringing Our Worst to Christ, But Our Best: "And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Matt. 10:42.

Life's Great Tragedy of Unrestrained Desire: "And Jacob sod pottage; and Esau came in from the field, and he was faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint; therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die; and what profit shall the birthright do to me?" etc. Gen. 25:29-35.

The New Earth: "And I saw the holy city, new Jerusalem, coming down out of heaven from God." Rev. 21:2.

The Spring of Zeal: "And it came to pass, when I heard these words, that I sat down and wept and mourned certain days." Neh. 1:4.

THE SUNDAY SCHOOL LESSON

Title: *The Sin of Causing Others to Stumble* (Temperance Lesson). Rom. 14: 13-23.

GOLDEN TEXT: "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brothers stumble." Rom. 14:21.

TEACHING THE LESSON

Many object to the teaching of total abstinence because it is not insisted on in the New Testament in so many words. True; but Paul appeals to honor, conscience, brotherly feelings, and that to the Christian ought to be equivalent to a command. I. *Abstinence embodies the spirit of the Gospel.* "We that are strong ought to bear the infirmities of the weak." This principle is recognized in the state. Laws are framed not for the rich and powerful, but for the poor, the oppressed, "the submerged tenth." So in the home. The infant, the feeble, the invalid have the first claim. So in the Church. The sinner, the weakling should be our supreme care. II. *Abstinence fulfils the golden principle that underlies the Scripture we are studying.* 1. The general thought is that it is the duty of every Christian scrupulously to avoid all those things which have a tendency to lead others to sin. Mankind are imitative. It is surely most rational that Christians who possess powerful influence by their example should inquire whether in their meats or their drinks, their dress or their manners, they are likely to lead others to evil. When Cain proudly asked, "Am I my brother's keeper?" he betrayed the apathy of a murderous heart in the offering of the question.

2. For the purpose of our lesson the special application is to the use of intoxicating drink. Paul laid it down as an axiom that the Christian disciple should forego even that which was healthful and pleasant for the sake of his weak brethren. "Meat." But we are asking now that you give up that which is baleful, harmful, even poisonous, for which you can say nothing except that it affords temporary gratification, that may lead to habits that corrupt the mind and destroy the body. How much more strongly, then the principle applies. You are appealed to on your own behalf, on your neighbors' behalf, on your country's behalf, on behalf of the welfare of the world.

ILLUSTRATIONS

The One Following

At the inquest upon the body of a little boy who had been run over, the chief witness was a youth who narrowly escaped injury himself. "I saw that I had just time to cross the road in front of the car," he said; "but I had no idea that the lad was following me." Are we sure that no one is following us in the little doubtful pleasure, and that although we escape injury others will not be hurt?—*Sunday School Chronicle.*

Does He Drink?

At the Middle Western Conference, England, seven hundred picked students of the Middle Western colleges and universities went on record as being opposed to all forms of drinking by members of the team and the student body. This is what I mean by the new athlete—the man who takes a positive stand against practices that lower the standard and morals of the student body. The day of the bottle-scarred hero is gone. The first question the student body now asks of a football hero is, "Does he drink?"—Lewis C. Reimann.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***Hits In the Dark.***

"An enemy hath done this." Matt. 8:28.

Here was a farmer who had done his best with soil, seed, and labor. He awakens to find a mean, evil-wisher has done his worst in the dark—sown tares among the wheat. Consider him as: I. *The enemy who unknown to you sows evil seed in your own child.* The disclosure is pathetic, and tragic. II. *The enemy, male or female, who seeks to wreck your home's happiness or prosperity.* III. *The enemy who spreads the seeds of strife and dissention in Christ's field—the Church.* IV. *The unseen enemy, who by disloyalty, sedition, or corruption works for the ruin of the nation.* Illustration: Among the many plants indigenous to the tropical parts of Australia is that known as the Moreon Bay Fig. By nature it is a parasite. A bird lodging in the branches of another tree leaves there a seed of the fig. In time the seed germinates, thrusts down its roots into the bark, and its branches towards the sky. Slowly but surely the roots creep their way down toward the ground, until the day comes when the tree can endure it no longer. Robbed of light, life, and food by the parasitic growth which takes its place in the forest the tree at length raises its dead trunk and branches to heaven as if to say, "An enemy hath done this."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

June 21. How Decide What Is Right and What Is Wrong? John 7:17.

(A problem in ethics—a discussion meeting, not a debate. An experience meeting, telling how we arrive at our conclusion as to right and wrong.)

SUGGESTIVE BULLETIN BOARD SLOGANS

No time is wasted that is used in getting ready.

All that stands between the college graduate and the top of the ladder is the ladder.

"The elevator to success is not running—take the stairs."

If we can not control our thoughts we shall not be able to control our actions.

The church is a place to find God, gladness and good friends.

Atheism can never be an institution; it is only a destitution.

FOR YOUR CALENDAR

GOOD MORNING!

Some pay their dues when due—
Some when overdue.
Some never do.
How do you do?

SUNDAY: JUNE TWENTY-EIGHTH

Theme: ***The Ministry of a Merry Heart.***

SUGGESTED SCRIPTURE READING: 1 Thess. 5:1-28.

SELECTED HYMNS: "Joyful, joyful, we adore thee."—Henry van Dyke. "Children of the heavenly King."—John Cennick. "Jesus, the very thought of thee."—Bernard of Clairvaux." "Jesus, thou joy of loving hearts." —Bernard of Clairvaux. "Holy Spirit, Truth divine."—S. Longfellow.

SALUTATION (or Call to Worship): "I will extol thee, my God, O King; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord and greatly to be praised; and his greatness is unsearchable."

INVOCATION PRAYER: Most holy and gracious Father, grant that we may know ourselves reconciled unto thee through the death of Jesus Christ our Saviour and the power of his eternal gospel. Let not our ignorance dismay us, nor the pains we have to bear overpower us, nor worldly anxiety shut us out from thy peace. Give us to see, beyond the things of time, that heaven to which our Lord has gone, forerunner of the redeemed. Enable us to wait for his coming in all patience and submission to thy will. May thy times be ours, and thy seasons sweet to our souls. Let thy sunshine fall on our path by day, and in the night may the stars of promise guide our feet. Teach us to forgive as we have been forgiven, to love as we have been loved by thee; and may the kingdom of thy Son prevail, till his mercy and truth shall visit all the peoples. Dispel the cloud of unbelief which hides the King in his beauty and the land that is far away. Blessed be thy name for ever, and may the whole earth be filled with thy glory. Amen.

THE SERMON

Title: ***The Ministry of a Merry Heart.***

TEXT: "A merry heart doeth good like a medicine." Prov. 17:22.

THE SERMON OUTLINE

INTRODUCTORY: In the quaint and helpful philosophy of "Mrs. Wiggs of the Cabbage Patch," Mrs. Rice has given us a book to lift us above the weary drudgery of many a day. Even the little Wiggses and the old horse, Cuby, caught the contagious disposition of the head of the Wiggs household to turn the clouds inside out in order that the silver lining might be seen. We are glad that we can do the same. The truth of this proverb presents itself immediately to our reason.

I. In the first place, this statement of the proverb is in accord with correct principles of psychology. The effect of contentment of heart upon the whole system is experienced at once. Digestion is promoted by smiles.

Physicians will tell you never to let the children go to sleep weeping; that the singing, happy children digest their food, the sobbing children do not. All hard working men know the ill effects of work too soon after eating. A quiet half hour of contentment helps the whole physical system in digesting the food. We are told that in some of the great factories in the manufacturing cities of England brass bands are employed to play during working hours. Applicants for positions are asked whether or not they enjoy music. If they reply in the negative, their chances of employment are thereby lessened. If, on the other hand, the reply is that they enjoy music with a quick motion, their opportunities for employment are largely enhanced. We know the effect of singing while at work—that thereby the tasks become lighter.

II. This proverb is also in accord with the correct principles of physiology.

We should be careful that our bodies receive the most nourishing food. To that end it is necessary that they be kept in that healthy condition which makes them receptive of such food. In the same way it is necessary for our moral development that our hearts receive the best and purest thoughts, and that from them should arise such impulses as characterize the pure in heart. The heart that is kept in a contented frame is the heart that is always clear and ready for the reception of the best things. The observer of these simple rules is the possessor of the helpful heart. He is the happy man, and from him constantly arises the aroma of unselfish love.

February is the month of all the year in which we cling to our firesides. We learn to know the interior of our houses during that month as at no other time. Possibly while waiting through the weary days we notice figures upon the wall paper that we had never seen before. February is the month in which we are all willing shut-ins; but when June comes—June, the sweet month of redolent repose, "when the shifting shuttle of the summer's loom weaves the damask work of gleam and gloom beneath our listless feet," —when this sunny month of June comes, then farewell to our houses, however beautiful their interior may be. We have heard the call of the summer breezes, and we answer the beckonings of the shadows on our lawn. June is the month of health and strength and happiness. June is the picture of the merry heart while February is that of the dyspeptic.

The man, as we said, who cultivates this disposition is the unconscious helper of his fellows. Robert Louis Stevenson, in his "Travels in the Gevennes Mountains," tells of one dark night when he awoke at the midnight hour and found himself alone, except for the little donkey tethered to the tree near by. While lying there and looking out at the stars, and feeling the loneliness of a stranger in a strange land, he heard the voice of a traveller singing in the valley far below. The writer tells us how his heart was gladdened by the song of the happy, unseen, unknown friend, singing in another language, and yet the song came to him as a poultice to his heart. He tells us that he lay awake until the last notes of the song died away in the distance, and then his heart went up in a sacrifice of gratitude to his fellow traveller. So when we pass along the ways of our daily life, how often it is that the smile and the song may cheer some stranger off on the mountain side of his own lonely life. Let us then cultivate the singing heart.

This world is a garden. Our hearts are the seed plots. The question that confronts you and me is this: Shall we cultivate thorns or roses? It was our privilege once to meet one of the sunniest characters in all the great city of Philadelphia. The man was a retired professional man who was spending his leisure hours in the culture of roses. He had met with such success in his chosen pastime that he was constantly importuned to write articles upon the culture of roses for the various magazines making such things a specialty. When we met him, he was on his way to the city of Belfast to inspect a private rose garden there. In a conversation one day we remarked to him, "Doctor, it must take a great deal of patience and unremitting toil to make a success in the cultivation of roses," and the genial doctor, beloved by all on board for his sunny temperament, replied, "Yes, no one can raise roses unless he has roses in his heart." This is a parable for you and me. If we would make the roses spring in other lives, we must cherish them in our own hearts.

III. How are we to acquire the merry heart now that we know its value?

1. Count your blessings. God has given to us more sunny days than cloudy ones. There are more smiles than tears in the world. There are more thrills of joy than pangs of anguish in our hearts. Let us look at this side of the matter, and be constantly thankful to God for his goodness to us. And let us remember too, that if the days of somber hue do come in the providence of our God, that it is the same love that has allowed these things to come as that which sent us the days of sunshine.

2. Trust people. In order to do this we must not allow ourselves to be too sensitive about what we may think is the attitude of our friends toward us. Sometimes we imagine slights when no slights are intended. The average man is just as worthy of our confidence as we are of the confidence of our fellow-men. Keep this in mind.

3. Keep self down. Suppose you have the opportunity of hearing some great master of the violin. Before his bow touches the instrument suppose he should undertake to give you a prelix dissertation on the history of the instrument in his hand. Impatiently you would say to him, "I care not whether the instrument is a Cremona or Stradivarius. I care not that it belonged to one of the royal houses of Europe. Its history is not a matter of interest to me. What I want is to hear the instrument melt itself into sweetness to charm my ear." And thus it is with your life and mine. Our fellow-men are not interested in what we were last year. What interests them most is what we can be to them now. If we, in the proper way, can learn to keep down self, we can be used of God much more for the comfort and blessing of our fellows.

4. Take wide views of God's grace. When you lift the sash and find it raining in your yard you immediately conclude that it is raining at that moment the world over. But such is not the case. It is bound to be sunshine somewhere. The rain in your life does not argue a deluge of calamities for all space and time. There is a Spanish proverb: "God writes straight on crooked lines." In other words, the lane of our life may have rough places and narrow turns and long reaches of drudgery, but in the end we can see that God was leading us through this weary way in order that we might the more enjoy the sunny slopes beyond.

I was walking one day along a road in the mountains of east Tennessee. Looking up I saw a cloud clinging close to the mountain-side near the summit. From that cloud the rain was falling, and above the cloud I could see that the sun was shining upon the top of the mountain in its afternoon glory.

The man in his little hut on that mountainside felt sure that the whole mountain was being bathed in the tears of the cloud. If he had climbed a few feet beyond his door, he would have discovered the shining of the sun.

5. **Learn to live** close to Christ. There is a wonderful transforming power in love. It is said that love is the great beautifier. We know that this is the case with the love of the Son of God. We are told of a tradition that on the morning of the resurrection daises grew in the path of the newly risen Redeemer. That is nothing, of course, but tradition. We do know, however, that wherever Jesus walks today, there the flowers blossom, and that the truly happy heart is the heart that dwells with him.

Happy is the man who calls God his friend. Let us resolve that this will be our first friendship. And may the blessing of Almighty God rest upon your hearts and give you that contentment which can come only from him; for "a merry heart doeth good like a medicine."—W. C.

COMMENDATORY PRAYER: Help us, our Father, to be truly happy in thee—to believe that thou art love, and that thou art loving in all thy dealings with us. Help us to rejoice in the Lord always and again and again rejoice. May we take joy home, and cultivate it, cherish it, believe in it, and be done with unfaith and pessimism. Help us to commend our religion by manifesting that we have in our very souls the joy of the Lord. We ask in the name of Christ. Amen.

OFFERTORY SENTENCE: "Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

OFFERTORY PRAYER: O Christ, who, though thou wert rich, yet for our sakes didst become poor, that we through thy poverty might become rich, we thank thee for this privilege of offering our gifts for the assistance of those who need our helping hand. Bless thou the givers that their souls may be enlarged. Bless also those who disburse these offerings. And graciously bless the recipients, that they may see in this bounty a symbol of thy love and a tangible evidence of the communion of saints. We ask it in the Saviour's name. Amen.

ILLUSTRATIVE MATERIAL

SEED THOUGHTS

A Merry Heart: I. It helps bodily health. Peace and health. Hope and health. Cheerfulness and health. II. It is a clarifier and invigorator of the mind. III. It lubricates the wearing machinery of business and daily care. Oil makes things go well. "A cheerful heart is a continual feast."—H.

A good dose of divine grace, with a few grains of gratitude for his mercies, and a frequent walk of benevolence in helping other people, is better than all the drugs of the apothecary.—T. L. Cuyler.

How Obtain the Cheerful Spirit: I. Look at your mercies with both eyes and at your troubles with only one. II. Learn Paul's secret—In whatsoever state therewith content. III. Be useful. Light somebody's torch and your own will burn brighter. IV. Make God your Trustee. Believe in his care of your welfare.—H.

Saadi, the Persian poet, complained but once; when his feet were bare and he had no money to buy shoes. But meeting a man without feet, he instantly became contented and complained no more of his lot.

Inner sunshine warms not only the heart of the owner, but all who come in contact with it.—J. T. Fields.

Cheerfulness Enlarges Blessings: I have told you of the Spaniard who always put on his spectacles when about to eat cherries, that they might look bigger and more tempting. In like manner I make the most of my enjoyments; and though I do not cast my eyes away from my troubles, I pack them in as little compass as I can for myself, and never let them annoy others.—Southey.

CHOICE ILLUSTRATIONS ON THE THEME

Value of Merriment

In his old age John Wesley wrote, "I do not remember to have felt lowness of spirits for a quarter of an hour since I was born." Does not this fact throw much light on the great amount of work that he did and the great progress of the movement into which he put his life?

Strength In Cheerfulness

In the old days of sailing-vessels, when so much turned on sheer force of muscle on the part of the seaman, the chantey-man was no unimportant member of the crew. His power to put spirit into the sailors' songs that marked the time for some of the hard tasks was recognized as adding much to the willingness and energy shown by the others.

In time of war a man that went through an army painting dark pictures of the prospect and disheartening the soldiers would be likely to get some harsh treatment at the hands of the authorities. On the other hand, the one that did everything to cheer the army would be recognized as doing a real service to the cause. In the army of the Lord the same principle holds good. —A. W. Kelly.

Blessing of Being Merry

What a priceless blessing is a disposition that is able to look on the bright side of life! Happy moods are golden moods. Take off those green spectacles, and put on those crystal lenses worn by the apostle who said: "All things work together for good to them that love God." Some one asked Admiral Dewey, when he was over seventy-five years of age, though looking much younger, the secret of his youthfulness. He replied, "If you keep your face to the sunshine, the shadows will always fall behind you." A good motto for a bright life. "Set your face to the sunshine."

Contagion of Cheerfulness

Good cheer is catching, just like laughing. When one gets the habit of finding the best side of things, one naturally is able to help others to the same point of view. True sympathy is not merely tears, idle tears; it is pointing the way out, lifting the soul above its trouble. A little girl was eating her dinner one day when the sunlight fell on her spoon. "O mamma," she cried, "I have swallowed a whole spoonful of sunshine." Somehow when an inveterate optimist comes near us we swallow the sunshine that radiates from him.—Rev. R. P. Anderson.

Cheerfulness Desired

A lady advertised for a young woman to act as her travelling companion, closing the advertisement thus: "Christian wanted; cheerful, if possible." There is a serious flaw in the Christianity of people who are morose. Gladness is the Christian's birthright.

Ministry of Merriment

It is said that in a certain part of the desert regions of southern California the soil is very rich, and a trail across the desert of the occasional local showers may be traced by green flowering plants that have sprung up in the arid soil so lately watered. Water is the only thing needed to make this desert a garden of paradise. It might be that in the human heart there is arid soil, containing seeds of spiritual flowering plants, awaiting the quickening influence of cheerfulness. We have not fulfilled every duty until we have fulfilled that of being cheerful.

"Up and down our lives obedient
Walk, dear Christ, with footsteps radiant,
Till these garden lives shall be
Fair with duties done for Thee."

STORY TO TELL, OR SERMON TO CHILDREN

Title: *Buildings With Wind-Anchors.*

I wonder how many of you boys and girls have ever been to New York City—how many? Yes, I see quite a good many have. One of the first things I am sure you noticed (or that the others of you will notice when you go there) were the great, tall office-buildings they call sky-scrapers. Some of them are more than sixty stories high. But I am going to tell you something about those buildings you didn't see—something that is very important, yet entirely out of sight. The buildings are so tall that to withstand the wind-pressure on their sides great iron rods called wind-anchors are put down into the solid rock far below the surface of the ground.

Now, boys and girls, we are all building, and our plans are not drafted, I hope, for little, low structures, but for magnificent buildings—character-structures tall and strong and beautiful and lasting. If that is so, then there is one thing we must do; we must fasten the wind-anchors deep down in the foundation of our being, so that when storms of temptation come our superstructure will not fail. Almost every day we read of some character-building that has collapsed. The wind-anchors were not put in. And make sure of this, too, boys and girls, that those wind-anchors can be put in only when the foundations are dug in youth. Christ is the anchor of the soul, sure and steadfast.

Some of us have a big job on our hands just to control our tempers. Temper is a storm that blows upon our character-building. Something happens to displease us. Some one says or does something that we do not like, and we fly into a temper; then, if we do not watch ourselves or have a big hold on ourselves with our wills, we get into trouble. We need a wind-anchor, down deep in the foundation of things, to hold us fast. Christ is an anchor of the soul.

Habit sometimes gets to be our greatest enemy. One little thing repeated enough times, even though it seems so very small, soon becomes a habit. A habit indulged can become like a wind-storm beating against our house to blow it down. Christ is the wind-anchor, the anchor of the soul, both sure and steadfast.

I do not need to go over a list of things that tend to destroy our characters. We know them only too well. But what I really wish this morning is to commend to every boy and girl here the having of Christ as the Wind-Anchor of the soul. Fix your faith and hope and confidence in him, and do it now, while you are young, when the foundations of your character are being laid. Let us lay hold on the hope set before us—"which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail" (Hebrews 6:19).—H.

FOR THE EVENING SERVICE

Title: ***My Neighbor.***

TEXT: "Who is my neighbor?" Luke 10:29.

THE SERMON OUTLINE

INTRODUCTORY: In this parable Christ introduces us to our neighbor and makes plain the true neighbor spirit. The world has been a long time finding out who the neighbor is. In past time if a stranger came into a village they set the dogs on him. A "stranger" or a "foreigner" always meant an enemy; one to be treated as such.

I. In this parable Christ tells us that the man with the neighbor spirit is sure to have opportunities to manifest it. Our neighbor is suffering in the famine in India. He has fallen at the roadside in the heathenism of China and Africa and the islands of the seas. He is prostrate in the slums of our great cities. Have you the neighbor spirit? You can find plenty of opportunities to display it.

II. In this parable Christ tells us that the man with the neighbor spirit will rise above questions of nationality and religious prejudice. What the good Samaritan saw at the roadside was not a Jew or a foreigner, but a suffering man. He asked no questions about either his religion or his country. It was enough for him to know that here was a fellow-man who needed his help. The world yet needs to more fully learn this lesson.

III. In this parable Christ tells us that the man with the neighbor spirit will have respect to the material as well as the spiritual needs of those he would help. Christ healed and fed and helped people as well as preached to them. Having respect for people's temporal needs will often prove a John the Baptist to prepare their hearts for the acceptance of spiritual things. In other words, the man with the neighbor spirit will be a practical man, and will use practical means, having respect to both the material and spiritual needs of those he would help. He will not neglect the spiritual in engrossment with the temporal, nor the temporal as a means to the spiritual.

IV. In this parable Christ tells us that the man with the neighbor spirit does good at the cost of self-sacrifice. The Good Samaritan displayed the utter unselfishness, he rendered his help personally. He bound up the man's wounds with his own hands, and poured in the oil and the wine. In the face of danger, and at the cost of both trouble and expense he rendered the needed aid. Besides, the help was rendered in an absolutely practical and sensible manner—something much needed to be learned by would-be philanthropists in these days. There is a spurious philanthropy very popular now-a-days, which spends itself in talk and prayer and speeches and newspaper notices and contributions for the use of some newly invented society for the help of the distressed. It deals with need at long range, sits in parlor meetings and conference halls, talks much, writes many signed articles for the press; but it never "sees him;" "come where the man is;" nor with its own hands "binds up his wounds." It was the personal, practical, trouble-taking, unselfish help rendering, the true neighbor spirit, that Christ was commending so highly in the parable.

V. In the parable Christ tells us very definitely, that the cultivation of this neighbor spirit is the duty of us all. This is what he said: "Go thou and do likewise." There is a mighty sphere for such deeds, plenty of deserving cases, and you have both the means and capacity to help them.

SUGGESTIVE TEXTS AND THEMES

The Supernatural Origin of the Christian Man: "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." Eph. 2:10.

The True Spirituality: "But the mind of the spirit is life and peace." Rom. 8:6.

The Invisible Things of God: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Rom. 1:20.

The Earnestness of Jesus: "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." John 4:34.

The Cup and the Baptism: "But Jesus said unto them, . . . can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" Mark 10:38.

The Eternal Memory: "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented." Luke 16:25.

THE SUNDAY SCHOOL LESSON

Title: *Jesus the World's Saviour: Suffering and Sovereignty* **(Review Lesson).**

GOLDEN TEXT: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John 3:16.

TEACHING THE LESSON

We know of no way so well to teach this lesson of review than to study the meaning of the Golden Text. "God so loved the world," etc. Luther called these words "The Bible in Miniature." Another calls them "The Epitome of the Gospel." In studying this one sentence we are studying the whole scheme of redemptive love. I. Here is, first, the *motive of redemption.* It was love. "God so loved." Back of all efforts to rescue the race was God's great heart of love. God is love. Love is sacrifice. The death of Christ was the sacrifice of God. II. Here is revealed, secondly, *the method of redemption.* It was by the gift of God's Son—"so loved that he gave his only begotten Son." And the Son so loved that he willingly came "to seek and to save." III. In all this love and provision *there was a purpose—salvation.* "Not perish but have everlasting life." The motive love; the method, sending his Son; the purpose salvation. Christ did not come only to teach, or reveal, but to rescue. "Salvation," from what? From "perishing"—from everlasting death to everlasting life. IV. Here, again, is revealed *the ground of our redemption*—an atoning sacrifice. "Gave his Son" up to atoning, sacrificial death. There, in the Cross, Christ put his saving power. "There is none other name under heaven," etc. V. Still more personally important, we are told *who are the subjects of redemption*—every one that "believeth." "Whosoever believeth." God in Christ has made for every one the fullest, freest, richest possible provision, and with this one and only condition—a loving, acquiescing, appropriating faith in the Lord Jesus Christ. The passage brings to us all this one boundless, all-indusive word, "Whosoever," and one qualifying condition, "Believing." Meeting the condition, at once all the infinite wealth wrapped up in this one wonderful statement becomes our personal possession.

ILLUSTRATIONS

God Is Love

Mr. Charles H. Spurgeon was once riding in the country, and on a farmer's barn he saw a weather vane on the arrow of which were inscribed these words: "God is love." He turned in at the gate and asked the farmer: "What do you mean by that? Do you think God's love is changeable; that it veers about as that arrow turns in the wind?" "Oh, no!" cried the farmer. "I mean that which ever way the wind blows God still is love." It would be a blessing if all Christians had his simple faith.—*Five Thousand Best Modern Illustrations.*

God's Longing Love

A poor laborer named Halletza, who had left Hungary to prepare a home for his wife and child, came to this country, worked hard, and finally saved enough to send for the child's passage, the mother having died. A ticket was tied about the child's neck with a tag, on which was the father's name and address, and a request for Christians to care for the boy. The men shared their meals with him, the women made room for him beside their own chidren, and at night, when he cried, they lulled him to sleep. In this way he crossed the Alps, passed through Italy, and boarded a steamer for New York. On the steamer somebody was always ready to feed him or put him to sleep. The cabin passengers made up a purse for him, and the women in the steerage washed and mended his clothes. When he reached New York he was placed on a train, and a kind soul telegraphed his father. That evening a poor workingman caught the boy in his arms, and, with tears rolling down his cheeks, carried him home. The heavenly Father is longing for those who are out in the world away from him.—*Young People's Weekly.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *An Early Christian's Victory.*

"Now there were in the church that was at Antioch certain prophets and teachers; as . . . Manaen, the foster brother of Herod the tetrarch, and Saul." Acts 13:1.

I. *Boyhood in a palace.* The Tetrarch. Herod. Wealth. Things that would be heard there. Traditions about (a) slaughter of the innocents, (b) opposition to Christianity, (c) John the Baptist beheaded, (d) penalty of being a Christian. Things that would not be heard there. (a) a clear statement of Christian truth, (b) promises of Christ, (c) prayer circle of Christians, (d) testimony of believers. II. *Youth at the parting of the ways.* Notwithstanding all obstacles and hindrances, came the question, What will you do with Jesus? Believest thou? Like Moses, Manaen preferred the people of God to the pleasures of sin for a season. Enlistment for Christ when all was adverse. Hadley took last chance. Manaen took first chance to be a Christian. III. *Manhood in the way everlasting.* Immortal influence. Manaen's victory over temptations. As today, he had to gain the victory over the following temptations. 1. Excess of pleasure seeking, 2. suppression of right, 3. political corruption, 4. being a hindrance to the work of God. To overcome such temptations takes a true man with help from a sufficient Saviour. "Blessed is the man that endureth temptation."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

June 28. My Attitude toward Other Races in This Country. Gal. 3:26-29.

(Missionary meeting. The need of putting Christ's love into our social contacts. How Negroes, Italians, Orientals are treated. How they should be treated. How Jesus would treat them.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Beverage alcohol belongs to a slower and lower civilization than that of today.

Hunt for the good points in the other fellow; remember he has to do the same in your case.

Truth will win in the long run, for no liar can live for ever.

The fine art of growing old consists in learning new wrinkles faster than time can hand you others of a different kind.

If we really want a New World, we must provide the new men to make it.

SUNDAY: JULY FIFTH

Theme: ***The Church As a Healing Medium.***

SUGGESTED SCRIPTURE READING: Luke 8:41-56.

SELECTED HYMNS: "Send down thy truth, O God."—E. R. Sill. "Blest be the tie that binds."—J. Fawcett. "Faith of our fathers."—F. W. Faber. "Glorious things of thee are spoken."—J. Newton. "O thou, whose own vast temple stands."—W. C. Bryant.

SALUTATION (or Call to Worship): "The Lord is nigh unto all them that call upon him; to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them."

INVOCATION PRAYER: Father of infinite mercy, Giver of light and hope, we rejoice this day in thy grace. Let the light of this Sabbath morning which has come to us as a gift of thine bring renewal to our spiritual nature. May we go forth in thy strength to glorify thee. With profound sorrow we confess our many errors and failures of the past. Grant us thy pardon for Christ's sake, and send us on our way rejoicing. Thou rememberest the poor, and the lonely, and the sorrowful; may they not be forgotten by the happy and prosperous. May quiet service rendered to men in thy name draw human hearts together. May generous deeds bear witness to the sincerity of Christian love, and everywhere may the servants of righteousness show themselves valiant. Keep the strong and successful in mind of their dependence on thee. May men rival one another in good works, and contend only with the forces of evil. We beseech thee of thy mercy to make the nations whole, taking away their sin and inclining them to keep thy law. Give to all rulers wisdom and faithfulness, and bring strife to an end. May thy Kingdom come with good-will, and brotherhood, and peace. Through Jesus Christ. Amen.

THE SERMON

Title: ***The Church As a Healing Medium.***

TEXT: "And Jesus said, Somebody has touched me, for I perceive that virtue has gone out of me." Luke 8:46.

THE SERMON OUTLINE

INTRODUCTORY: The ears of Jesus were ever open to the cry of distress. He had consented to go and raise to health the young daughter of Jairus, and for the motley crowd to witness this would at least gratify curiosity, if it did not beget faith; so, they all crowd about him, desiring front seats.

Suddenly the procession halts, when Jesus turns and says, "Who touched my clothes?" For a poor woman, who for many years had been a grievous sufferer, having spent her last cent upon physicians and was nothing bettered but rather grew worse, having heard the things concerning Jesus, came in the crowd behind and touched his garment. She felt if she could but touch the hem of his garment she would be cured. Peter says, "Master, that is a strange question, when the crowd is crushing thee on all sides." Jesus replies, "Somebody did touch me, for I feel that power is gone out of me."

It was not the jostling push of a curious crowd, but the appealing touch of faith. While we do not fathom the influence the garment may have had to bring the healing power, it looks as if it were so to speak, the conductor.

I. The church is a healing medium.

From this incident I desire to point out some of the fruit of the contact of the world with the church. I shall image the church as passing through the world, and, while she walks along, the hem of her garment is being touched and by the grace of Christ healing power flows forth.

Jesus called his disciples the salt of the earth. Their lives would arrest corruption in society and impart health and lasting savor. The church would have the same saving influence upon mankind that salt has upon meats, and this has been its general history. While I am not blind to the "spots on the sun," nevertheless the church has been the light to lead men to the Saviour of the world. Wherever the church has gone, it has relieved the sufferer. Along the highway of the centuries it has erected aslyums into which has passed a steady stream of demoniacs out of whom have been cast legions of devils. It is the touch of a Christian age which excludes harsh treatment and nurses the dethroned reason with anodynes of love. Out of the soil of a Christian age has sprung the hospitals into which the wounded and the dying are taken. I see the long procession of little orphans and waifs, turning into homes for the friendless, and even out of the mouths of babes and suckling praises flow. I see commodious buildings erected for the aged and infirm of both sexes. I see the fresh-air fund, carrying its thousands from the overcrowded cities to the near green fields or transplanting them upon the prairies of the West. The deaf, the blind, the dumb, and the lame, as the church has passed along, have touched her garments, and forth flowed the virtue that lifted up the institutions of philanthropy which are the crowning glory of our age.

These kindly disposed times shudder at cruelty and inhuman treatment toward even the horse and dog. The angel of the church stands in the way, and rebukes a cruel Balaam. The cruelties of the ampitheater, which delighted the ancients, are shocking to Christian civilization, and from these leprous spots the world has been delivered by the softening influences of the Christian religion. I see in the wake of the self-denying missionary the beautiful flowers and fruits of the church.

II. But the Christian idea goes farther than this; it seeks to prevent evil. It not only relieves the sick, but it calls to its aid science, investigates the causes of maladies, and enforces the laws of good living. It clears our streets and alleys, forestalling the dread plagues of crowded cities. It does not open its hand and say "Come all that want gold," but it invites and protects honest labor and cures the cupidity of capital.

It not only provides a "Red Cross" and "White Cross," but it seeks to prevent wars. It remands the laurels of mere physical courage to a past history.

III. The virtue flowing from Christ has purified literature. Some touch of the church's beautiful robe has given off health and sweetness to prose and poetry, to history and fiction. Out of the church rises the spirit of censorship over the press, the drama, and the screen. And the same may be said of music, and the other arts. Their contact with Christianity has tended to purify; and so also of law. Where laws have become more humane, it is because they have come in contact with Christian opinion. So also of commerce; by its cleansing power, the Christian religion has whitened every port, market, and exchange. And so of politics; what improvement is apparent has arisen from Christian influence.

Christian men have reared colleges and universities, and Christian sentiment in legislatures has poured millions into school treasuries. There is a beautiful stream flowing through the earth, fringing its banks with the fruits of the highest civilization, and fertilizing society, so that it makes glad the heart of the Creator. That stream is the church.

IV. In the miracle of the text I see that by the influence of the church woman has been slowly but surely lifted from degradation to become one of the chief activities for good. She, a beautiful flower, long shut up in the dark dungeons of sensuality, the slave of man and of circumstances, has at last felt the light and heat of the sun, and begins to blossom. With its advent the church makes woman a new race.

When we say that a church is a true church of Jesus Christ, we mean that it is a church that saves the lost. When a Scottish divine said that the great cry in the streets of London is "not more creeds, but more charity," he meant that the church, with its power of learning, art, wealth, and beauty, as it moves through the world trailing its fringed garments in the streets, the markets, the forum, the university, the palace, and the hut, should be so charged with love that saving influence should be thrown off from it.

Such is the influence of the church in the world among the children of men. And such is our individual influence, if we "abide in him, as the branch abides in the vine." Whatever in society we touch we shall purify and elevate. Whomsoever we meet we shall heal and save. No man shall be able to companion with us without feeling that we have given off virtue.

The Church is made up of such as you and I. Our lives are its garments, woven from within the heart out, as the fruit and flowers from the seed. If they are filled with the glory of the Christ, it will shine through, out of the eye, the lips, and be visible in the daily walk.—J. N.

COMMENDATORY PRAYER: Incline our hearts, O Lord, we beseech thee, that we may keep our bodies in health and strength, our appetites and impulses under control and our desires everywhere and at all times temperate and pure. May we be honest, truthful and upright in thought, word and deed. May we be diligent and faithful in our daily tasks, laboring in simplicity and integrity to accomplish only those things which are just and righteous. As faithful disciples of Jesus Christ may we be enabled in all things to live according to thy will. We ask in the name of Christ. Amen.

OFFERTORY SENTENCE: "Charge them that are rich in this world's good, that they do good, that they be rich in good works, ready to distribute, ready to communicate."

OFFERTORY PRAYER: O thou who givest us every good and perfect gift, help us to realize the blessed obligation of giving. Help us to estimate aright our partnership with thee and share the burden of the world's need.

Help us to bring our whole tithe into the storehouse, and test thy promise of abundant supply. We ask in the name of Christ. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The Touch: I. Look at the patient. 1. Her courage. 2. Her resolute determination. 3. Her marvellous hopefulness. II. The difficulties of this woman's faith. 1. She could hardly forget that her disease was incurable. 2. She had endured frequent disappointments. 3. The sense of her unworthiness. 4. She had no money. 5. She was very ill at the time—had grown "worse." III. The vanishing point of all her difficulties. She had heard of Jesus. "If I may but touch!" Splendid faith! IV. Her grand success. The "touch" was active, not passive. No sooner touched than healed! Immediate salvation!—C. H. S.

The Woman Who Touched: I. Men's failures. II. A superstitious faith. III. An actual touch. IV. Immediate help. V. A trembler in hiding. VI. Public acknowledgement. VII. Individual recognition. VIII. Generous encouragement. IX. Spiritual enlightenment.—T. S.

The Woman Healed: I. The disorder endured. Marked by painful privation. It was long continued and inveterate. Had been aggravated by bitter disappointment. II. The remedy which was resorted to. The One to whom application was made. The spirit in which the application was made. Confidence. Humility. III. The blessing which was obtained. Immediate. Free. Kind.—P. T.

CHOICE ILLUSTRATIONS ON THE THEME

The Healing Church

Some churches are like wells—artesian wells—whose spiritual life springs up continually to bless the world. The first church at Jerusalem was an artesian church. Spontaneously its stream of influence went out to all the people. In what marked contrast are those modern churches whose life must be continually pumped in order to keep them from dying. What is more deplorable than the frantic effort at pumping up a revival?

Increasing Demand For

The clerk in a Broadway hotel is seeking information in regard to church services. "It is a new question our guests are putting to me that has made me turn inquirer myself," he said. "Many of them want to know in what church they can hear old-fashioned congregational singing and join in, if they feel like it, without attracting undue attention to themselves. That is a poser. I know were crack quartets, sextets, octets and full choruses can be heard, but I don't believe there is a church in town that makes a specialty of congregational singing." *(Norfolk Sun.)* There is a deeper loyalty to the old and simple forms of worship than we sometimes imagine.

THE MINISTERING CHURCH

In a great Western city and in the very heart of a crowded district stand two large churches a stones-throw from one another. One has stood for evangelism, friendliness, democracy for years; the other for culture, exclusiveness and aristocracy. The last time that I visited the city the former was crowded to the doors with interested people; the latter had a "For Sale" sign on it and had given up the fight!

A HEALTHY RESTRAINT

Jack Miner, of Kingsville, Ont., Canada, has become famous as a naturalist. Although a tile maker by trade, and not by any means a rich man, he yet manages to spend considerable money every year, in order that he may make boys and birds happy.

But some few years ago he became discouraged and startled his pastor by requesting him to take his name off the roll, adding that he was not fit to be a member of the church. "Whatever has happened to lead you to talk like that?" queried the pastor. "Well," he replied, "It's like this. Yesterday afternoon I had a bit of a difference with a man who came to my tile yard, and some words followed. To be perfectly frank about it, I got quite angry. I came within an inch of striking. I don't think any man who gets into a temper like that should belong to the church."

"What was it," said the Dominie, "that actually kept you from hitting the other man when you felt so much like it?" "Why, the fact that I was a member of the church restrained me. I knew it wouldn't do for a church member and a Sunday School teacher to use physical force."

"Really now wasn't that splendid," replied the pastor. "Your church membership was worth something, wasn't it? It kept you from engaging in a disgraceful fight; and yet you want to give it up."

"I see the point," said Miner. "You don't need to say another word. Let my name stay on the record." His name has remained there. Yes, every man needs the church. It not only helps, but restrains. It saves us from a thousand snares. "By the grace of God, I am what I am."

GET INSIDE

A writer in the *Messenger* tells the following: "The best illustration that I ever heard, showing the disadvantage of living a Christian life outside of the church, was given by a young convert whom I had recently received into our church. I expressed my pleasure in the step he had taken, when he replied: 'I had not made up my mind to join when I came to the meeting tonight, but while you were talking, I thought it was just like buying a ticket to Chicago and then riding on the platform. I thought I might as well go inside'."—*Five Thousand Best Modern Illustrations.*

PASTORAL PRAYER: Almighty God, our words are too poor for thy praise: thou knowest what our hearts would give if they could, thou dost accept the purpose as a temple and the intention as a great reality. Thou dost turn our water into wine, and our two mites of poverty thou dost account more than the gold of the rich. Thou shalt calculate for us, we will no longer reckon for ourselves. Do thou fill our hearts with a desire to praise thee, and turn our whole life into a glad and industrious service, so that whilst the days linger, we may be found doing thy will upon earth, with all the purpose with which thou dost inspire our hearts. Now and again we are lifted above the dust and cloud, up where no earth-wind blows, even to heaven's gate—there we see somewhat of the other light, compared with which the light of our sun is but a dim flame. Keep us there in all elevation of feeling and sacredness of desire appropriate to such nearness to thyself, and then as to our daily activity and service, help us to toil amongst men with Christ's own devotion, piteousness, and infinite charitableness of heart: may the morning find us busy, may the eventide find us seeking only honorable rest, may we be numbered amongst those servants who have the blessedness of being found waiting or working when their Lord comes!

We have brought our weekly hymn to thy house, loud and sweet, cheerful with a great gladness, bright with a heavenly hope. Thou hast done great things for us whereof we are glad: every night thou hast blessed us with the benediction of sleep, every morning thou hast sent the sunbeam to awaken us again to a sense of responsibility and to the engagement of service. All the week long thou hast beset us behind and before and laid thine hand upon us, thou hast sustained our hearts by the infinite comfortableness of thy grace; we are here today a band of men whose hearts God has touched—our life would rise to thee like a flame seeking the skies, our whole purpose would be undivided in intensity and in love, and all the while we would be seeking to renew our strength by no trick or cunning of our own, but by diligently waiting for the Lord until it doth please him to appear. Through Christ we ask. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***The Heavenly Post Office.***

I had the opportunity lately to visit the Post Office from which answers to prayer are sent out, and I was taken over the various departments by an angel who answered all my questions and showed me everything very willingly. I had many questions to ask.

In all the departments I found the shelves laden with parcels ready to be sent off, duly addressed. I could not understand why there were so many. It could scarcely be that there were not enough people to despatch them, for the Post Office was full of angels. "How is it," said I, "that there is such an accumulation of parcels, I thought you were very prompt in delivering." The angel sighed and said: "Ah, you see these parcels have not been asked for yet. The people need them badly and we like to be ready, but the requests do not come through." I remembered the text, "Ye have not because ye ask not," and I sighed, too.

"See here," he added, and led me into a room that smelt fragrant with a kind of bitter fragrance. "These are the parcels for the people in sorrow. We know there are so many on the earth who have lost their dearest friends, and we can send what will heal their wounds and make their sadness sweet, but we are often not asked to send on our packets of balm." Then I remembered another sentence in the Bible, "She refused to be comforted for her children," and I knew that the angel was right.

I went on into another chamber where the parcels looked like packets of seed, and asked, "What have you got here?" "Look for yourself," said the angel. I took down some of the envelopes. One was marked "Seed of Courage," another "Fortitude," another "Patience and Cheerfulness." "But surely that is just what people do want," I answered. "No," was the reply. "They ask for the flowers, not for the seed, and we can't send the flowers very well. They don't keep, and in any case they don't last long. But the seed is splendid, and it grows quickly in good soil." Then there flashed into my mind another text, "Light is sown for the righteous and gladdness for the upright in heart." I understood better. Sorrow is like the ploughshare, and the sharp sorrows do deep ploughing, and the heart is a garden, but it is all useless unless we get the right seed from heaven.

Last of all I went into another place, the "Returned Letter" Department. There were not so many packets here, but more than I expected to see. "How is this?" I asked. "I thought that people were eager to get answers to their prayers. Are these people dead? Is that why you could not deliver their letters?" "Oh, no," said the angel, "we never make that mistake. Besides, answers often go out after the people who prayed are dead. You see, the answers go to other people. No, these are the answers for which men forget to watch. When they were delivered, the door of their heart was shut, and we could not make anyone hear. They had to be brought back." Then he sighed again, and I was ready to weep, and remembered what St. Paul said to the Ephesians: "Praying always and watching thereunto with all perseverance."

It was time to leave, but there was one question I still wished to ask, and yet I never asked it. I think you would have done the same. This was the question: "Were any of these parcels which have never been sent off, or which were sent and had to be brought back, were any of these for me? Had any of them my address?" I never put that question, but when I kneel to pray I try to mean my prayers and to make sure that there is nothing on the shelves of the Angels' Post Office which can not be sent because I do not ask for it.—Rev. R. C. Gillie.

FOR THE EVENING SERVICE

Title: ***The Help of Hindrances.***

TEXT: "And Saul was consenting unto his death. At that time there was a great persecution," etc. Acts 8:1-4.

THE SERMON OUTLINE

INTRODUCTORY: Persecutions work out God's gracious purpose. When good people are "scattered like seed" good results spring up in bountiful harvest. "The blood of the martyrs is the seed of the church." The devil over-reached himself when he started up a storm of opposition to the Christians at Jerusalem. He blew the seed broad-cast. "They went everywhere preaching the word."

I. Consider, first, the fact that seeming hindrances to the Gospel are often helps. Persecution ever tends to promote the very thing it would destroy.

"Surely the wrath of man shall praise thee!" Such was the outcome of the opposition that drove the early settlers to America. "God sifted three kingdoms," it has been said, "to get seed for the New England colonies." Such was the result which came of this first persecution of the Christian church. The wind of persecution simply scattered the seed. These early converts were Jews; they had strong feelings of attachment to Jerusalem, to the temple, and to the land of their fathers; they had increased in numbers, in power, in character, in understanding of the Christian dispensation; but they were centralized at Jerusalem. They had formed no plan for extending Christianity over the whole country or the world. Yet it was the design of their Lord that his gospel should be preached everywhere. To accomplish this he suffered persecution to rage; and then his disciples were scattered abroad and bore his truth to other cities and lands. Good thus came out of evil; and the first persecution resulted, as all others have done, in advancing the cause which was intended to be destroyed. The martyrdom of Stephen was therefore the cause of a mighty broadening and deepening of the gospel work.

We are to understand that this persecution which followed Stephen's death was a very violent one. The multitudes, like beasts having tasted blood, became furious. Many Christians were put to death. Saul was a ringleader in the violence. "He made havoc of the church"—raged against it like some wild boar making devastations in a vineyard—the expression is a very strong one denoting the zeal and fury with which he engaged in persecution. Under ecclesiastical authority he entered houses, searching for those who were suspected of being Christians. He dragged many to prison. He followed some to foreign cities. He succeeded even in forcing some to deny Christ. The memory of these things in later years filled him with sorrow and shame. He referred to it again and again.

II. It is worth our while to notice, secondly, the method by which the gospel was so widely spread. It was carried abroad by the individual believers who were driven from Jerusalem. Everywhere they went they went "evangelizing." The word used is not the usual one rendered "preach," but means simply announcing the good news of salvation. There is no evidence, nor is there any probability that all these persons were ordained to preach. They were manifestly common Christians who communicated to their fellow-men in conversation wherever they met them the glad tidings that Messiah had come. It is not said that they set themselves up as public teachers, or that they administered baptism, or that they founded churches; but that they proclaimed everywhere they went the good news of salvation. Their hearts were full of it; and as out of the abundance of the heart the mouth speaketh, they therefore made the truth known to all whom they met. There is no lesson the church of today needs so much to learn. As some one has said, "What the world needs today is not a new generation of apostles, but a new generation of apostolic Christians. They all undertook to reach all men." The idea of confining preaching to a few ordained men is not apostolic, and the world can never be evangelized in that way. Every one who has found Christ should be a preacher of Christ. In verse four is wrapped up the Divine plan for the evangelization of the world.

Note first what they did—they preached. They "brought the good news."

Note secondly what they preached—"the word," not speculations or theories, but the Gospel Message.

Note, thirdly, who preached—they that were scattered abroad, all; the rank and file of the church, the ordinary members, for the apostles remained at Jerusalem. Every one who has found Christ should be a preacher of Christ. If that were done the world would soon be evangelized.

Note fourthly where they preached—"everywhere," as they "went about" they made a practice of preaching the word. We have no doubt that many of them once started, continued to "go" expressly for the purpose of carrying the gospel. This "scattering" brought the beginning of missionary work.

SUGGESTIVE TEXTS AND THEMES

Standing Before the Governor: "Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest." Matt. 27:11.

A Living Hope: "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time." 1 Peter 1:3-5.

A Great Song: "Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people." Luke 1:68.

The Value of Reputation: "He must have good testimony from them that are without." 1 Timothy 3:7 (R.V.).

Proportion and Perspective: "Now in the things which we are saying, the chief point is this." Heb. 8:1 (R.V.).

The Transmission of Truth: "Who received living oracles to give unto us." Acts 7:38 (R.V.).

A Bad Bargain: "They exchanged the truth of God for a lie." Rom. 1:25 (R.V.).

THE SUNDAY SCHOOL LESSON

(Third Quarter. First half of a six-months' course. The Spread of Christianity. Studies in the Acts, the Epistles and the Revelation. Aim: To lead the pupil to an understanding of primitive Christianity, and to beget in him the desire and purpose to live the Christian life and to win others to faith in the Lord Jesus.)

Title: ***The Gift of the Holy Spirit.*** **Acts 1: 6-9; 2: 1-8.**

GOLDEN TEXT: "Ye shall receive power, when the Holy Ghost is upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8.

TEACHING THE LESSON

The coming of new power to be employed for a world task—this is what the gift of the Holy Spirit means. Let us think of the circumstances connected with the event. I. *The time.* "When the day of Pentecost was fully come." It was the fiftieth day after the Passover and the beginning of the harvest festival. Pentecost was the feast of first-fruits. This gift of the Holy Spirit was, therefore, symbolical of the first-fruits of the Christian Church. The first sheaf of the Christian harvest, the first fruit of the Christian reaping was there ingathered. II. *The place.* It was "a house," not in the temple. Up to this time the temple had monopolized the formal worship of Jehovah; but today a new order begins. The privileges of worship are to be everywhere and for all sorts and conditions of men. III. *The persons involved.* One hundred and twenty feeble folk, none mighty or noble among them—yet chosen to be the nucleus of the Christian Church. Praying, assured of a blessing. Under similar conditions the Church of our time might be similarly blessed. IV. *The onlookers.* A polyglot assemblage of "Parthians, Medes, Elamites," etc. Was there ever a more representative body of people? "Sojourning at Jerusalem out of every nation under heaven," carrying back to their countrymen the announcement of the new religion. V. *What they saw and heard.* 1. "The sound as of a rushing mighty wind." 2. The fire. Fire burns, subdues, purifies, penetrates, illumines, energizes. Fire is power. 3. Cloven tongues. The gift of preaching. The power which is to accomplish the victory of the Gospel is the simple story of the Cross. VI. *The significance of this event.* It marked the reorganization of the Jewish into the Christian Church. It marked the beginning of a new epoch. We are living in the dispensation of the Holy Spirit. What mighty happenings possible!

ILLUSTRATIONS

The Holy Spirit as Fire

The Bellows one day gave a long drawn sigh. "What is the matter, friend Bellows, that you seem so sad?" said the Hearth. "I have toiled to no purpose," it answered, in a dejected tone. "Haven't succeeded in kindling the fire, is it?" asked the Hearth. "That is the cause," replied the Bellows; "after all my blowing there is no flame. In fact, the more I blow the darker it appear." "Perhaps," said the Hearth, "it requires something besides your blowing to quicken it. Let some one kindle a fire, and then your blowing will make it burn brighter." Such are the words of the preacher and teacher without the kindling, regenerating fire of the Holy Spirit.—Bowden.

The Holy Spirit Needed

A speaker at the last Keswick Conference, I think it was the Bishop of Chelmsford, related this personal experience:

"I was once speaking in Victoria Park, in the East End of London, and a man said to me, 'Look here, guv'nor, it's all very well your coming talking here, but, you know, we read in the New Testament that when Peter preached there were three thousand men converted. Why are there not three thousand men converted when your preach?' A very awkward question. But what is the answer? Have you ever thought out what the answer is? I think I've got the answer. Peter, when he stood up, stood up as a preacher filled with the Holy Ghost. Is that all? No. Whom was he surrounded with? With 119, and 120 formed the whole church. Every member of that church was filled with the Holy Spirit, and Peter was the mouthpiece of the whole church, filled with the Holy Spirit. When he spoke the gates of hell could not prevail against it. Three thousand converted! If you get a minister filled with the Holy Spirit, and if you get a church filled with the Holy Spirit, then when the minister preaches souls will be converted."

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***Christian Ability.***

"I can do all things through Christ which strengtheneth me." Phil. 4:13.

Paul's first visit to Philippi. Condition of church when found and when he left it. Church internally at peace with the exception of two women. Paul warns against outside dangers. He assures the church, in the words of the text, of his power in the work. I. *Personality of power.* "I." Paul Lawrence Dunbar's poem "Get Somebody Else" is an apt illustration of this characteristic of power. No one can do what any other is supposed to do in just the same way. Secretary Stanton in a conference concerning the relative merits of muzzle and breech loading rifles closed a rather animated debate by stating, "Gentlemen, it's the man behind the gun that makes all the difference worth talking about." Man is not an insignificant worm of the dust but is something worth while and should wake up to the fact and use his head. II. *Magnitude of power.* "All things." One with God is a majority. As Paul felt that he could do all things, so can the Christian of today have such assurance. Examples may easily be found of great works done by Biblical characters and great leaders in the past and even the present. III. *Source of power.* "Through Christ." Overlooking this last, a man may very easily need a larger hat but not a larger field of activity. It is the source which supplies the power of the personality and which gives the magnitude of power. "Not I but Christ" should be the slogan. "As many as received him, to them gave he power."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

July 5. What Is Christian Patriotism? Matt. 6:33; Ps. 122:1-9.

(Intended to discriminate between blind patriotism, (my country, right or wrong) and the right to judge whether one's country is right or wrong. How a patriot lives, acts, and, if need be, dies. Love of country.)

SUGGESTIVE BULLETIN BOARD SLOGANS

The Church is the State's hope of stability.

For reasons of citizenship come to Church.

For reasons of citizenship come to Church and there find other reasons for Church attendance.

No man ever felt the teeth of the law without thinking it was a "blue law."

Democracy without religion must fail.

FOR YOUR CALENDAR

STRANGERS

Are you a stranger? Don't remain so. Make yourself known to one of the ushers or to the Minister. You are more than welcome to our church family and we are happy to have you here. If we can be of service, say so: that is what we are for.

SUNDAY: JULY TWELFTH

Theme: *Honoring Old Age* (Old People's Service).

SUGGESTED SCRIPTURE READING: 1 John 2:1-29.

SELECTED HYMNS: "My faith looks up to thee."—Ray Palmer. "How firm a foundation."—Rippon's Selection. "Our God, our help in ages past."—I. Watts. "O Love that wilt not let me go."—George Matheson. "The King of love my Shepherd is."—H. W. Baker.

SALUTATION (or Call to Worship): "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: he is my rock, and there is no unrighteousness in him."

INVOCATION PRAYER: Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Jesus Christ our Lord; and hast prepared for all those who truly serve and follow him such joys hereafter as ear hath not heard, nor eyes seen, neither hath it entered into the heart of man to comprehend; grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come at last to those unspeakable joys which thou hast promised to all who unfeignedly love thee. Bless us all today, and especially thine aged saints who are worshiping with us in thy house this blessed Sabbath day. We ask in the name of Christ. Amen.

THE SERMON

Title: *Honoring Old Age* (Old People's Service).

TEXT: "Thou shalt rise up before the hoary head and honor the face of the old man." Lev. 19:32.

THE SERMON OUTLINE

INTRODUCTORY: God has been very tender and mindful of the aged in his holy Word. The Scriptures reverently speak of the aged from Abraham who "died in the good old age, an old man, and full of years," to the aged Apostle John, who was so old when he wrote his epistles that he looked upon all other Christians of his time as children and tenderly addressed them as "my little children."

Not only has God set us the example of being reverent before the hoary head, but he has positively commanded us to "honor the face of the old man." God means for us to obey this command as strictly as the command, "Thou shalt not steal." There are many reasons why we should be courteous and kind to the aged.

I. First, because of their experience and wisdom. Book learning is not enough. Our greatest education comes from the school of experience. The aged have passed through this school. It is well to listen to their words of wisdom. We are all apt to be visionary in our youth, but with the coming of old age there is normally a ripening of the mental and spiritual faculties.

Judgment becomes established upon the sound basis of long experience. Wide observation of life and its temptations brings knowledge which can be obtained in no other way. Right estimates of relative values correct the arbitrary standards of youth, diminishing the consideration paid to shallow brilliancy and honoring chiefly the steady, immoveable plodders who stand faithful through the years to their humble task.

The aged man is beyond the reach of such moral infirmities as depend upon the inexperience of youth. He is past the more strenuous struggles of competitive business, and the consciousness of the approaching end of life tends to promote serious attention to the life of the spirit.

Age is the most favorable period of life for the rounding out of character into gracious symmetry. All around us are beautiful lives that have grown sweeter and more mellow as the step grew slower and the sight and hearing began to weaken.

The young are apt to think that they can reach the heights of wisdom without laboriously climbing the steps of experience. They find that they are wrong. Time proves to each generation of men that wisdom, whether it be of earth or heaven, is only gained by the discipline of life.

The men of hoary heads have gathered the fruits of a long and large experience. Especially are they worthy to receive our sincerest honor when God's truth has been teaching them and has led them all along the path of life. "The hoary head is a crown of glory, if it be found in the way of righteousness." With all the respect we pay to the learned, we should "rise up" before the men whom God hath been long teaching in his school—those who have learned much of Jesus Christ.

II. Second, we should honor the aged because of their physical infirmities. These dear ones will not be with us long. He who does not love a little babe in its helplessness, and he who does not honor the aged in their weakness, has very little heart in him. "He is a savage in his heart, no matter how polished externally, who does not honor the face of the old man."

In these days of intense activity it is not an easy thing for the aged to keep up with the procession of humanity. And there are people who have no patience with the aged. They regard them as being in the way, and they treat them with neglect. But let our strong and vigorous men and women keep in mind the divine command of our text. God has a purpose in prolonging the mortal lives of some of his saints, even after they have apparently finished their course. He would thereby teach us the wonders of his ways.

Let us honor these dear aged ones, for God has honored them. Let the kind word and the glad hand be given to them. Let none of us be guilty of adding unnecessary furrows to their brows.

III. Third, we should honor age, for it is beautiful. "Long life and length of days" is considered complete and beautiful. It is like a shock of corn which cometh in its season. Death in youth seems unnatural to us. The broken column is a symbol of unfinished life. It is better to live through the whole three score years and ten, into full age.

There is a beauty of old age which neither youth, nor the prime of manhood and womanhood possesses. It is not the beauty of form or of complexion; it is not the grace of motion. It is an inward beauty, shining through the chinks which time has made, illuminating the face with a soft, mild splendor giving sweetness to the voice, gentleness to the action and an inexpressible charm to every look, word and act.

IV. Fourth, let us rise up before the hoary head because it is near to heaven. Christianity has shed a new glory over old age. It is the vestibule to the temple of a higher life. The aged patiently wait in the vestibule, ready to be admitted to the joys of the Lord.

I knew a couple of four-score years who said that they found their last days their happiest days. One reason they gave was that they were nearer their heavenly home—on the bright side of their three-score years and ten—they said on the bright side, because nearer the everlasting glory. They were like the peach which grows sweeter as it nears the time to drop from the stem. Such people never grow old in heart.

Let us honor the aged. They are wiser than we are. Soon they will be with us no more. Let us appreciate them while they are here. Now is the time to bring them flowers and to speak kindly to them.—R. R. B.

COMMENDATORY PRAYER: O God, our heavenly Father, whose gift is length of days, helps us to make the noblest use of mind and body in our advancing years. According to our strength, apportion thou our work. Thou hast pardoned our transgressions, sift the ingatherings of our memory that evil may grow dim and good may shine forth clearly. We bless thee for thy gifts and especially for thy presence and the love of friends in heaven and on earth. Grant us new ties of friendship, new opportunities for service, joy in the growth and happiness of children, sympathy with those who bear the burdens of the world, clear thought and quiet faith. Teach us to bear infirmities with cheerful patience. Keep us from narrow pride in outgrown ways; blind eyes that will not see the good of change, impatient judgments of the methods and experiments of others. Let thy peace rule our spirits through all the trials of our waning powers. Take from us all fear of death, and all despair, or undue love of life; that, with glad hearts at rest in thee, we may await thy will concerning us, through Jesus Christ our Lord. Amen.

OFFERTORY SENTENCE: "Give unto the Lord thy God, according as the Lord thy God hath blessed thee."

OFFERTORY PRAYER: Thou giver of every good, receive and bless our offerings this day and bless us as we bring them. We ask in thy name. Amen.

FURTHER THEME FOR DEVELOPMENT

Title: *The Prayer of the Aged*

"Cast me not off in the time of old age; forsake me not when my strength faileth." Ps. 71:9.

The period referred to. "Time of old age." I. This is a period at which few of our fellows arrive. Here and there we see a man or woman laden with years, but facts fully attest that very few reach that period. II. It is a period of weakness and infirmity. This is beautifully expressed in the 91st Psalm. III. It is often the period of suffering and adversity. Not only of natural weakness but often connected with disease and pain. Often, too, old age and poverty are allied. Some have been improvident and have wasted what would have secured old age from want. Others have been unfortunate, they have never been able to do more than supply the wants of the day. Others have had afflictions which have drained them of all their pecuniary resources and now they have not bodily energy to toil. IV. Old age is often the period of solitude and desertion. The aged man often looks around and finds himself a stranger in the world where he has resided so long. Perhaps his family have died before him and he remains like a solitary tree in the wilderness. It seldom happens that the aged meet with that respect and veneration to which they are entitled: their habits are peculiar, their language is often the antiquated speech of the past generation; very often their own children are cold, and careless, and unkind; and often they are doomed to feel that they are a burden to all. V. It is a period of peculiar solemnity. Such are in the evening of life's day; such are necessarily on the borders of eternity; with such the harvest is nearly past. Little alteration can be expected in old age, except the gradual mellowing of the ripe corn for the garner of eternal glory.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Once I went up the winding staircase of Bunker Hill monument. Its great walls shut in the view on all sides. I could see only the bit of dusty floor at my feet and the cheerless walls that surrounded me. But as I climbed up the staircase there were windows here and there, and through these I looked out and caught glimpses of a very beautiful world outside,—green fields, rich gardens, picturesque landscapes, streams flashing like silver in the sunshine; the sea yonder, and far away, on the other hand, the shadowy forms of great mountains. How little, how dark and gloomy, seemed the close, narrow limits of the staircase as I looked out upon the illimitable view that stretched from the windows!

This earthly life, hemmed in as it is by its limitations and its narrow horizons, is like that tower—a little patch of dusty floor, with cheerless walls around it. But while we climb heavily and wearily up its steep, dark stairway, there lies outside the thick walls a glorious world, reaching away into eternity, filled with the rarest things of God's love. And through the windows of revelation and get glimpses of the infinite sweep and stretch of life beyond this hampered, broken, fragmentary existence of earth. Beyond earth comes heaven.—J. R. M.

CHOICE ILLUSTRATIONS ON THE THEME

The Happy Age

A wise old lady of eighty tells her friends, as they reach sixty: "You have spent sixty years in preparation for life, and you will now begin to live. At sixty you have learned what is worth while. You have conquered the worst forms of foolishness, you have reached a balanced period in life, knowing good from evil; what is precious, what is worthless. Danger is past, the mind is peaceful, evil is forgiven, the affections are strong, envy is weak. It is the happy age."

YOUTH—AGE

Youth is not a time of life—it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite of adventure over love of ease. Nobody grows old by merely living a number of years; people grow old only by deserting their ideals.

Years wrinkle the skin, but to give up enthusiasm wrinkles the soul.

Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether eighty or eighteen, there is in every being's heart the love of wonder, the sweet amazement at the stars and the star-like things and thoughts, the undaunted challenger of events, the unfailing child-like appetite for what next, and the joy and the game of life.

You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, grandeur, courage and power from the earth, from men and from the Infinite, so long are you young.—Author unknown.

WHEN I GROW OLD

From the moment a person is able to look back and speak of yesterday until for him there is no tomorrow, he is growing old. Along with all changing things, one must not forget man. He has the morning, noon-time, and evening years. Though in the morning he has lively powers, quickening energies, and the refreshing dew, he needs the noon-time sun with which to ripen the growing life and the evening-time for harvest. After all, seed-time and the ripening of the grain are not so far apart. And it is the seed-time that tells in how far the harvest-time shall reveal a full expression of our highest yearnings and inspiring hopes. For the thought of the harvest of age does much to govern our decisions in youth. In the morning hours of life one can determine whether from the vantage of age he shall be able to look back upon the morning with regrets or gratefulness of heart. The labor of keeping the vineyard during the ripening hours of life's mid-day, to a large extent, conditions the character of the harvest. For there are unchanging laws in our members to which men must conform if age shall bring with it a gladdening hour—the law of growth, the law of expression, the law of toil. In time man finds a wrestler who ultimately must win and conquer. His conquest, however, can be only in the field of the physical, unless man permits it otherwise. For time can never conquer the heart and spirit so long as man keeps sacred guard at the doors and windows of his life. Age is not a matter of birthdays. It is the heart and the spirit which really tells whether man is aged or not. When I grow old shall I be able to give proof in the things I have achieved both in my person and in service to others that I have not lived in vain? If one were to labor alone he might have fears as to the evening hour of life. But we are workers together with God. It is this assurance that keeps our spirits young and imparts to the mind and heart the strength for conquest in every new-born day. With E. R. Peyser may the following be a prayer:

"When I grow old,
God grant that every child
Will feel the youthful texture of my soul!
And will not turn away from me
As from a shade or shrunken vine,
When I grow old.

"When I grow old,
God grant that I may have some task
Which must be done, or someone fare the worse—
That in some corner of the earth
Someone will need my hand,
When I grow old."

QUOTABLE POETRY

WHEN I GROW OLD

Dear Lord, I ask this gift of Thee:
That I may grow old gracefully.

Grant that I may never frown to see
Youth's dear frivolity and glee.

That I may watch the children play,
And love it, as I do today.

That I rejoice in every one
Of Youth's hopes—though my own be done.

Let me remember, when I'm old,
That Spring is warm—and Winter cold.

Let me not lose my sympathies
With little childish miseries.

Grant that, for me, earth keeps her charms
Until I lay me in her arms,

And that the joy of life may still
Awake in me the old-time thrill.

Dear Lord, I'd hate, because I'm old,
To think that I'd grow hard and cold.

Grant that I never close my eyes
To folly—when with years I'm wise!

—Agnes M. Foley.

When I Am Old

When I am old, and days crawl limp and slow,
When stressful duties bring no weariness,
Then I shall calmly sit till sunset glow
Recounting all the hours God sent to bless.
Ten thousand dawns shall come again to me
To loose me from the fear of shrouded night;
Old-fashioned gardens limned by memory
Shall haunt my noontide with their pure delight.

Soft, through the windows, tender words shall come,
Voices I knew when life was April-sweet;
Then I shall sing, no more shall I be dumb;
Youth shall return to make my joy complete.
When I am old, and quieted all strife,
My heart shall say, "How good, how kind, was life!"
—Thomas Curtis Clark.

Growing Old

God loves the Aged.
He gives them greater visions than the young;
He puts the words of wisdom on their tongue;
And keeps His presence ever by their side,
From dawn to dusk, and on through eventide.

God helps the Aged.
Within their home His spirit ever dwells;
Their mellow hearts are touched like chiming bells;
He calms their fears, then worries disappear,
Because they know His help is always near.

God keeps the Aged.
With hearts of gold, and silver-tinted hair,
And earnestness, and greater faith in prayer;
He keeps them as a shepherd guards his sheep,
'Till in His fold they gently fall asleep.
—Charles W. H. Bancroft.

Ninety Years Young

Through summer's heat and winter's cold,
In spite of years, you are not old.
In spite of years on life's rough sea,
You're just as young as you used to be.
Your kindly smile and gentle grace
Prove heart still young in life's swift race.
Kind friend, we need not ask your age.
Thy youth is writ on every page
Of life's sweet story.

So here's to you! May life be long
And coming years, love's old sweet song.
And in that land, life's journey's end,
We'll greet you, still our youthful friend.
—Edwin Dukes.

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***The Steamship Ticket.***

It was my privilege, boys and girls, to take a steamship voyage last summer from New York to Genoa, Italy, then later back from Liverpool to Montreal. We had a delightful time on the two voyages and fifty days of happy and instructive travel through six countries of Europe. I hope not one of you young people will ever be afraid of an ocean voyage if you should get the opportunity to go.

But it is not to talk about our family travels I wish to speak to you this morning, but to bring you a suggestive thought from a story of a man I have heard of who took an ocean voyage that was not so happy as was ours.

This man I am speaking about made a plan to leave a southern port for a trip by a steamer along the coast up to New York City. He did not have much money. And he wanted to save all he could to have wherewithal to spend when he reached the great city. So he decided to save money on his meals. With this in view he laid in a generous supply of crackers, cheese, and dried herring to meet his needs. The voyage began. And with it his self-made dietary started. Day after day, for breakfast, lunch, and dinner he stuck to his self-appointed menu—crackers, cheese and dried herring. True, it kept him alive. But it was woefully monotonous. On the last day out, as they were approaching their destination, he was promenading the deck. The fragrant aroma of a fine meal exhaled from the dining-room so overpoweringly that he succumbed to the lure of it. Stepping up to a travelling acquaintance he had formed upon the voyage, he said: "C———, what do you suppose it would cost me to go in there and eat a real meal today?" "Let me see your ticket," was the response. The hungry man pulled out the little slip in which he had invested his money at the start of the voyage, and handed it to his friend. The latter scanned it a few moments. Then he passed it back without a word. But his finger was pointing to a magic sentence printed in the body of the ticket, which read like this: "Meals and Berth Included"!

We smile at the poor fellow who was cheated out of the choicest viands an ocean steamship menu could freely offer because of sheer failure to "possess his possessions" by appropriating what already belonged to him, having been bought and paid for in advance. But there are people, both young and older, who are vastly more foolish than even this in the spiritual realm. They want forgiveness. It is in Christ Jesus, bought and paid for by his life and death. It is theirs for the accepting. They long for redemption. It, too, is just waiting for their free acceptance as a gift from God. They seek eternal life. It is "the gift of God through Jesus Christ our Lord" to all who will accept it by faith. They are spiritual paupers, when they might be millionaires in Christ Jesus. Boys and girls, you are not too young to know and understand that salvation and happiness and peace and forgiveness, all the blessings we desire, are already ours in Christ Jesus if we will but accept them, take them, appropriate them. "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).—H.

FOR THE EVENING SERVICE

Title: ***The Inspiration of Faith.***

TEXT: "I believed, and therefore have I spoken; we also believe, and therefore speak." II Cor. 4:13.

THE SERMON OUTLINE

INTRODUCTORY: What Paul says here is that David called upon God in his trouble because he had faith in him, confidence in him; and that for the very same reason he was preaching the gospel. He was inspired by faith. He believed in God. He believed in Christ, in his resurrection and in his living presence. He believed in the Gospel. He believed it was true, and quick, and powerful. He said that the other apostles believed the same, and that it was because they all had such a firm confidence in these things that they so boldly preached. "We believe, and therefore speak."

I. This, then, is our first thought, namely, how the inspiration of faith applies to us in the matter of Christian speech.

A man must have faith before he is likely to speak at all. Only a few hypocrites have ever preached the Gospel without believing it.

But a man must have faith before he can hope to speak successfully. Effective preaching is ever the outcome of a firm and decided conviction of the truth of the Gospel. And where such conviction exists it is natural to give utterance to the belief. Such expression will always be attended with happy influences on the minds of others. But believing deeply must go before speaking heartily.

In proportion to our faith will be the energy of our speech. The apostles had strong faith, and that is the reason they could stand before kings and judges and multitudes of opposers and declare the whole counsel of God. Whitefield and Wesley, and Finney, and Moody were men with great faith, and this is why they awakened the dormant consciences and aroused the indifferent souls of all who heard them.

When a man believes he is bound to speak. It is a heavenly duty; a soul-enshrined obligation. He feels as the men did outside the gates of Samaria in sight of plenty of food for the starving population: "It is a day of good tidings; and we do not well if we hold our peace."

II. Kindred to this is the thought that faith is the inspiration also to work. The impulse from the skies does not stop with speech alone. The spirit of faith has in all ages been the power under whose inspiration the conflict against evil has been maintained and the victories for righteousness won. Without faith the position of the apostles would have been discouraging indeed. In what they saw in the world of sight and reason there was everything to depress. But these were the things seen and temporal. But yonder, in the things unseen and eternal, in the things upon which their faith was fixed, in the word of their unchanging God, in the presence of their living Lord, in the assurance of those mighty, spiritual influences which were to crown their work with success was everything to stimulate and strengthen. What they saw was the world against them. What they believed was that they were working for God and with God. Their faith put them in conscious alliance with the Holy Spirit. They believed, therefore they spoke. They believed and therefore they worked. Faith was the mainspring of their lives. Faith is the mainspring of Christian effort today.

III. Faith gives assurance of success. "Some trust in chariots, and some in horses, but we will remember the name of the Lord our God." Do you believe that the kingdoms of this world are to become the kingdoms of our Lord and his Christ? Yes; then you are working under the inspiration of the assurance faith gives. Do you believe that Christ is yet to see of the travail of his soul and be satisfied? Do you believe that his kindly and loving sway is yet to extend from sea to sea and from the river unto the ends of the earth? Do you believe that the message of the angels of the first Christmas dawn, "Peace on earth, good will toward men" is yet to reach "all people"? You do; then you are working under the inspiration of the assurance faith gives. It is in the things that are not seen; it is in the force of truth; it is in the armor of righteousness; it is in the omnipotence of the Spirit of God; it is in the unseen but eternal things we as Christians are trusting. And the more we come under the moving force of faith the better it will be for us and the better for the world.

SUGGESTIVE TEXTS AND THEMES

A Great Heart that Held a Great Nation: "Let my life be given me at my petition and my people at my request." Esther 7:3.

The Man Who Prepared His Own Punishment: "So they hanged Haman on the gallows that he had prepared for Mordecai." Esther 7:10.

The Light and Joy that is Born of Darkness and Sorrow: "The Jews had light and gladness, and joy and honor." Esther 8:16.

Quitters Who Had None of the Martyr Spirit in Them: "And many of the people of the land became Jews; for the fear of the Jews fell upon them." Esther 8:17.

The Secret of Obtaining What One Wishes: "Delight thyself also in the Lord: and he shall give thee desires of thy heart." Ps. 37:4.

Earth's Absolute Monarch: "O Lord of hosts, God of Israel, that dwellest between the cherubum, thou art the God, even thou alone, of all the Kingdoms of the earth; thou hast made heaven and earth." Isa. 37:16.

THE SUNDAY SCHOOL LESSON

Title: ***The Preaching of the Apostles.*** **Acts 4: 1-14.**

GOLDEN TEXT: "We must obey God rather than men." Acts 5:29.

TEACHING THE LESSON

Peter, taking for his text the wonderful cure of the lame man, had been preaching Christ and his salvation to the crowds of people gathered in Solomon's porch. The rulers and priests in the temple, drawn by the excited crowd, overheard what the apostles were teaching the people, and immediately began to interfere in the matter. The arrest, the imprisonment, the arraignment, the defence are the features of the story. The lesson could be analyzed thus: 1. The precious Name. The apostles loved it. 2. The life-giving Name (vv. 1-3). They preach the "resurrection." 3. The growing Name (v. 4). The number increased now from 120 to 3000. 4. The mysterious Name (vv. 5-7). The world can not comprehend it any more than those Jewish rulers could. 5. A healing Name (vv. 8-10). In his Name "the good deed" was done. 6. The only Name (vv. 11, 12). It is exclusive. "There is none other name under heaven given," etc. 7. It is a powerful Name. It made Peter and John bold. Brought results. Will yet. 8. It is a welcome Name. To all the weary, sin-sick, burdened. From the story we may draw these lessons. I. *We must expect opposition from the enemies of Christ* (v. 2). II. *Persecution does not destroy but increases the converts,* as the wind does not put out fire, but makes it blaze the brighter and scatter the fire-brands far and wide. III. *Christ fulfils his promise to the letter* (v. 8). IV. *Christ is the wisdom and power of God.* His salvation makes whole and complete what sin mars and destroys. V. *Whatever is true and right, however despised and unpopular, will at length become a crown and a glory* (v. 11). VI. *Salvation is only through Christ*—no other has power to save (v. 12). VII. *True religion gives courage and character* (v. 13). VIII. *The good effects of Christianity are the one unanswerable argument* (v. 14). IX. *Christ is the power of God*—see it in times of persecution, in saving men, in changing character, making his disciples like himself (vv. 13, 14).

ILLUSTRATIONS

The Beloved Name

A Bible woman carried a copy of the Scriptures to a converted heathen girl. She clasped it eagerly with both hands and touched it lovingly to her lips. Then opening the book she said, "Show me the place where Jesus' name is." As soon as it had been pointed out to her she kissed the spot fervently. Then she asked to have the place marked that she might always be able to find the name of Jesus.

The Powerful Name

It made Peter and John bold. "When they saw the boldness of Peter and John . . . they took knowledge of them, that they had been with Jesus." Their Master had never feared the face of man. He had never courted the rich nor fawned upon the great and noble. He dared to say, "Woe unto you, scribes and Pharisees, hypocrites." He was faithful. He warned and rebuked, regardless of the hatred of men. There is nothing more needed today than faithful courage. Clinton B. Fisk liked to tell of a young minister who had been sent to a new charge and was asked not to say anything on the temperance question, because a wine merchant occupied a principal seat in the church and paid $50 toward the salary. "No, sir," said the young pastor, "let us begin fair. Take $50 from my salary. I want a shot at that pew." He took aim, saved the wine merchant and had his $50, too. Sam Jones says, "The greatest blessing God ever bestowed on a church is a good preacher, that is afraid of neither man nor the devil. The greatest blessing God ever bestowed on a preacher is a membership that will stand by his side when the blasts of a thousand cannon are belching in their faces."

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *Playing the Game.*

"We then as workers together with him." II Cor. 6:1.

Coöperative games, that is, those requiring two or more on a side, are more popular than individual games where one plays alone. In the Christian game coöperative work gets the biggest job done. I. *The human body is the finest example of team work.* Paul used the human body as an example of the church with its many members and their varied functions. II. *Jesus magnified labor.* There never was a labor problem until Jesus said, "The laborer is worthy of his hire." There is no such thing as an aristocracy of laziness in the Christian life. Jesus called his disciples husbandmen, builders, soldiers, fishermen. All these terms imply labor. Jesus never said, "Blessed are the lazy for they shall escape work." III. *Paul emphasized the need of Christians working together.* The one word which describes modern civilization is "together." The "together system" is the modern way of building empires; the old one-man political method is passed. The church must win the world together. Team work is the big thing. Some folks are fit to live, but not fit to live with. Some folks know how to work, but they want to do it all alone. The individual bee has no sense, but the hive has. Bees know what to do with the drone; they sting him to death. IV. Paul emphasizes, too, *that we are not workers only with each other but "with Him."* This fact guarantees success.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

July 12. How Far Can We Follow Jesus? John 11:14-16.

(Intended to show that the Jesus way of living is for all ages. Circumstances change. Principles do not change. Following Jesus all the way; absolute consecration; some far-off followers. Are we following Jesus at all?)

SUGGESTIVE BULLETIN BOARD SLOGANS

Every time you go to church things look brighter.

VACATION—Take your church pew with you. Stand by the church each Sunday.

Christian traffic guides: Jesus says, "I am the way, the truth and the life."

What will it be for you next Sunday—church or the hammock?

No matter where you spend your vacation—God will be there.

In keeping up with the Times, we need not get out of touch with the Eternal.

SUNDAY: JULY NINETEENTH

Theme: ***Wearying God.***

SUGGESTED SCRIPTURE READING: Mal. 2:1-17.

SELECTED HYMNS: "Wait, my soul upon the Lord."—W. F. Lloyd. "The King of love my Shepherd is."—H. W. Baker. "O thou, the contrite sinner's friend."—C. Elliott. "Approach, my soul, the mercy seat."—John Newton. "Take me, O my Father, take me."—Ray Palmer.

SALUTATION (or Call to Worship): The Lord is gracious and full of compassion, long-suffering and of great mercy. The Lord is good to all and his tender mercies are over all his works.

INVOCATION PRAYER: (Summer Sowing): We praise thee, O God, for thy gifts of the sunshine and the rain, the hopes of every morning, and the harvests of every year. Command thy blessing on human labor, that those who sow and those who reap may rejoice together. In health may we serve thee with all our strength, and in sickness wait on thy healing hand. From pride and self-will deliver thy servants, from the envious eye, and the slanderous tongue. Save us from all unworthy fears, and the sorrow that worketh death. Support the weary and heavy-laden, O Lord, and give them rest in thy love. Lead wandering souls through the desert to a city of habitation, and bring home the exiles from their captivity. Show thy glory and thy goodness to all the peoples of the earth, and may their kings do homage to Christ. Let the vain idolatries of the heathen make way for thy holy religion, and the ambitions of this world cease to rule the desires of men. Establish thy church in the eternal truths of the Gospel and make her a praise in the whole earth. May the cross of Christ lead us all in his footsteps. In his name we ask. Amen.

THE SERMON

Title: ***Wearying God.***

TEXT: "Ye have wearied the Lord with your words." Mal. 2:17.

THE SERMON OUTLINE

INTRODUCTORY: You have seen a wagon groaning under a heavy load, scarce able to endure the pressure which tried the strength of every bolt and screw and piece of iron and timber; the groaning vehicle threatened to break down under the burden it must carry. And thus God represents himself as loaded with the evil words and deeds of men, and weighed down with the pressure which it strains his infinite power to sustain. I know of nothing which more completely illustrates the infinitude of God than the way in which he stands the strain which a sinning world puts upon him; and it is a strain which tasks and wearies him. You ask, "Have we any share in this strange charge of the prophet?" I answer, "Yes." You say, "Wherein have we wearied him?" Let the prophet make answer in some distinct specification which he lodges against you. In each of these specifications there are two speakers. First God speaks, and then the human heart replies; and it is these replies that weary God.

I. First specification. "I have loved you, saith the Lord, yet ye say, 'wherein hast thou loved us?'" God claims to love us; our hearts make reply. "What is the proof of your love?" Of all the wearying words which these evil hearts speak to God, the most wearying and wearing must be, "If you love me, what is the evidence of that love?" It is not enough that, like Esau, a good birth has been given us, that we have been crowned with ten thousand daily mercies, that God's treasury has been used in numberless ways for us, but these doubting hearts must assail God with the cry, "Wherein hast thou loved us?" When discipline comes, when heaven is enriched by the passing of some of our loved ones into its holy joys, and our lives seem impoverished by our loss, our grief-stricken hearts cry out in their anguish and unbelief, "Wherein hast thou loved us?" When some loss of worldly fortune comes that reduces our bank account or diminishes the number of acres that we call our own, in wrath our doubting hearts smite God with the question, "Wherein hast thou loved us?" When sickness comes and with aching head we toss our feverish form from side to side, we indict God with the stinging inquiry, "Wherein hast thou loved us?" When our cherished plans miscarry, and our hopes are baffled and we lose the prizes on which our hearts are set, we hold God accountable as we say, "Wherein hast thou loved us?" O! of all the things which must wear and strain and task and weary God, this surely must be the most wearying, as his own people out of doubting hearts make answer to the infinite love, with which he surrounds them, "Wherein hath thou loved us?"

II. But note the second specifications under the prophet's charge.

First God speaks and then the human heart replies, as in all these specifications:

"Ye have despised my name," saith the Lord of hosts. And ye say, "Wherein have we despised thy name?" We resent the charge. How can it be? we ask in astonished incredulity. The divine answer comes, "Ye have offered the blind, and the lame, and the torn, and the sick in the worship of God. And ye have said, behold, what a weariness is it! And ye have snuffed at it," saith the Lord of hosts. There are two items in the charge. (1) We have found the worship of God a weariness. O! how monotonous and dreary our private prayers are! A drive through the woods with a pleasant companion is often far more attractive than an hour's communion with God. The study of God's word is frequently a monumental bore, and we breathe a sigh of relief when the reading of our daily duty chapter is over. The communion of saints in the worship of God is sometimes as oppressive to us as the choking air of a heated furnace. We can not, in the spirit of the Pharisee, despise that old Jew who "snuffed at" the worship of God and said, "What a weariness it is!"

(2) But this is not all. Like him we have also failed to offer God our best. We have had sound offerings in our possession and we have tried to palm off upon God "the blind, and the lame, and the torn, and the sick."

III. But we have come to the prophet's third specification under the charge of wearying God.

God speaks and the man replies, "Will a man rob God?" "Yet, ye have robbed me," saith the Lord. But ye say, "Wherein have we robbed thee?" The preposterous idea of our robbery of God leads to this loud and blatant question, but the divine reply is calm and clear and to the point: "In tithes and offerings." The suggestion may not be a vain one, if I venture to propose that each one ask of himself, "Can I belong to the class whom God charges with robbing him?" To help in this solution, let us inquire, How much of my possessions do I count as belonging to God, and how much do I count as belonging to myself? What is the proportion between these two? Is his share one-tenth, one-hundredth, one-thousandth, or nothing? It must weary God to see the multitudes whom he has made stewards of his possessions, who give back to him nothing, or next to nothing, and who look him in the face and say, "Wherein have we robbed thee?"

Let us consider the effect of our conduct upon our God. We are careful not to weary or offend, or scandalize our fellow-men; let us refresh the heart of God by believing in his love, delighting in his worship, and by counting ourselves and ours as altogether his.—T. W.

COMMENDATORY PRAYER: Increase our faith, dear Lord, for we are weak and blind. Turn the eyes of our heart to the place of thy glory and on the Cross may we behold the face of him who only is worthy of our obedience. Forgive the idle chatter which men call wisdom and may we find our strength in quietness and confidence. Let us not exercise the increasing knowledge that streams upon us in this age of the mind's awakening, but teaching us how to use it for the good of mankind and in the wonder of nature may we behold thy glory. We would be guided by thy Spirit, even the Spirit of Truth, lest we wander from the highway that leads to light eternal. Deliver all who are in error. Save mankind from unbelief. Turn us again, O God, that we may acknowledge thy might to rule and in the service of Jesus may we find our faith complete. For his Name's sake. Amen.

OFFERTORY SENTENCE: "Upon the first day of the week let every one of you lay by him as God has prospered." "Freely ye have received, freely give."

OFFERTORY PRAYER: We bless thee, our Father, that we can read and see the upward movement of the race in its blind, painful struggle toward light and freedom and truth. Help us to be helpers of men and of thy righteous kingdom. Accept our offering and bless us. In Christ's name we ask. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

They affronted the Lord with their words, and repeated them so often and persisted so long in their contradictions that they even wearied him. (See Isa. 7:13). They made him weary of doing them good as he had done, and stopped the current of his favors. Or they represented him as weary of governing the world and willing to quit it and lay aside the care of it.

It is a wearisome thing, even to God himself, to hear people insist upon their own justification on their corrupt and wicked practices and plead their atheistical principles in vindication of them. But, as if God by his prophet had done them wrong, see how impudently they ask, "Wherein have we wearied him?"

What are those vexatious words whereby we have wearied him? Note: Sinful words are more offensive to the God of heaven than they are commonly thought to be. They had denied him to be a holy God. They had denied him to be the righteous governor of the world. They said: "Where is the God of judgment?" "He has forsaken the earth. We may do as we please; he sees us not, nor will regard us." In effect, they dare him to do his worst."—M. H.

CHOICE ILLUSTRATIONS ON THE THEME

Wearying by Doubt

Don't turn your back upon your doctrinal doubts and difficulties. Go up to them and examine them. Perhaps the ghastly object which looks to you in the twilight like a sheeted ghost may prove to be no more than a tablecloth hanging upon a hedge.—A. H. Boyd.

Wearying God

God is angry with the wicked every day, because they interfere with his plan of salvation and bring untold suffering upon the innocent. Hence the wicked will God destroy, and all the nations that forget God. It is not vengeance; it is protection for those that love righteousness and hate iniquity. "I stood with the captain on the deck of an ocean steamer. Suddenly a steward came forward and said that a hostler in charge of the horses in the hold had thrown a lighted match into the straw. The captain turned pale, rushed to the gangway, seized the offender by the collar, dragged him from the stall, and put him in irons for the rest of the voyage. Because that lighted match might have meant the loss of the ship, passengers, and crew, the captain hated fire."—A. H. Strong.

Do What You Know

You ask bitterly, like Pontius Pilate, "What is truth?" In such an hour what remains? I reply, "Obedience." Leave those thoughts for the present. Act—be merciful and gentle—honest; force yourself to abound in little services; try to do good to others; be true in the duty that you know. That must be right, whatever else is uncertain. And by all the laws of the human heart, by the word of God, you shall not be left to doubt. Do that much of the will of God which is plain to you, and "You shall know of the doctrine, whether it be of God."—F. W. Robertson.

Cause of Doubt

"How is it," asked a French pastor of Dr. Griffith Thomas, "that the professors in our theological seminary at Paris are not even sure that Jesus ever existed in the flesh, and yet some of the poorest and most obscure members of my congregation know it beyond the preadventure of a doubt?" The poorest and most obscure members were "trusting in the Lord with all their heart," but the theological professors were "leaning upon their own understanding."—*Sunday School Times.*

LEAVING GOD OUT

An old lady on a sinking ship was told that they had no other hope but to trust in Providence. "Has it come to that!" said she.—*Five Thousand Best Modern Illustrations.*

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***The Mastiff and the Goose.***

I have told you often, boys and girls, about the old Greek writer of fables named Aesop and have given you a number of his wise and witty compositions. I have another for you this morning. It is about the Mastiff and the Goose. But before I give it I want to tell you a real up-to-date American Story I heard the other day. It is about a little girl by the name of Marjory. One day Marjory wanted to talk over the telephone with her mother, who was visiting a friend. So her elder sister gave her the 'phone number and let her call "Central." A few days after, when the mother was paying another visit to the same friend, the older sister heard Marjory at the telephone on her own account. Central evidently had been asking for the number, and Marjory was explaining eagerly: "Central, I want the number I had last Thursday. Don't you understand? The very same number!"

Now, we will leave Marjory there at the 'phone, and go on with the story of the mastiff and the goose. This is the way it goes:

A goose once upon a time fed its young by a pondside, and a goose in such circumstances is always extremely proud and excessively punctilious. If any other animal, though without the least design of offense, happened to pass that way, the goose immediately flew at it. The pond, she said was hers, and she would maintain her right to it, and support her honor, while she had a bill to hiss or a wing to flutter. In this manner she drove away ducks, pigs, chickens, nay, even the insidious cat was seen to scamper. A longing mastiff, however, happened to pass by, and thought it no harm if he should lap a little of the water, as he was thirsty. The guardian goose flew at the dog like a fury, pecked at him with her beak, and slapped him with her feathers. The mastiff grew angry, and had twenty times a mind to give her a sly snap; but suppressed his indignation, because his master was nigh. "A plague take thee," cried he, "for a fool!"

So saying, he went forward to the pond, quenched his thirst in spite of the goose, and followed his master.

The moral Aesop gives for this fable is this: "Sure, those who have neither strength nor weapons to fight at least should be civil." That certainly is true, yet I have seen a mother goose use her wings so strongly that it was not wise to come too near her. But that is usually when she was protecting her goslings—that is what we call the goose's babies. Anyway, boys and girls, it is always wise to be civil and courteous and not make foolish threats we have no power to carry out. I know a text that fits our subject exactly. It is one of the wise sayings in the Book of Proverbs, chapter 25, verse 14: "Whoso boasteth himself of a false gift is like clouds and wind without rain" (Prov. 25:14).—H.

FOR THE EVENING SERVICE

Title: ***Glorifying God.***

TEXT: "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." 1 Peter 4:16.

THE SERMON OUTLINE

INTRODUCTORY: The aim of the true Christian is two-fold—to do the will of God and to properly submit to his discipline. This chapter gives suggestions to help in both these directions. The main object of a Christian's life, says the apostle, should be to glorify God through Jesus Christ.

I. How can we glorify God?

1. Through speech. "If any man speak, let him speak as the oracles of God." His speech should be in fidelity to the Word. A man must learn before he teaches. He should get a competent insight into the divine oracles. His speech should also be reverent and holy, becomingly recognizing the majesty of the One whose message he carries, the divinity of the message itself, and the deep spiritual mysteries with which it deals, deeper than any created spirit can fathom. We should also glorify God by not failing to speak in his name and for the interests of his cause.

2. By ministry. "If any man minister, let him do it as of the ability which God giveth." If any man minister, either as a church officer or as a private person, whether in personal effort, in giving of gifts and contributions, let him do it as of the ability which God giveth. The motive and object should be that God in all things, in our speech, in our gifts, our ministrations and services, should be truly glorified.

3. Through suffering. God can be glorified in the way we suffer his will as well as in the way we do it. "Beloved, think it not strange concerning the fiery trial which is to try you." You are not selected for such testings as others have not known. "But rejoice, inasmuch as ye are partakers of Christ's sufferings." That is, your sufferings are the same kind he endured and for the same you are identified with him in suffering. When his glory is revealed you also shall share in it and "rejoice with exceeding joy."

II. What is implied in suffering as a Christian? "But if any man suffer as a Christian, let him not be ashamed."

1. Suffering because he is a Christian. Do not be ashamed if persecuted on account of your religion. Such suffering is common, it is to be expected, and should be borne cheerfully.

2. Suffering from discharging the duties of a Christian. It is to be expected that the life of a Christian will differ from the life of the people of the world, and if he must suffer in any way on that account let him not be ashamed. Be not ashamed to be called a Christian; nor of all doctrines held by Christians; nor of the Saviour Christians love and follow; nor of others who name the name of Christ, no matter how lowly they may be. Be ashamed of that only which is wrong, and of failing to glorify God in your bodies and your spirits, which are his.

III. Why if we suffer we should not be ashamed.

1. Because we suffer innocently. Be ashamed only of sin.

2. Because we suffer only in a good cause. The cause is Christ's and it is a privilege to make it ours.

3. Because we suffer from the purest motive. Our one desire is to glorify God, "whose we are and whom we serve."

4. Because we suffer for the best of Masters, Jesus Christ. He is infinitely more worthy than any captain or general or other officer who ever called upon his followers for bravery and loyalty.

SUGGESTIVE TEXTS AND THEMES

Three Opinions of the Same Man: "And forgive us our sins; for we ourselves also forgive every one that is indebted to us. Lend me three loaves; for a friend of mind is come to me from a journey. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11:4, 6, 9.

A Certain Man's Opinion of His Brother: "Now his elder brother was in the field; and as he came and drew nigh to the house, he heard music and dancing," etc. Luke 15:25-31.

A Good Man's Opinion of Himself: "Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1:15.

The Opinion of a Rich Fool: "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, be merry." Luke 12:19.

A Man of Set Opinions: "One thing I do, forgetting the things which are behind, and stretching forward to the things are before." Phil. 3:13.

An Apostle's Opinion of Future Bliss: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward." Rom. 8:18.

THE SUNDAY SCHOOL LESSON

Title: ***Social Service In the Early Church.*** **Acts 4:32-35; 6:1-4; II Corinthians 9: 1-7.**

GOLDEN TEXT: "He himself said, It is more blessed to give than to receive." Acts 20:35.

TEACHING THE LESSON

Here was true social service. "They were of one heart." "They had all things in common." They chose deacons to look after the poor. "They ministered to the saints." Such were characteristics among the early Christians. They were devoted to God and to each other. The apostles preached with power. They gave themselves to the work of the ministry in sincerity. They preached on the vital points of Christainity for the purpose of winning souls. They gave no anxious thought concerning the consequences they might suffer. All who would accept Christ under their preaching might find a welcome among the company of believers who formed the early church. While they preached the church provided for the temporal needs of each other. So intent upon the hopes of an inheritance in the next world were those early converts that they set no affection upon earthly possessions, but rather chose to distribute to the necessity of the saints. They loved God supremely and their neighbors as themselves. I. *In the best administered church there will be some errors and mistakes* (Acts 6:1). II. *These are recorded to warn us against like errors,* for our instruction that we may know how to get rid of them, and for our comfort that we may not be discouraged when we find imperfections in the modern church. III. *We should be careful to avoid all partiality.* IV. *There is need of division of labor* (v. 2). The people should remove all possible of the business work of the churches from the ministry (v. 2). V. *All church officers should have three qualifications, a good report from those who are without, they should be filled with the Holy Spirit, and they should be wise men* (v. 3). VI. *All overcoming of difficulties and dangers tends to increase the church* (v. 7).

ILLUSTRATIONS

PRINCIPLES OF SOCIAL SERVICE VIOLATED

"They kept back part of the price." A rich miser, who was growing old and had a cataract forming over both his eyes, sent for a surgeon. Vainly he tried to look into the doctor's face with his poor, blinded eyes, which could not see to count his gold any longer. Then he asked, "How much is the fee?" The surgeon replied, "For the removal of the cataract from one eye, so many dollars; for the removal of the cataracts from both eyes, so many dollars more." "Go on," he said. The surgeon operated upon one eye. "That will do," said the man; "I can see well enough. I shall be able to get on now, and I can not afford any money for the other." He kept the blindness of one eye rather than pay the whole price. Are not some blinded, yes, doubly blinded, to the glorious Christ, and will not pay the whole price? They keep back part and it keeps them back from blessing. To say, by uplifted hands, or bent knees, or spoken word, that we are entirely surrendered to God, yet to have anything in our hearts not fully yielded is double-mindedness. To profess that our money is all the Lord's and yet spend it upon ourselves without reference to his glory, is to keep back part of the price. The precept with reference to money is, "Let every one of you lay by him in store, as God hath prospered him." If our money is all the Lord's we shall lay aside a percentage as the Spirit shall direct to be used for the Lord's work.

COVETOUSNESS KILLS

An aged Egyptian in time of famine had an immense store of wheat in his granary. This he refused to sell until all other wheat was gone, that he might obtain a higher price for it. Many died, yet the covetous miser kept his storehouse locked. At last the starving people agreed to give him the exorbitant price he asked for his grain. He unlocked the vast granary, but found the worms had utterly destroyed his once beautiful grain. Hungry as the people were, they shouted aloud at his misery. But the old man felt the disappointment so keenly he fell dead upon the granary floor. His covetous killed him.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***The Nearness of God.***

"Thou art near, O Lord." Ps. 119:151.

This declaration evinces the greatness and glory of God. I. *God is essentially near.* His presence is universal. "Do not I fill heaven and earth, saith the Lord." "Am I a God at hand, and not afar off." II. *God is manifestly near.* 1. In creation. "The heavens declare," etc. I see thee in the rolling waves, and in the cataract's foam, and in the gentle descent of the sparkling dew. I perceive thee, not with my bodily eyes, although by these I discern thy workmanship, but with the mental eye I behold thee in thy works, a present God. 2. In providence. Though sometimes thou wrappest thyself in a cloud, dark and impenetrable, yet I see thee. Thou governest the world and rulest the nations. Thou directest the fight of an angel, and arrangest the affairs of the poorest saints. III. *God is graciously near.* Nearness to God was the fairest flower which grew in Paradise; but sin withered it, the flower faded, it drooped, it died. It must be so once more. 1. God is near through Christ. Near as a sin-forgiving God. Near as a promise-keeping God. Near as a prayer-hearing God. Near as a covenant-keeping God. Near as a gracious tender Father. 2. God is near in every season requiring his presence. In the season of spiritual distress. In the season of adversity and afflictions. How near is God! In the hour of temptation. In the hour of human desertion. In the valley of the shadow of death. "Thou art near, O Lord."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

July 19. What Are Some Great Doctrines of Christianity? 1 John 1:8-10; 4:15, 16.

(Ask the pastor to plan and direct this meeting. Select carefully beforehand the doctrines to be presented and the speakers to present them.)

SUGGESTIVE BULLETIN BOARD SLOGANS

The average family wants less outgo and more income, and the way to get it is by less go out and more stay in.

Wild life isn't disappearing—it is just moving to the city.

Better the shoulder to the wheel than the back to the wall.

God can use a dull tool, but a keen one would do better work.

Without tale hearers there would be no tale bearers.

It is never worth while arguing about the religion you haven't got.

"Can live as good a Christian out of the Church as in it." But do you?

SUNDAY: JULY TWENTY-SIXTH

Theme: ***Right Views of Things.***

SUGGESTED SCRIPTURE READING: Matt. 6:19-34.

SELECTED HYMNS: "O God, our Help in ages past."—I. Watts. "Through all the changing scenes of life."—Tate and Brady. "High in the heavens, eternal God."—I. Watts. "My God, how wonderful thou art."—F. W. Faber. "O worship the King."—Sir Robert Grant.

SALUTATION (or Call to Worship): "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion."

INVOCATION PRAYER: Our Father; we are thy children, come home this morning to the place of invitation, the place made sacred by the fulfilment of thy promises ten thousand times to us. Thou hast made our wants to grow, that thou mayest have the privilege every day of supplying them, and that we might be brought into the sweetest connection with thee by taking, day by day, our daily bread from thine hand. We come today, then, to take what thou shalt give us; and as thou art our bread and the water of life, the life, the breath, the all in all, grant us Thyself and we are supplied. Help us to read thy word, to sing thy praises, to commune with thee in prayer, to speak and to hear from thee. We ask it for Christ's sake. Amen.

THE SERMON

Title: ***Right Views of Things.***

TEXT: "Thou hast well seen."—Jere. 1:12.

THE SERMON OUTLINE

INTRODUCTORY: There is a right way and a wrong way of looking at almost everything. Some persons seem to have no eye for beauty; and others see every object through a distorted vision. To such persons one of Turner's fine landscapes is merely so much paint and canvas; to a man like Ruskin it is a masterpiece of golden sunlight, bathing field and forest with its splendors. Niagara is a disappointment to many on a first view.

"Thou hast well seen," were God's words to Jeremiah when he called him to be a prophet to the people of Israel.

It is vastly important that you and I should seek for spiritual discernment; for many of our joys and many of our sorrows proceed from our method of looking at those things which most concern our peace. How differently, for example, the Lord Jesus Christ appears to different eyes.

Some people look at Jehovah only as a consuming fire, and are struck through with despair. Others go to the other extreme and see in him only infinite goodness and tender mercy; such are in danger of becoming blind to the sinfulness of sin, and they easily slide away into a belief in salvation without regard to character.

I. We are all apt to make egregious mistakes when we look at our heavenly Father's providential dealings. Even some Christians are betrayed into a heathenish habit of talking about about "good luck" and "bad fortune," and using other expressions that convey the idea that this life is a game of chance. Blind unbelief may be expected to err, and to scan God's work as either a riddle or a muddle. A Christian who has had his eyes opened ought to know better than to make such mistakes. Yet how prone we are to regard many of God's dealings in a wrong light and to call them by wrong names! We speak of things as afflictions which are really blessings in disguise. We congratulate people on gaining what turns out to be a terrible snare or worse than a serious loss. Sickness has often brought to a man spiritual recovery; suffering has often wrought out for him as exceeding weight of glory.

I have seen people condole tenderly with a weeping mother whose child has flown away home to heaven; but they never thought of condoling with her over a living child who was a frivolous slave to fashion, or a dissipated sensualist, or a wayward son, the "heaviness of his mother." A hundred times over have I pitied more the parent of a living sorrow than the parent of a departed joy. Spare your tears from the darlings who are safe in the arms of Jesus, and spend them over the living who are yet dead in sin and sheer impenitence. Let us learn to see things rightly and call them by their right names.

II. Let me, in the next place, remind you that if we possessed more spiritual discernment we would not so often torment ourselves with sinful anxieties about the future. Our loving Lord knew what was in man when he reiterated his remonstrances against borrowing trouble in advance, and when he said, "Be not therefore anxious for the morrow." Worry is not only a sin against God, it is a sin against our own peace. It sometimes amounts to a slow suicide.

There is only one practical remedy for this deadly sin of anxiety, and that is to take short views.

That is a short view which takes in immediate duty to be done, the immediate temptation to be met and the immediate sorrow to be carried. To-morrow belongs to our heavenly Father. I would not know its secrets if I could. It is far better to know whom we trust, and that he is able to keep all we commit to him until the last great day.

III. If a right spiritual discernment tends to correct false views of God and his providence, and to repress sinful anxieties, it will also check our impatience in regard to the issue of God's wise dealings and discipline. "I never let brains or fools see my pictures until they are done," said a Scotch artist to me, quoting a familiar proverb of his countrymen. As the artist was unwilling to have any judgment pronounced on his work until it was completed, so our heavenly Father bids us possess our souls in patience. "What I do thou knowest not now; but thou shalt know hereafter." We must wait and see. This world is but a preparatory school in which character is on the easel or under the chisel. God's hand sometimes lays on dark colors; his chisel often cuts deep. No trial of our faith is joyous but grievous; nevertheless afterwards it may work out the eternal weight of glory.

IV. We come back, in closing, to the point whence we set out—that there is a right and a wrong way of looking at all things. To the eye that has discernment this world is mainly an avenue to that one which lieth beyond it. Talents, wealth and influence are simply loans that are to be held in trust for God. Social promotion signifies a more commanding position in which to serve the Master. A Christianized eye sees in money just so much bread for the hungry, just so many Bibles for the Godless, just so many lifts for the outcast and degraded—as well as innocent and refining enjoyments for one's own household. My friend, if thou findest the "image and superscription" of Christ on every dollar you earn, "thou hast well seen." "Thou hast well seen" when thou dost behold Jesus Christ as the Lord of thy life, his service thy sweetest occupation, and his presence thy perpetual joy.—T. L. C.

COMMENDATORY PRAYER: Oh, thou who servest best the hearts of all men, have mercy upon us and lead us away from our sins into the joy of faithful obedience. Show us the things that are eternal. How easily we are deceived by the empty words of our own vanity. Write thy truth into our lives, O Lord, that it may appear before us in deeds of love and virtue. Make us not hearers only, but doers of thy word. Grant us the willingness to examine ourselves in the light of Calvary and in the knowledge of our own unworthiness may we find the way to God. Take the blindness out of our eyes that we may give more heed to the glorious realities of faith than to the trifling doubts of the passing hours. We walk too long among the shadows. Oh, lead us into the sunlight of noble conviction and unquestioning surrender. So shall we be free to serve and in thy service find our freedom. Through Christ our Lord. Amen.

OFFERTORY SENTENCE: "Thou shalt surely give to thy poor, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto."

OFFERTORY PRAYER: Our Father God, Lord of all being, we realize how limited we are in comprehension, but we would know the meaning of life and the reality that lies back of the things we see. Strengthen thou, O God, our understanding; help us to see thy power in the universe about us, and to know that in thee all things move and have their being. Bless the offerings we bring thee now and use them for the extension of thy Kingdom in the world. We ask through Christ. Amen.

ILLUSTRATIVE MATERIAL

SEED THOUGHTS

What Seest Thou? I see beauty, order, strength, majesty, and infinite munificence of grace and loveliness. Look at the moral world, and say, what seest thou? Think of its sinfulness, its misery untold, its tumult and darkness and corruption, deep, manifold, and everincreasing. Is there any cure for disease so cruel, so deadly? What seest thou? I see a Cross, and one upon it like unto the Son of Man, and in his weakness he is mighty, in his poverty he is rich, in his death is the infinite virtue of atonement. I see a

Cross, its head rises to heaven, and on it is written, "The blood of Jesus Christ cleanses from all sin," and from it there comes a voice saying, "Turn ye, turn ye, for why will ye die?" And away in the distance, what seest thou? Across the seething sea of time, standing high above all earthy affairs, yet inseparably connected with them, what is that glistening object? It is the great white throne whence the living Judge sends out his just and final decrees.—J. P.

CHOICE ILLUSTRATIONS ON THE THEME

Unfolding Providence

In his latter days it was the habit of William Wilberforce, before retiring to rest, to seek in the natural objects about him, to be assured afresh of his Father's love and presence. "I was walking with him," says a friend, "in a verandah, watching for the opening of a night-blooming cereus. As we stood in eager expectation, it suddenly burst wide open before us. "It reminds me," said he, "of the dispensations of Divine providence first bursting on the glorified eye, when they shall fully unfold, and appear as beautiful as they are complete."

Holds Up Traffic

A blind man tapped the pavement with his stick in New York, near the Pennsylvania Station. He felt about the curb at the busy crossing and shouted confidently: "How about it, Charlie?" The traffic officer in the middle of the avenue looked up, saw the blind man, held up his hand, blew his whistle. "All right, Ben," he called, smiling. And the blind man crossed the street fearlessly between the lines of vehicles held up for him. It's a picture of the way God's providence "holds up the traffic" for us.—*Five Thousand Best Modern Illustrations.*

Well Guided

"Would you not be afraid to ride in the kind of chariot Elijah had?" asked one child of another. "Not if God drove it," was the reply.—*Christian Advocate.*

Mine Inheritance

In the quaint old English town of Chester there stands on one of the principal streets a house which is known as "God's Providence House," because of an inscription which was placed upon the front of it a long time ago. The inscription says, "God's providence is mine inheritance." Many thousands of persons have read that inscription, and every one of them might truly have said to himself, "I myself am really living in God's Providence House." For what else is the world?—*Five Thousand Best Modern Illustrations.*

The Divine Engineer

Dan Crawford tells of an experience he and his party had while returning to his African mission field after a furlough. A stream to be crossed was in flood, and there were no boats. Haste in getting back was important. The missionaries camped and prayed. After a time a tall tree which had battled with the river for a century, perhaps, began to totter, and then fell—clear across the stream. "The Royal Engineers of Heaven," Mr. Crawford said, "had laid a pontoon bridge for God's servants."—*Five Thousand Best Modern Illustrations.*

TRACING PROVIDENCES

It is well known that the late President Roosevelt was very near-sighted and was compelled to carry with him two different pairs of glasses, one for near, the other for distant vision. On the evening that he was shot in the city of Milwaukee by Schrenk, the surgeon who was examining the wounded man handed the steel spectacle case to him with the remark that its presence in his pocket by breaking the force of the bullet and deflecting its course from his heart had undoubtedly saved his life. "Well, now, that's strange," said Mr. Roosevelt, as he took the case with the shattered spectacles. "I've always considered the burden and handicap of having to carry those two pairs of glasses, especially these heavy ones that were in this case, as a very sore one, and here at last they have been the means of saving my life." It is not always easy to trace the hand of God in the events of our lives, but often, as in this case, it is possible to do so to a large extent.—*Five Thousand Best Modern Illustrations.*

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***The Seeming Right.***

TEXT: "There is a way that seemeth right unto a man; but the end thereof are the ways of death." Prov. 16:25.

Some of the greatest difficulties boys and girls have to meet are with things that seem to be right. Sometimes a boat seems to be sailing forward, but an undercurrent is carrying it back. Where things are obviously wrong, where we know them to be wrong, there is no need for hesitation. It is in the region of probabilities that we must pause and consider. A sincere belief that we are right will not avail us. A man was sitting quietly at his breakfast table when he heard the departing signal of his train. He is sure his watch is right. What is the matter? Did the conductor hurry his train? Was the agent's watch out of order? He sincerely believed that he had plenty of time. Nevertheless, he got left behind. His watch was wrong, after all. "There is a way that seemeth right unto a man; but the end thereof are the ways of death."

There is one of the fables of Aesop that will illustrate the thought I want to bring you this morning, boys and girls. The fable is short, so I will give it to you just as the old Greek writer, of a time twenty-five hundred years ago, put it down. The fable is about the flies and the honey-pot. This is the way he tells it:

A jar of honey having been upset in a housekeeper's room, a number of flies were attracted by its sweetness, and, placing their feet in it, ate it greedily. Their feet, however, became so smeared with the honey that they could not use their wings nor release themselves, and were suffocated. Just as they were expiring, they exclaimed: "Oh, foolish creatures that we are; for the sake of a little pleasure we have destroyed ourselves."

Mr. Aesop adds this thought: "Pleasure bought with pains, hurts." Do you believe it, boys and girls? Remember the story of the flies and the honey-pot.—H.

FOR THE EVENING SERVICE

Title: ***The Committed Way.***

TEXT: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Ps. 37:5.

THE SERMON OUTLINE

I. Whether the way be long or short, rough or smooth, conspicuous or obscure, sunny or clouded, it is composed of steps. The promise is definite, that the steps shall be directed, one at a time, and while the whole way is committed to the care and guardianship of One whose infinite wisdom discerns both beginning and ending, it is day by day, hour by hour, breath after breath, that the leading and guiding are given. Answering the sweet and solemn assurance of the Old Testament, as bells on the mountain tops answer one another in the still air of evening, come the words of the Master, "Therefore, take no thought, saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of heaven, and his righteousness, and all these things shall be added unto you." The apparent necessities of daily living, raiment, shelter, food, the things for which men toil, belongs to the steps of the way, and we are bidden not to be anxious and troubled about them, any more than our little children at home are anxious and troubled. Your Father knoweth your need. Is not that knowledge a pledge that he will abundantly provide?

II. Commit thy way. That means put it wholly and without reserve into the keeping of the good Lord. When money is committed to an honorable and trustworthy bank, it is safer than in one's pocket or in a wallet under one's pillow. When the sick child is committed to the care of the experienced physician he is safer than if left to the random prescriptions of well-meaning amateurs who have no skill in healing disease. When we send our boy to college we commit him to the academic influences in which we confide; we feel that he will be the gainer all his life because of the culture, bestowed liberally, day by day, a step at a time, by his alma mater.

Committing is giving up into the hands of another. The committed way is trustfully given into God's keeping. The Rev. R. J. Campbell has said that Christians are too much in the habit of dividing their lives into departments; praying for this section of life, for that interest, and for the other emergency. Better far to consecrate life as a whole, asking for such direction as will set us free to yield our best service, and trusting our heavenly Father for all the rest.

III. Wonderful comfort, wonderful cheer, wonderful uplift come to us when we, morning by morning, really commit our way to the living and the loving God, believing that he will direct us. Thou shalt hear a voice behind thee saying, "This is the way," if thou hast thus started on the day's journey. And if thou shalt reach an appalling or a perplexing passage, thou mayest look up and cry, "Lord, what wilt thou have me to do?" and the Lord from the sky shall bid thee stand still and see his salvation, or go forward and accept it.

IV. Looking at life as a whole, and the way as an appointed course, we grow tolerant of interruptions. They may seem mere intrusions on our time, but if God be directing our steps, they may be his short cuts to success, or his gracious opportunities for our discipline. We do not fret over illness, or repine over loneliness; we are not gloomy or impatient, if we realize that God is ordering every hour. Sometimes the outlook may be hidden by mists and fogs, but that does not matter, if God be leading us by the hand.

Living in the way that is committed to God, we do not lament our mistakes. We do not sit down and weep because one day we sold a piece of land that our neighbor bought to his gain, while we lost. We do not regret any journey or any staying at home. Disappointments may be met with cheer. God meant them to come for our good.

Lay down burdens you need not bear. Commit thy way unto the Lord and he shall direct thy steps.

SUGGESTIVE TEXTS AND THEMES

Plenty via Poorness: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Matt. 5:3.

Comfort via Confession: "Blessed are they that mourn; for they shall be comforted." Matt. 5:4.

Gain via Gentleness: "Blessed are the meek: for they shall inherit the earth." Matt. 5:5.

Content via Craving: "Blessed are they that hunger and thirst after righteouness: for thy shall be filled." Matt. 5:6.

Grace via Graciousness: "Blessed are the merciful: for they shall obtain mercy." Matt. 5:7.

Privilege via Purity: "Blessed are the pure in heart: for they shall see God." Matt. 5:8.

Recognition via Reconciliation: "Blessed are the peacemakers: for they shall be called sons of God." Matt. 5:9.

Reward via Revilement: "Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 5:10-12.

THE SUNDAY SCHOOL LESSON

Title: *Christianity Spread by Persecution.* Acts 7:59; 8:4; 11:19-21.

GOLDEN TEXT: "Be thou faithful unto death, and I will give thee the crown of life." Rev. 2:10.

TEACHING THE LESSON

Persecution is like the blowing of thistle-down—it scatters the seed. God has many ways of working. If everything had been pleasant and comfortable the Christians would have stayed at Jerusalem. It needed suffering and danger to drive them out to tell the story of Jesus elsewhere. The persecution was hard to bear, but God used it to carry out his purposes of mercy. I. *Peril.* The anger of the Jews put the lives of all followers of Christ in peril. They could not stay to be put to death, and so they fled. In fleeing they told about Jesus and his wonderful salvation to thousands who would not otherwise have heard it. II. *Punishment.* These Christians had done no wrong. They had broken no law of the land. Yet they were punished because they believed in Jesus. Even this very punishment published abroad the cause for which they suffered. III. *Privation.* It was hard for these early believers to be driven from their homes, to have their property taken away, to be left homeless and poor. Yet for Jesus' sake they gladly suffered. IV. *Perishing.* Many beside Stephen perished for the sake of Christ. The blood of the martyrs became the seed of the church. V. *The world for Christ.* We may not be called to lay down our lives, but Jesus does expect us to do all in our power to spread the knowledge of the Gospel.

ILLUSTRATIONS

How Christianity Spreads

Referring to the need for spreading Christianity, and the best way to spread it, the Bishop of Stepney recently said he had been much struck with the truth that was in the words of the Dean of St. Paul's, who said that "after all, Christainity is not taught, it is caught—like the measles—from somebody else."

Changes Wrought

When the Americans first occupied Manila, the prison doors were opened for those who had been kept for years in chains in a vile hole for what were termed "political offenses." One of these crimes, according to the Spanish government, which then ruled the Philippines, was reading the Bible. One day a man came to an American missionary in Manila, Dr. Homer Stuntz, and asked to see him in strict privacy. He then asked in a whisper if it was true that he could now read his Bible without danger of imprisonment. Dr. Stuntz took him to the door and asked him to look at the American flag floating from a nearby government building. Then he said: "So long as you see that flag floating over your country, you can sit on the ridgepole of your house, if you want to, and read the Bible, and no one can molest you." Such was the change which came to that dark land when Protestant Christianity went in.

Such is the change missions are making in many lands.—H.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***The Christian's Three Marks.***

"The disciples were called Christians first in Antioch." Acts 11:26.

I. The first mark is *an implicit obedience to the will of God.* Christ said, "I came not to do my own will." Every Christian must reach that place where he can say the same thing, for obedience to the will of God is a badge of true discipleship. It still remains for the Christians to learn that the great test of love for Christ is obedience to the will of God. II. The second spiritual mark *is forgetfulness of self in the salvation of others.* Jesus had a great passion for lost souls. He was willing to lose himself in saving others. The minister, Sunday School teacher, and other Christians must all learn to love with the love that Christ had, and, inspired by that same great passion which possessed Paul, endeavor to live for others. Nothing less than the Calvary love will be sufficient if we are going to help the poor, lift the fallen, minister to the sick, and save the lost. III. The third spiritual mark *is sacrificial living and giving.* The way a man lives determines largely the way in which he gives. Sacrificial living and giving has become a law of life.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

July 26. Overcoming Obstacles to Christianity. Matt. 5:13-16.

(Missionary meeting. Show obstacles to Christianity on the mission field; paganism, customs, taboos, ignorance, superstition, etc., and how they are met.)

SUGGESTIVE BULLETIN BOARD SLOGANS

A failure is a man who has blundered and is not able to cash in on his experience.

Some men are so crooked they can sleep in the shadow of a corkscrew.

The great question is not whether you have failed but whether you are content with failure.

If your religion is of the kind that can be easily hidden it can as easily be lost.

If a thing ought to be done, it can be done, and somebody will find the way to do it.

Something cracks every time a hot lie is fitted to a cold fact.

It doesn't pay to spend too much time making sure that you are right before you go ahead. Anybody can be right all the time if he never takes a chance.

SUNDAY: AUGUST SECOND

Theme: *The Face of Jesus Christ.*

SUGGESTED SCRIPTURE READING: Rev. 22:1-21.

SELECTED HYMNS: "Saved by grace."—Fanny J. Crosby. "Light of the world, we hail thee."—J. B. S. Monsell. "The head that once was crowned with thorns."—Thomas Kelly. "Fairest Lord Jesus."—Munster, 1677. "Crown him with many crowns."—M. Bridges.

SALUTATION (or Call to Worship): "Thy loving kindness, O Lord, is in the heavens; thy faithfulness reacheth unto the skies. Praise ye the Lord."

INVOCATION PRAYER: Our Father, creator of all the glorious life and beauty in nature, we thank thee for the many and convincing wonders of the summer time. Evoke sweet praise from our lips and profound reverence in our hearts as we ponder the mysteries of garden, field, orchard, woodland and the rolling hill country, with their wealth of color and teeming life. Thou who dost bedeck the cold and lifeless earth with such garment of radiant splendor, and throw about it the aroma of sweet perfumes, clothe us with inner raiment of spotless white and bring to flower in our natures the finer fruits of the Spirit. May the garden of our heart be redolent with generous purposes and noble deeds as thou, the wise Gardener, dost awaken dormant energies, revive lost hope, restore vanished faith. In Jesus' name. Amen.—Rev. H. P. Guhse.

THE SERMON

Title: *The Face of Jesus Christ.*

TEXT: "For God, who commandeth the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." II Cor. 4:6.

THE SERMON OUTLINE

INTRODUCTORY: God the Father has made a photographic album composed of the face of Jesus Christ. This album is the Bible. As we turn the divine book the face of Jesus Christ looks up at us from its pages, and these different pictures of the one face taken together give us the biography of the most wonderful personage.

Let us turn the pages of the Bible album and look, for a moment or two, into some of the faces of Jesus Christ which we find there. As we have not time to look at all of these faces, our study must be suggestive, not exhaustive.

I. The first face of Jesus Christ which meets our eye in turning the pages of the Bible album is the heroic face. "And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem." Look into that face turned Jerusalem-ward. It is a mirror. It reflects every dark thing which awaits Jesus at the Judean metropolis. He saw all—the betrayal, the desertion, the calumnies, the false testimony, the scourge, the crown of thorns, the cross, the divine desertion, and the dark tomb. And yet he kept his face fronting these awful realities, and his feet moving toward them.

II. The second face of Jesus Christ which meets us as we turn the pages of the Bible album is the face fouled and bruised by human contempt and intolerance. "And they did spit in his face, and buffeted him." "And when they had blindfolded him they struck him on the face." We would fain turn this page of the album without looking at this face, but we dare not. Its study is essential to a full history of Christ. It is a most mortifying picture. But it is true to life. Filthy villains fouled his clean and holy cheek, and demon-moved men drove their fists into his face.

God has given us this face of Jesus Christ to humble us and to convict us of sin, and to show us the trend of our nature when it is ungoverned by his restraining and sanctifying grace.

III. Another face meets us in turning the leaves of the Bible album; it is the face in the dust. "And he went a little farther and fell on his face and prayed, O my Father, if it be possible let this cup pass from me."

Gethsemane was to the prostrate form with his face in the dust Calvary before its time. His soul ran ahead and anticipated all that was coming, and rolled it up into one great wave; ere he knew it the wave dashed over him and overwhelmed him.

IV. The next face of Jesus Christ which looks up at us from this Bible album is the face awfully marred. "His visage was marred more than any man's, and his form more than the sons of men."

This is the face of Christ when sin and suffering have completed their work. Everything is over, and the face lies cold in death. Every line in it says, "He was a man of sorrows and acquainted with grief."

V. Among the bright faces we have the transfigured face. "And his face did shine as the sun and his raiment was as white as the light."

The transfigured face is the symbol of the divinity of Jesus. It sets him forth as the co-eternal Son of God. His face shone with Shekinah splendor, because he was the Shekinah. Underneath the transfigured face the inspired Paul writes this inscription: "He was the brightness of the Father's glory and the express image of his person."

VI. The next bright face of Christ as we turn the Bible album is the face on the great white throne. We can only recognize the fact that this face is there.

VII. One face more, and with it we close the album; it is the flashing face amid the golden candlesticks. "And in the midst of the seven golden candlesticks was one like unto the Son of Man; and his countenance was as the sun shining in his strength."

The golden candlesticks are symbols of the Church. The face of Christ amid the golden candlesticks is the face of our Mediatorial King, who reigns for the triumph of the Church.

1. Our treatment of the face of Jesus Christ is an index of our character.
2. The face of Christ affords an inexhaustible and soul-satisfying study.

John in Patmos, when he wanted to put a climax upon his description of the blessedness of those who walk the golden streets and live in the celestial city, wrote, "They shall see his face." He could think of nothing equal to that, and there is nothing equal to that; for seeing his face means transformation into his likeness. "We shall be like him, for we shall see him as he is."—D. G.

COMMENDATORY PRAYER: In thy face, O Saviour of men, we see the knowledge of the love of God. No other power than a mightier and holier affection can expel from our divided hearts our love for the unholy and the selfish. O Lamb of God, we come, we come. Amen.

OFFERTORY SENTENCE: "Honor the Lord with thy substance, and with the first-fruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine."

OFFERTORY PRAYER: Forgive O Lord that we have sought thy gracious gifts for ourselves alone. That we have thought to receive and absorb thy bounty. Deliver thy Church from the corruption of unfriendliness. Quicken in us a new appraisal of the least of those thou dost love; and in all humility before God may we find the abundant life in the enriching friendship both of the humble and of the exalted. To this end accept and use the offerings we bring. We ask in the name of Christ. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

By "the face of Jesus Christ" we need not necessarily understand his countenance, for in Scripture the face is often taken to mean the person (Ex. 33:14). The text means that the perfections of the Divine nature were in the person of Jesus.—W. W.

Some expositors make the verse run thus: "God hath shined in our hearts, that we might give out again the light of the knowledge of the glory of God in the face of Jesus Christ." Never is a gleam of light given to any man to hide away.

In Christ we behold, I. The real and direct expression of God. In nature we have the indirect. II. The Divine excellencies embodied in a living person. III. The expression of Divine perfections in their human form—perfections which from their very glory and exaltation we regard as beyond our imitation. IV. The perfect blending of all God's attributes in beautiful harmony.—B. D.

The face of man is an index of his character. Place a light within a marble vase and it becomes translucent. Let holy principles dwell within a man and they will give an expression to the face. But on no human face yet were all excellences ever expressed. One has patience, another generosity, another gentleness, another boldness. But from the countenance of Jesus there beamed forth every ray from a full-orbed and complete character.—W. W.

CHOICE ILLUSTRATIONS ON THE THEME

The Face That Fascinates

Max, the German painter, has a mysterious painting of the Christ's head upon the handkerchief of Veronica. To the careless who but glance at it, and pass by, it is simply the face of the crucified Christ, with eyes that are closed in death. To those, however, who pause and gaze intently upon the face a strange thing happens. The eyes are seen to open and shine with a look of appealing love upon the beholder. The painting is a parable. For only to those who intently seek and earnestly look does Christ reveal himself as the living Friend and Saviour. "To them that look for him shall he appear."

"When Thou seest me waver,
With a look recall.
Nor for fear or favor
Suffer me to fall."

The Face That Sees

Some years ago a Parisian artist set up his studio in a cab. He drove from place to place, painted the scenes in the street, and into all these pictures of modern Parisian life introduced the Christ. Even Paris was startled at his daring. In the midst of the follies, jostled by the gay and frivolous crowd, stood Christ—his eyes searching, sorrowful, entreating! The painter, too, painted him, not in his Eastern dress of long ago, but in modern costume. It was the ever-present Christ he meant to represent: it was the message that Christ is in Paris and London and New York today, as he was in Jerusalem two thousand years ago; and painting Christ thus in the heart of the frivolous throng, he recalled it to that which alone can glorify life, the power of love and sacrifice.—*Five Thousand Best Modern Illustrations.*

The Face of a Friend

A sacred picture was being exhibited in a provincial town some years ago. It represented Christ upon the Cross, not painracked and dying, with eyes closed and face marred, but with eyes of infinite pity looking out upon the beholder. The room in which the picture was exhibited was dark, only the picture being lighted from below. Many people had gathered to look at it, and there was an intense hush. Standing thus, one in the front row, forgetting his surroundings—so deeply absorbed was he in the painting—whispered to himself, looking upon the face of Christ, "I love him." One standing at his side, hearing the whisper, and deeply moved, said "Yes, I love him too." Swiftly the words went round from lip to lip, till every heart was stirred by a strange emotion. "We love him because he first loved us." Who but Christ has ever called forth a love like this?

The Hidden Face

There are times through which many pass when the heavens seem as brass, when no response comes to their importunity, and when the light by which they are accustomed to walk seems also to fail them and go out.

In the Academy of 1909, London, this spiritual agony is suggested in a picture by Frank Dicksee, R. A., entitled "The Shadowed Face." In a cathedral lighted by the pale light of the late afternoon, a nun kneels before a life-size figure of Christ outstretched upon the Cross. Her pale face is uplifted in intense spiritual anguish, her hands clasp entreatingly, his pierced feet, but the face of the Reedemer is hidden from her. The light streaming in through the stained glass windows so falls that it casts the face of Christ into deep shadow. So, to her entreating look, no response comes; the Face is dark and unresponsive.

All who have experience of the spiritual way have experienced the anguish of the Shadowed Face—when the soul is dry within, when no answer seems to come to our importunate prayers, when God seems to have forgotten to be gracious. Yet weeping endureth for the night, joy cometh with the morning. When the morning light breaks it will pour its golden flood through the eastern windows and, shining full on the face of Christ, illumine it with a benignancy all the more endearing because of the shadows which have hidden it. So by these tests of faith, we are strengthened and made meet to dwell with him in his pure and pleasant Kingdom.

The Youthful Face

It is interesting to note that the earliest representations of the face of Christ in art picture him in the bloom of youth, suggestive of the eternal youth of the Word. Such representations are ideal in their nature, and are founded on classic forms, and they express the joyfulness of primitive Christianity as well as its radiant belief in the risen Christ. It was not until the fourth century that the representations of the Saviour became clouded over; sorrow, austerity, anguish taking the place of youthfulness and beauty, and Christ becoming the grief-stricken sufferer.

A Likeness of Christ

"I am only a poor man," said Carlyle to Holman Hunt, "but I can say in serious truth that I would give one-third of all I possess for a veritable contemporaneous likeness of Christ . . . Had these carvers of marble chiseled a faithful statue of the Son of Man, as he called himself, and showed us what manner of man he was like, what his height, what his build, and what the features of his sorrow-marked face were, and what his dress, I, for one, would have thanked the sculptor with all the gratitude of my heart for that portrait as the most precious heirloom of the ages."

There is a famous letter purporting to having been written to the Senate of Rome by Publius Lentulus, a friend of Pilate, giving a full description of Christ's earthly appearance. The letter is recognized now as a forgery, and was probably composed in the fourth century, but is, nevertheless, of intense interest as showing the traditionary belief, and also the foundation for the conventional type of feature which has been reproduced throughout the centuries. The letter is as follows:

"In this time appeared a man who lives till now, a man endowed with great powers. Men call him a great prophet: His own disciples term him the Son of God. His name is Jesus Christ. He restores the dead to life, and heals the sick of all manner of diseases. This man is of a noble and well-proportioned stature, with a face full of kindness and firmness, so that the beholders both love him and fear him. His hair is the color of wine (yellow), and golden at the root—straight and without lustre—but from the level of the ears curling and glossy, and divided down the centre after the fashion of the Nazarenes (Nazarites). His forehead is even and smooth, his face without blemish and enhanced by a tempered bloom, his countenance ingenuous and kind. His beard is full, of the same color as his hair, and forked in form: His eyes blue and extremely brilliant. In reproof and rebuke he is formidable: in exhortation and teaching gentle and amiable of tongue. None have seen him to laugh, but many on the contrary to weep. His person is tall: His hands beautiful and straight. In speaking he is deliberate and grave, and little given to loquacity. In beauty surpassing most men."

STORY TO TELL, OR SERMON TO CHILDREN

Title: *Traps for Souls.*

TEXT: "Surely in vain the net is spread in the sight of any bird." Prov. 1:17.

Boys and girls, it is a great thing to be able to know temptation when you see it. Some people seem to think black is white and wrong is right. Some seem to get trapped by temptation before they see it, or realize that it is temptation. There is an old story by that ancient writer of fables, Mr. Aesop, that well illustrates what I mean. Listen carefully, and see if you catch the thought of his fable.

This is the way he tells it:

Upon the decease of the lion, the beasts of the forest assembled to choose another king. The ape played so many grimaces, gambols, and antic tricks that he was elected by a large majority and the crown was placed upon his head. The fox, envious of this distinction, seeing soon after a trap baited with a piece of meat, approached the new king and said, with mock humility: "May it please your majesty, I have found on your domain a treasure to which, if you will deign to accompany me, I will conduct you." The ape thereupon set off with the fox, and on arriving at the spot laid his paw upon the meat. Snap! went the trap, and caught him by the fingers of his paw. Mad with shame and the pain, he reproached the fox as a false thief and a traitor. Reynard, the fox, laughed heartily, and going off, said over his shoulder, with a sneer: "You a king, and not understand a trap!"

You a king—you a bright boy, a capable girl—and do you not understand a trap? Look out! As the wise Solomon said: "Surely in vain the net is spread in the sight of any bird." Sin lays traps for souls. Sin weaves a net and lays it along the path of life. The net is made of various materials and is adjusted to people of every mental type, every period in life and of every social grade. The bird-catcher conceals his net. So does the boy-catcher and the girl-catcher. Sin works insidiously. It takes advantage of our circumstances, our ignorance, our inexperience. One duty of parents and teachers and pastors is to expose the traps. "In vain the net is spread in the sight of any bird"—in the sight of any boy, any girl. Listen, my young friends when any one tells you where the traps are—where they have been spread to catch you. He or she is a good friend of yours who exposes traps. He is a very foolish boy or girl who walks right into traps.

FOR THE EVENING SERVICE

Title: ***The Salt of the Earth.***

TEXTS: Matt. 5:13; Mark 9:49, 50; Luke 14:35.

THE SERMON OUTLINE

INTRODUCTORY: Christ's disciples are to be saviours of others. This is what is meant when they are referred to as salt. Someone has well said: "A Roman proverb couples sunlight and salt together as the two things which keep the world alive and sweet. Homer calls salt divine: Plato, the substance dear to the gods; Pythagoras spoke of it as the emblem of righteousness; and our common phraseology, following the Greek and Latin writers, has chosen it as a symbol of wit and wisdom, of all that gives grace to speech, refinement to thought, pungency to writing and individuality to character. The idea, then, which the metaphor on the Saviour's lips suggests, is that his disciples are the noble and indispensable element in the world; they sweeten, purify, and enrich the world, its thoughts, its social intercourse, its joys, its laws and literature. The great sea of life, like the sea that washes our shores, would become putrid without it."

I. This, then, is the first lesson this figure regarding salt teaches—the saving qualities of Christians. The Church in the world to save the world. Its influence is positive, aggressive, constant, beneficial. Like salt, it destroys what is bad and preserves what is good. It is the duty of Christians to seek to purify society.

First, there is work preventive. Christians should all be enlisted actively in preventing evil in society, the corruption of society. They should seek to prevent corruption of literature. They should seek to prevent the corruption of public amusements. They should seek to prevent the corruption of political life. They should seek to prevent the corruption of commercial life. Certainly Christians should energetically labor to prevent open saloons, gambling houses and brothels from finding places in any community. They should seek to prevent the undermining of the Sabbath, by the running of excursion trains, the gathering of crowds at baseball games, the opening of the theaters, and such like, on that day. If we are the salt of the earth let us not neglect our duty in this direction—in work preventive. It may not seem to us pleasant work. It is not pleasant. Nevertheless no Christian is excused from exerting his influence to the utmost in this direction.

II. Then, too, our work is to be actively saving, or preservative. God uses human instruments. He has sent no angels to make known his Gospel and lead men to Christ. He has committed his cause into the hands of men. It is the duty of every Christian to exert an active, saving influence. "Let him that heareth say, Come." Have you heard? Do you know the truth? Then it is your duty to say, "Come." It is your duty to live the truth, and teach the truth, and preach the truth, and contribute to send the truth;

it is your duty to exert an active saving influence in the world. "Ye are the salt of the earth."

III. This figure by which the Christians are spoken of as salt teaches the necessity of the saving substance being applied. Salt must come in contact with the thing it is to save. It must be applied particle to particle. This is one of the lessons Christian sociology is teaching us in these days. Christians must do their saving work by personal contact. We must touch those we would help. "The gift without the giver is bare." The help without the helper is bare of best results. Christians must give themselves to the work; they must be salt-grains rubbed into, brought into contact with, the sin-poisoned, decaying life of humanity. "Ye are the salt of the earth."

IV. Another lesson is concerning the uselessness of saltless salt. "It is good for nothing but to be cast out and trodden under foot of men." There is nothing more useless than saltless salt. You can not put it into the soil; for there is absolutely no fertilizing virtue in it. You can not even fling it into the rubbish heap; for it will do positive injury there. All you can do is to toss it out in the highway. It will stop a cranny somewhere between the stones, when once it is well trodden down by men's heels. God has no use for it; man has no use for it. There is no use for it. Saltless salt is not salt at all. There is reason to doubt whether savorless Christians are Christians at all. If you are not nourishing, or preserving, or acting as an active saving agent, then are you salt at all? The indictment against saltless salt is one that should startle all inactive Christians.

SUGGESTIVE TEXTS AND THEMES

Spiritual Equality: "This honor have all his saints." Ps. 149:9.

Man's Search for God: "And ye shall seek for me and find me when ye shall search for me with all your heart." Jer. 29:13.

Civic Righteousness: "But unto you that fear my name shall the sun of righteousness abide with healing in his wings, and ye shall go forth and up; and ye shall tread down the wicked, for they shall be like ashes under the sole of your feet." Mal. 4:2.

Some Messages of the Past Summer: "He that gathereth in the summer is a wise son." Prov. 10:5.

The Reserved Place and the Prepared Blessing: "And he (Moses) said, I beseech thee show me thy glory. . . . And the Lord said, There is a place by me, and thou shalt stand upon a rock. . . . And I will make all thy goodness pass before thee." Exod. 33:18, 19, 21, 22.

The Gateway of the Kingdom: "From that time Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand." Matt. 4:17.

The Soul's Sense of Home: "Even thine altars, Jehovah of hosts." Ps. 84:3.

THE SUNDAY SCHOOL LESSON

Title: *Philip's Missionary Labor.* Acts 8: 26-40.

GOLDEN TEXT: "They therefore that were scattered abroad went about preaching the word." Acts 8:4.

TEACHING THE LESSON

Philip was directed to the eunuch; the eunuch was directed to Christ. Philip left the populous city and went to Gaza, the deserted. Like Paul, he was not disobedient to the heavenly vision. The Spirit said, "Go near"; and Philip "ran." Swiftly, eagerly he obeyed. I. *Sometimes God opens a door of opportunity to his ministers in most unlikely places* (vv. 26, 27). II. *It is worth while to do much and go far in order to save a single soul.* III. *God's providence is preparing the way for us in whatever work he leads us to do.* IV. *God still speaks to us* by his Spirit, through the Word, and providence, and conscience, and judgment, and feelings. V. *We should read the Bible even when we do not understand it all.* God will in some way lead us on to its deeper meaning and applications (v. 30). VI. *One of the first steps in knowledge is an humble acknowledgment of our ignorance* (v. 31). VII. *Confessing Christ naturally follows close upon believing in him.* VIII. *Duty obeyed promptly and cheerfully leads to rejoicing.* "And he went on his way rejoicing" (v. 39). There is very much in becoming a Christian to lead to rejoicing—rejoicing at the evils escaped, at the good gained, in the new hopes found, in nearness to God and the friendship of Christ, in the wider knowledge, the deeper love, the greater usefulness, the better life, the brighter heaven.

ILLUSTRATIONS

Philip's Saving Gospel

One day during the past summer we steamed down the Rhine. It was a glorious day on a wonderful river. One of the many castles we passed was the famous Drachenfels. A legend of that castle illustrates our lesson of today about the saving Gospel Philip the missionary carried. They say that once a great red dragon lived in a cave near the top of the hill, and that every year he used to come forth, breathing fire, snorting for human blood, grinding his huge teeth for delicate women and little children. He was never satisfied till his awful appetite was appeased, and so he was the terror of the neighborhood. This had gone on for hundreds of years, so the peasants believe, until one bright summer morning a lovely maiden stepped upon the mountain-side and said she would slay the monster in his lair. The old men said it was no use; the beast must have its way, its strength was so vast; they tried to persuade her from going to the den. But she smiled at their fears, and upward passed. The hill was hard to climb and the maiden was as frail as she was beautiful; at length she stood in spotless white before the den where, mid bones and blood, the furious monster lay. Sulphur, clouds, and lightning flashes told that he was roused and the crowds below huddled together in fear, for they felt the mountains shake. Alone, with face serene, the beauteous maiden awaited his wild onrush. His huge jaws were opened wide, and he was about to spring on his innocent victim, when, from within her spotless raiment, she drew forth a shining cross and dashed it at his face. Instantly, in thunder and in smoke, the hideous dragon vanished into air, and has never since been seen.

It is a weird old legend—this legend of the Dragon's Rock—the Drachenfels they call it in their German language; but what it means is this: In ancient days, when hatred and ignorance ruled the land, when tribes were always at warfare and Christianity was unknown, women and children were often slain, maimed, or carried away by enemies on all sides. So, the old dragon meant heathenism; and when the Gospel was preached men laid aside their cruellest hatred, and the old German sacrifices of human beings were put a stop to. The maiden therefore was a type of pure religion—brave, spotless, humane; and though it looked weak, it was strong, because it was of God, and so overcame great wrong.

That is what the missionary work of Philip meant, and it is what the work of missions means today.—H.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***Come and Hear.***

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Ps. 66:16.

I. *There are special blessings which God has conferred on every true Christian.* 1. There is pardon of sin. 2. There is a change of heart. 3. There is victory over temptation. 4. There are answers to prayer. II. *Every true Christian delights to declare the special blessings which God has conferred on him.* 1. From gratitude to God. 2. From a desire to do good to others. 3. From a regard to the gratification and improvement of his own soul. III. *Every true Christian perfers to declare the special blessings which God has conferred on him when he is sure that those he addresses have a kindred experience.* 1. They are more willing to listen to his declaration. 2. They are more qualified to appreciate it. 3. They are more likely to derive advantage from it.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

August 2. What Jesus Teaches About Happiness. Matt. 5:1-12. (A study mainly, but not exclusively, of the Beatitudes.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Young women, go to church; bring your company with you.

The young women of the land may be a tremendous force if they will throw their influence and example in favor of regular church attendance.

The young men develop a wonderful interest in the church when the young women are regular in attendance.

Too many young people today begin house-keeping with a flat, flivver, and foolishness.

The arrows of Cupid have wounded many dears.

What this country needs is to follow the footsteps of the fathers instead of the footsteps of the dancing master.

The biggest coward in the world is the man who is afraid of a new idea.

SUNDAY: AUGUST NINTH

Theme: ***Wireless Messages of God.***

SUGGESTED SCRIPTURE READING: Ps. 19:1-14.

SELECTED HYMNS: "Thou Grace divine, encircling all."—Eliza Scudder. "Where is thy God, my soul."—T. T. Lynch. "This is my Father's world."—M. D. Babcock. "Let the whole creation cry."—S. A. Brooke. "The spacious firmament on high."—Joseph Addison.

SALUTATION (or Call to Worship): "Ye are not redeemed with corruptible things such as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot."

INVOCATION PRAYER: Our Father, we are met for solemn communion with thee. Grant that we, like thy servant of old, may be in the Spirit on the Lord's day. We come in deep humility, for thou art high and exalted; we come in tender penitence, for the contrite heart is thy only dwelling; we come with eager expectation, for thou hast words of life, and with thee are peace, and power, and all things abundant, both in this life and in that which is to come. Light the flame upon our heart's altar; call forth the incense of prayer; awaken the song of praise, and manifest thyself to all. In Jesus' name. Amen.—Rev. H. P. Guhse.

THE SERMON

Title: ***Wireless Messages of God.***

TEXT: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them; because they are spiritually discerned." 1 Cor. 2:14.

THE SERMON OUTLINE

INTRODUCTORY: A great principle is here laid down which governs in the universal realms of truth, to wit: The principle of mutual adjustment. If you strike a tuning fork which is keyed to middle C it will awaken a response in another if keyed to the same pitch, but not otherwise. This is the basic fact in wireless telegraphy.

The system of wireless telegraphy which is justly accredited to Marconi is not an invention, but a discovery. He had simply lighted up a process which has been going on perpetually in space. The sun, as the great source and center of energy in our solar universe, is constantly sending out messages of light. It is a scientifically demonstrated fact that a beam of light is simply an electric message. And here the principle holds that no message can be received except by some object which is sympathetically attuned to welcome it. Let us suppose, as Professor Pupin suggests, that a beam of light intended to convey the color red is sent out from the sun. It goes forth representing a certain number of ether waves per second and speeds through space until it reaches the earth; and here, intent upon its eager quest, it passes without pausing through all the meadows, since no grass blade is adjusted to receive it; passes over all gardens, no daisy or buttercup, no mignonette or heliotrope being disposed to welcome it, until it finds a rose; and here it pauses and finds welcome, because the rose has been precisely coördinated with it.

Let us go a little farther now, and we shall find a spiritual analogy. For this process, which has been discovered to be so prevalent in nature, has infinite field and scope of operation in the province of spiritual things. God, as the great transmitter of truth, bears to the spiritual world a relation corresponding with that of the sun in the natural world. Let us assume that there is a God, and that we are created in his image and after his likeness; it follows, as an inevitable conclusion, that he will sometimes reveal himself to his children and hold converse with them. But here is the application of the principle referred to: The man who would hear the wireless message of God must himself be attuned, or adjusted to the nature and character of God.

I. Let us begin with nature, for this is the universal medium through which God communicates with the children of men. Now there are some who look through nature to nature's God and hear him speaking in everything about them, as it is written, "There are so many voices and none of them is without signification." Such persons, though they dwell in the desert of Midian, find "every common bush afire with God." At night the heavens declare his glory to them and the firmament showeth his handiwork. But there are others who hear no voices, and see nothing that is not visible to fleshy eyes. Whence this difference? It arises from the fact that some souls are sympathetic with God and others are not.

It is the misfortune of all misfortunes to be thus bond-slaves to the five senses; to see nothing beyond the range of physical vision and the circumscription of the finger tips. This is to be agnostics, indeed; to have no clairvoyance, no spiritual apprehension, no second sight, no faith. It is an eternal and immeasurable calamity to stand in the midst of a universe where the ether is vibrant with messages of truth and be so deeply absorbed in our little plans and pursuits and "physical sciences" that we hear no voice of God.

II. Let us turn now to the Scriptures which claim to be a divine revelation. There is an attempt in some quarters to reduce them to the level of other literature, and those who approach them in this attitude will find precisely what they find in other books and no more. Here, as elsewhere, we find what we are looking for, and hear what we are listening for. The mere student of literature finds in the Bible myths and parables, songs and chronicles of surpassing beauty, but there are others who listen as at divine oracles and hear the very voice of God.

How are we to account for this difference of estimate as to the spiritual value and integrity of the Scriptures? It is due, as before, to a difference of relation with God. In some cases men hold themselves in readiness to hear, as Samuel did in the early watch of the morning, when in answer to the heavenly voice he said: "Speak, Lord, for thy servant heareth." In other cases they stand in a critical or skeptical attitude, as Theodore Parker did when he remarked: "I am not willing to receive this statement upon the authority of any such person as God." There is nothing in the world that can so destroy the receptivity of the soul as the pride of worldly wisdom. No man can hear a heavenly message who is not instantly willing to admit that God is wiser than he.

III. And at this point, and again, we discover why Christ is so often rejected as the incarnate "Word." There are multitudes who regard him as chiefest among ten thousand and altogether lovely, but there are many others who see in him nothing but "a root out of dry ground, who hath no form or comeliness that they should receive him."

Why this wide difference of view? It is due to the same difference in receptivity. There are some who profoundly feel the need of Christ; they welcome the message because they were waiting for it. Others, like Nathanael, cry, "Can any good thing come out of Nazareth?" And prejudice must be overcome before they can receive him. Thus it has come to pass that some who have been distinguished for their attainments in certain provinces of knowledge have been wholly blind on the Godward side. One can not forget how Charles Darwin, after spending his life in experimenting along the lines of physical science, died lamenting that his spiritual nature had been starved.

IV. And the principle referred to will account also for the fact that the Holy Ghost is nothing to many men. And there is more skepticism at this point, I believe, than anywhere else in these days. We are living under the dispensation of the Holy Ghost. He is now the executive of God's kingdom on earth; and those who are in the kingdom have to do officially with him. Is the Holy Spirit the personal director of our life and service, or is he not "he" at all, but merely "it"? If he sustains the former relation to us, it is because our souls are in harmony with his great purposes concerning us and adjusted to receive communications from him. In this case, we stand as Elijah did on Horeb, his face wrapped in his mantle, while he harkened to the "still small Voice." And living thus we follow his guidance, as did Abraham on his journey from Ur of the Chaldees along the windings of the Great River, ever heeding the direction of the Voice, pitching his tent or moving on as the Spirit bade him.

In view of such considerations is it not apparent that the soul is blind and deaf to heavenly visions and revelations, unless it is attuned to them? And what solemn significance there is in the words of Jesus: "He that hath ears to hear let him hear." O, for the hearing ear and the understanding heart!—D. J. B.

COMMENDATORY PRAYER: O thou who art the Soul of the universe, Light of the mind of man, Spirit of Jesus Christ, who dwellest in all things, from whom and in whom and unto whom we are; we come to thee. Thou hast so formed the world and so made the heart of man that we can not escape thee, and we would not if we could. Shine through our blindness, break through all our delusions, strive with our rebellion, plead with our pride, bring us to thyself. Thou art not a silent God. Thou hast called the whole earth from the rising of the sun to the going down of the same. Speak to us. Come to us by thy power and move and bless our lives. We ask through Christ. Amen.

OFFERTORY SENTENCE: "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury."

OFFERTORY PRAYER: Almighty God we pray that thy perfect Spirit may dwell in us in power. Strengthen us that we may be used of thy Spirit to turn many into thy ways. Let us feel the burdens and the sorrows of thy children that we may be intercessors at the throne of grace. Give us power to serve thee. Bless these our offerings and use them for the extension of thy kingdom. We ask through Christ. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

There are blind minds as well as blind eyes. "Except a man be born again he can not see."—J. P.

The Natural Man: I. His character. 1. Earthly. 2. Sensual. 3. Devilish. II. His spiritual obliquity. 1. Moral. "He receiveth not." 2. Intellectual. "He can not know." III. His hopeless condition without Divine help. The things of God. 1. "Are foolishness to him." 2. "Must be spiritually discerned."—J. L.

Providence is the best schoolmaster.—H. A. E.

Every varying mood of nature is an index finger to the power and glory of the Creator. His works lie open beside his Word—the one a volume of illustrations, the other a book of inspired principles.—M. C. S.

God's Two Great Preachers: I. Nature as a preacher. It continues its eloquent discourse from age to age, its aim to draw the mind of man from the visible to the invisible, from the material to the spiritual. II. The Bible as a preacher. Its character, perfect, established, righteous, precious. The work of this preacher. 1. Soul-restoring. 2. Mind-enlightening. 3. Heart-gladdening. 4. Life-regulating. 5. Sin convincing. 6. Prayer-inciting.—H.

CHOICE ILLUSTRATIONS ON THE THEME

The Sky Full of Calls

First: Man was created in tune with the Infinite (Gen. 1:27). God and man had perfect communion then, the one with the other.

Second: But man sinned, put himself out of tune with the Infinite, wrecked his spiritual organ for receiving Divine communications. It was as the case of a son of a Government wireless chief. The lad had an amateur outfit; he often talked to his father by it. One day in a fit of anger he struck his instrument and broke it. The father called and called from the great wireless, but the boy heard not; he was deaf to the wireless call.

So our Divine Father sends out the whole sky full of calls—calls of love, calls of mercy, calls of invitation, calls of pardon and of salvation. But man hears nothing. His spiritual wireless receiver has been wrecked and he is deaf. Prayer is then impossible because he is out of tune with God.—Rev. R. C. Hallock, D.D.

God Speaks

After a time the wireless chief sent a specialist to repair the boy's outfit. Communication was reestablished and the boy was happy again. So our Father God sends the Holy Spirit, who repairs our spiritual organ of communication. We are once more in tune with the Infinite. We have spiritual communion with God, which is prayer. Has not the wireless parable helped us to understand?—R. C. Hallock, D.D.

TUNE IN SPIRITUALLY

Go out and look at the stars. You can see or hear nothing worthy of note. You satisfy yourself that there is nothing unusual. Then go into the house and tune in on your long distance receiving set. At once you hear sounds—you get a snatch of a song, a word of a speech, a few notes from a piano or the solemn tones of an organ. There is something uncanny about it. You realize that the air is filled with sounds the unaided senses know nothing of. When you look up at the sky again you ask what else is there about us of which we are unaware.

We hear in eleven octaves, but we must go away up the scale to the forty-ninth before we come to the only octave in which we can see. If our senses were more finely adjusted so that we could hear in more octaves than eleven and see in more octaves than one what marvellous things might be revealed to us.

I am not speaking thus in order that I might tell of radio, but in order that I might illustrate from this branch of human knowledge the things to which the Bible has ever borne witness. The new knowledge illuminates our old beliefs. The Bible tells of a higher sphere and of the existence of things which can be seen or heard with the ordinary senses. Spiritual things are spiritually discerned.—Rev. J. W. Whillans.

THE SENSE OF GOD

In the Old Testament we read of a man who was discouraged because the enemy opposing him was stronger than the force with him. "Fear not," came the message, and then, when his eyes were opened and he saw in a higher octave, behold! the bare mountain-side was full of chariots and horsemen! So with the wanderer who weary and lonely lay down in a barren spot to rest. About him were the great rocks and the bleak valley. There was nothing to inspire, but when his eyes were opened he saw angels ascending and descending upon a ladder that reached from heaven right down to the bare spot where he lay.

The boy Samuel heard a voice that others did not hear. The old priest to whom he went might have told him that he was foolish, but he was a wise man and recognized that God was calling on a higher octave than he himself could hear. So he told the lad to obey the voice. Of these higher octaves the Bible says, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things God hath prepared for them that love him."—Rev. J. W. Whillans.

THE HIGHER OCTAVES

Alexander Graham Bell was a teacher of vocal physiology and knew that the vibrations of the vocal cords make the sound of the human voice. He lived, moved, thought, and had his very being in vibrations, and he held that all our knowledge of the outside world comes to us through waves or vibrations.

Music is vibration of sound, the different colors are due to vibrations of light, heat comes to us in vibrations and so does cold. Bell made something of his theory and on that great day when he got an electric current to carry the vibrations of the human voice the telephone was born.

Science at present knows sixty-four octaves of vibration, an octave being here what it is in sound, the highest note having double the vibrations of the lowest note. Imagine a piano, instead of having only a few octaves, possessing sixty-four. Near the bottom of this long scale are the eleven octaves of sound which the unaided ear is capable of hearing. All the sounds you ever heard are on these octaves. Immediately above them are some eight radio octaves where vibration is higher. You can not hear anything there because the ear is not sensitive enough. Now the new science of radio steps up the voice to these higher waves and sends it forth. It is received on an aerial, and by means of a delicate instrument you are able to hear what the ear alone could not catch.

"The natural man receiveth not the things of the Spirit of God, neither can he know them for they are spiritually discerned."—Rev. J. W. Whillans.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *Trickery Doesn't Pay.*

Now, boys and girls, I have two stories for you this morning. I think you have heard of how pins often save people's lives—"by not swallowing them." Well, my stories this morning are to tell you of things I advise you not to do.

The first is about a boy of whom I have heard. Coming to his teacher he said: "Teacher, is it right for a fellow to be punished for a thing he hasn't done?" The teacher said, "Why, no, of course I don't think that would be right." "Well, I haven't done my Arithmetic."

Now, boys and girls, you know that is just a smart, up-to-date American story, and isn't intended for any of you ever to imitate. But the real story I have this morning is another of those very old ones I have been bringing you from the ancient Greek writer, Aesop. It is about the lion, the fox, and the donkey, and is a warning against treachery.

This is the way the story is related:

A donkey and a fox were rambling through a forest one day, when they were met by a lion. The fox was seized with great fear, and taking the first opportunity of getting the ear of the lion, thought to obtain his own safety at the expense of his companion. "Sire," said he, "yon sane donkey is young and plump, and if your Majesty would care to make a dinner off him, I know how he might be caught without much trouble. There is a pitfall, a trap, not far away into which I can easily lead him." The lion agreed, and, seeing the donkey soon securely taken, he began his dinner by devouring the traitorous fox, reserving the donkey to be eaten at his leisure.

"Served the fox right," I think I hear some of you say. Of course you know that Aesop always adds a moral to his fables. So this is the lesson he gives; "Rewards are never gained by treachery." You remember that Haman was hanged on his own gallows that he had made for Mordecai (Esther 7:10).

FOR THE EVENING SERVICE

Title: ***The Spirit of Adoption.***

TEXT: "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father," etc. Rom. 8:15-17.

THE SERMON OUTLINE

INTRODUCTORY: There is a marked contrast between the spirit of bondage and the spirit of adoption. God's reception of every returning sinner receives illustration in the parable of the prodigal son. If we were writing the parable we would make it very different. We would have the son come home some dark night and rap on the father's door and timidly ask for entrance. The father hears him from within, but he says, "He was slow coming back, I will be slow answering him to try his earnestness." Again the boy knocks and calls out so the echoes can be heard in the stillness of the night. Yet the father is silent. At last he comes around to the father's window, and tapping on the pane, cries out "O father, take me back, let me in; I will serve you faithfully, if you will but open unto me!" After a long time of waiting and a great deal of pleading, we would have the father arise and let him in. But how thankful we ought to be that this is not God's way. He sees us when a long way off. He does not wait for us to come, but goes out to meet us. He does not show the least hesitation, but runs to meet us; and before we have time to make our confession, he gives the kiss of peace, puts a ring on our finger, and makes a feast of rejoicing. This is an illustration of the way God restores to sonship. The robe covers our filthiness, the ring given is a seal and attestation of re-instatement to the dignity and responsibility of sonship.

I. The first result of the spirit of adoption should be child-like affection on our part.

It should enable us to say, "Abba, Father." There is no consciousness more blessed than to know that God is our Father, and that he loves us and is ready to bless. There is nothing more pleasing to him than to have us enter sincerely into the spirit of adoption and regard him with true affection.

II. Another result of the spirit of adoption is freedom in prayer.

How natural it is for us to talk with God after he has reinstated us as sons! We tell him all. We confess our sins. We recount our shortcomings. We mourn our failures. We speak of our discouragements. We have freedom in telling our faults and failings, and know he will kindly listen to all. We ask all; we seek forgiveness; we ask for new strength; we plead for his grace. We would all receive more if we had more of the spirit of adoption which would enable us to enter into this intimate converse with God.

III. There is such a thing as assurance of sonship.

"The Spirit bears witness with our spirits that we are the sons of God." Not having this assurance does not prove that we are not the children of God, but to have it should be coveted as a blessed privilege.

IV. If we are sons then are we heirs.

We have a title to rich spiritual possessions. Our expectation of heaven is then well founded. The certainty is like that of an heir-at-law from whom the property can not be alienated. We can read our title clear to mansions in the skies. If we are sons, then are we heirs, heirs of God and joint-heirs with Christ to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us who are kept by the power of God.

V. Our adoption does not preclude the necessity of discipline.

God is too good to us not to discipline us. He wants us to grow stronger through our crosses. He wants to train us in the right. He wants to prepare us for the highest usefulness as well as highest blessedness. To the Christian, discipline is not punishment, but education. God aims to fit us for our high destiny. Knowing this, we can rejoice even in the midst of trouble. We can say:

> "Nearer, my God, to Thee,
> Nearer to Thee,
> E'en though it be a cross
> That raiseth me."

We can say: "I believe that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

The secret of present joy, the secret of highest usefulness, and the secret in regard to God's providential dealings with us are all learned after we come into possession of the spirit of adoption.

SUGGESTIVE TEXTS AND THEMES

Is God on the Side of the Strongest Battalion? "Then said David to the Philistine, Thou comest to me with a sword . . . but I come to thee in the name of the Lord of hosts," etc. 1 Sam. 17:45-47.

The Lord's Choice Signet-Ring: "In that day, saith the Lord of hosts, Lord, and we'll make thee a signet; for I have chosen thee, saith the will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the Lord." Haggai 2:23.

The Glory of the Human Body: "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6:19.

Christian Socialism and Its Adjustments: "I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want; that their abundance also may be a supply for your want; that there may be equality." II Cor. 8:13, 14.

An Unescaped God: "Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down." Amos 9:2.

The Despondency of Fallen Pride: "Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live." Jonah 4:3.

THE SUNDAY SCHOOL LESSON

Title: *Saul Converted and Commissioned.* Acts 9: 1-9, 17-19; 1 Tim. 1: 12-14.

GOLDEN TEXT: "I was not disobedient unto the heavenly vision." Acts 26:19.

TEACHING THE LESSON

This account marks the contrast between the missionary zeal of Philip and the persecuting zeal of Saul. One is inflamed by hate, the other inspired by love. Saul was present at the stoning of Stephen and his conversion is linked with that event. Yet he had kept on in his blind, persecuting rage. His persecuting zeal was absorbing all his energies. His enmity against Christ was intense. It was not enough to scatter the disciples from Jerusalem. His zeal made him devise means to capture them in other cities and cast them into prison. His enmity was practical. He set to work to carry out his plans. He went before the council. He put his plans before the high priest. He set out on his journey accompanied by men who would assist in the capture of his victims. But Redeeming Love saw in Saul great powers of usefulness. The persecutor was arrested, convicted, converted. The change in name indicates the change in the man. Saul was bitter; Paul has the gentle, meek spirit of Jesus. Saul was hating; Paul was loving. Saul was cruel; Paul was tender. Saul was murderous; Paul was seeking to save. Learn, I. *God has many ways of converting men.* Each one's experience differs from that of others. II. *The sight of Jesus as he is will convict and convert.* III. *We are converted when we say to Jesus from the heart, "Lord, what wilt thou have me to do?"* IV. *Both divine and human agencies are employed in converting men.* V. *The inquirer can get much help from the experiences of others.* VI. *God has some special work for each converted person to do.* "He is a chosen vessel unto me, to bear my name before the Gentiles"—commissioned. He was both converted and commissioned. VII. One other lesson from this account: It is this, that *there should always be a cordial welcome for new converts in the church.*

ILLUSTRATIONS

Made New

One time, when Samuel H. Hadley was praising God for taking away all his appetite for liquor, a physician remonstrated with him, saying that he would have to have a new stomach in order to have the appetite for liquor removed. "Praise God!" said Mr. Hadley, "I knew I had a new heart, but this is the first time I knew I had a new stomach."—*Five Thousand Best Modern Illustrations.*

Conversion

In the employ of one of the largest manufacturers in Dayton, Ohio, was a young man of considerable executive ability, who was foreman of a "roustabout gang." He was in many ways a good fellow, who could get more work out of his men than any one else, but he would get drunk frequently, and stay away two or three days at a time from his work. On account of his exceptional ability the manager bore with him for some time, but was just on the point of letting him go, when a great change was noticed in the young man. His appearance was different, and he attended strictly to business as never before. Finally, some of the men in the factory began to tease him about being converted in the shop meetings. He paid no attention, but kept steadily at work. The matter came to the notice of the manager, and one day, in passing the young man, he said, "Is it so that you have been converted at these meetings?" The young man straightened up, looked the manager square in the face, and replied, "Yes, sir; I have turned the corner."

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *Three Resolutions.*

"Therefore I will look unto the Lord; I will wait for the God of my salvation; my God will hear me." Micah 7:7.

The prophet is predicting a period which marvellously corresponds to the first age of the Christian era. For he says, "The day of thy watchmen and thy visitation cometh," the time our Lord foretold when Jerusalem was destroyed. Then the church was as sheep among wolves. Princes indeed did "evil with both hands." Judges like Pilate could pronounce in a breath that the accused was innocent, and yet condemned. Treachery crept into every home, hypocrisy prevailed the land over. The church was in the midst of uncompromising enemies. The nearest of their relatives, such as fathers and sons, betrayed them to persecution and death. There was no help for them in man. So the eyes of faith turned to God alone, knowing he would not fail them. Each of us should adopt these resolutions. Many reasons indicate the wisdom of so doing. I. *The resolution of faith.* "I will look." 1. The promises encourage me. 2. Experience teaches me. 3. The Lord commands me. 4. The engagement will comfort me. II. *The resolution of patience.* "I will wait." 1. For his time is best. 2. For his blessing is worth waiting for. 3. For I shall not be disappointed. III. *The confidence of hope.* "My God will hear me." 1. Though my cry be feeble. My faith weak. 2. Though my request be great. 3. Though others disdain me. 4. Though I am alone. Few pleaders in Israel. 5. For he is near.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

August 9. Good and Bad Features in Amusements. Rom. 14:13-23.

(Use blackboard, and list good and bad features in amusements. Let the members give instances of both. Include not only the movies, but all amusements.)

SUGGESTIVE BULLETIN BOARD SLOGANS

A man's wealth depends not so much on what he has as what he can do without.

Find your weak points and then build a fortification at each.

If you have occasion to criticize a mule, do it to his face.

If absence makes the heart grow fonder, then a lot of folks sure do love the church.

The market places are full of substitutes for this, that and the other, but there never yet has been invented a substitute for satisfaction.

Knocking men, like knocking engines, need adjustment.

A signpost in the dark gives no guidance.

Love of the right use of money is the root of much good.

SUNDAY: AUGUST SIXTEENTH

Theme: ***Sealed Orders.***

SUGGESTED SCRIPTURE READING: 1 Peter 3:1-22.

SELECTED HYMNS: "Gracious Spirit, dwell with me."—T. T. Lynch. "Holy Ghost, with light divine."—Andrew Reed. "Breathe on me, breath of God."—Edwin Hatch. "Spirit of God, descend upon my heart."—George Croly. "Enduring soul of all our life."—E. S. Oakley.

SALUTATION (or Call to Worship): "Seek ye the Lord while he may be found. Call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thought: and let him return unto the Lord; and to our God, for he will abundantly pardon."

INVOCATION PRAYER: Ever living Father, we believe that because thou livest we shall live also. Grant us grace to enter into thy eternal life through Jesus Christ thy Son. Lead us into his teaching, and help us this day to receive the words of life from him. Suffer us not to be of those who go back and walk no more with him, but make us of those whom thou dost give unto thy Son by the might of thy fatherly love. We bless thee for the heavenly Manna, our Bread of Life. Help us to live upon this—even upon Jesus Christ. And grant us the quickening Spirit, that his words may become spirit and life to our souls. Thus do thou graciously bless to us here in thy house today, and lead all whom we love also to share in this the greatest of blessings. Pardon our many offenses, and mercifully supply to us and all thy children our many needs of body and soul, for all our springs are in thee. We ask it in the name of Jesus Christ. Amen.

THE SERMON

Title: ***Sealed Orders.***

TEXT: "The hidden man of the heart, which, in the sight of God, is of great price." 1 Peter 3:4.

THE SERMON OUTLINE

INTRODUCTORY: In the East Indies they told us of an island south of Sumatra where was found the wreck of an English man of war, from which they never heard, as it rounded the Cape many years before. Many an English home has been shadowed in mourning, many a widow has donned those weeds and worn them faithfully through a hard, laboring life. Many a mother has wept for her child, and wondered where he went down in the sea, or whether he has starved to death on some desert island, or whether he might not yet be living in some barren wilderness on berries. They found amid that wreck the chests still complete, though buried for a long time in the sand. When they burst them open, they found the record of the ship's crew, all of the log of the vessel, and they found there a great envelope containing the "sealed orders" for the ship. The sealed orders directed that as soon as they reached Cape Colony the ship should return immediately to St. Helena. In the great plan of the English campaign at that time against the French they needed that vessel at St. Helena, and yet it would not do to let the people on board know anything of the destination until they reached Cape Colony. They desired to deceive the enemy. This envelope, for reasons unknown, had never been opened, and the ship had gone down off the coast of Sumatra, and the naval department in England was left in confusion. The mystery has never been explained, how that vessel ever went in the direction it did go, why it should be found at last upon that shore, all hands washed to death in that sea, and why those sealed orders given to the commander of the ship when he departed from London were not opened, for the seal was not broken. The nation's loss, the mourning that can not be described, came because the sealed orders had never been opened.

I. Friends, you and I are on the sea. We have, by the providence of God, been sent to a known destination. But we have been given sealed orders, and we are to open those orders when we reach a certain point in life's history. Many of us have passed that point long ago, and have gone our own reckless way, thinking that we knew better than the sealed orders, or we have forgotten, or for some reason, excuse or error, we have not opened the sealed orders, and we are sailing at random on the sea. What coast we shall strike we know not, what the wrecks are in our path we can not see, what cyclones shall wreck us, what waves shall overwhelm us, what earthquakes break us, we do not know. We are sailing along now without orders, and the sealed orders are still hidden in our chests. For when this morning I took the Greek Testament and read this verse, "The hidden man of the heart," I was surprised to find that the apostle was intending to convey to those good women the idea that in every person's life there are these sealed orders, these hidden directions, which each person has been given for his conscientious guide.

He did in effect say to them, "Be in subjection, comply with the law. Do what you agreed to do. If you agreed to be a man's wife and servant when you married him, be one. Do not find fault with that; but remember that in every life, in every heart, there are sealed orders of God, and that they are to be consulted by you."

Out there beyond St. Louis they will show you the old cabin of General Grant. General Grant was cutting wood and carting it into St. Louis. There was a plum tree growing in one corner of the lot on which the cottage stood, and a number of wide spreading trees, of various sorts, shaded it. Mrs. Grant thought it unfair that the plum tree should have so little sun, and she urged General Grant to cut it down and let the sunlight in on the plum tree, and the next year the plum tree blossomed and bore the most luscious plums. It had never borne any fruit before. If you want General Grant's life illustrated you will find it in the tree. There he was buried from active public life, there in that land, unknown and unnoticed, carting wood and selling it to the people who did not pay him. But when the war came God let the light in on General Grant and he blossomed forth and bore the fruits of greatness that were there so long concealed.

As I came through Buffalo yesterday and looked at the wreck of that great factory near there, there were stones and brick and iron all piled together in every conceivable contortion and the exploded boiler was away out there in the field. From that they had taken the wreck of men as well as the wrecks of timber, and as I looked upon that ruin I thought how like human life that seems. Sin has come in and exploded; men have been driven hither and yon, and there is ruin and wreck all around, and a confusion that we can not understand. Each one has had his own design, and had his own place in the world, and yet wickedness and sin, wrong, evil and the devil have come in and destroyed until the world seems to lie in such awful ruin. But those wonderful words of Whittier came in to comfort me: "Ah well for us some sweet hope lies." Yes, somewhere we shall understand. In the future we shall know as we are known. That is why heaven becomes so dear.

II. The apostle was saying to these poor women in subjection to their husbands, remember how the heart, not the clothing, decides the happiness. Outward circumstances do not determine salvation. We are not the creatures of circumstances. Your own heart urges you to seek salvation and eternal life. Because the time will come when all will be made straight, when the dead will come to life. For in heaven, if we do not find out here, we can yet open our sealed orders and begin our lives once more. Blessed be the name of the Saviour who has not left us without the witness, hidden from the world in our own hearts, that each may clearly know the way to his better self.—R. H. C.

COMMENDATORY PRAYER: O Thou Holy Spirit of Truth, in thee all our virtues are made true. Without thee our faith, hope and love are all hollow shams. Help us to have a deep sense of the limitations of our best knowledge and the undimmed urge of glorious truth yet to be won before we see the Lord in his fulness. Guide us, O thou great Jehovah. Carry us across the sea of life. Bring us to the desired haven. We ask in Christ's name. Amen.

OFFERTORY SENTENCE: "And this commandment have we from him, That he who loveth God love his brother also."

OFFERTORY PRAYER: Merciful Master, who hast bidden us to beware of covetousness, accept and bless our morning offering. Since a man's life consisteth not in the abundance of the things which he possesseth, may we make sure of the treasures that can not perish. But while the riches of this life are entrusted to us, may we be faithful in administering them as thy stewards, until thou shalt call us to account. This we ask in thy dear name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The Hidden Man: The meaning is that one should not expend the whole of life on making the outside beautiful, but that one should see to it that the inside is adorned also. You are not to cheat the soul of all its gems and virtues for the sake of making yourself attractive externly by adornments of that kind.—H. W. B.

It is the hidden man that is at once the glory and the shame of mankind.

The hidden man is more beautiful than any of you think, and more horrible. —H. W. B.

The Hidden Man: I. It is the inner life that makes a man. II. The inner man exceeds that which is outward and visible. In value. In responsibility. In elements. The outward is dust. The inward is God-breathed. III. This inward life is "hidden." No human eye perceives it. It is in our own hearts we live. In our own hearts we die. IV. But our hidden life is no secret from God. V. The inner man deserves and demands more careful cultivation than it generally receives.—H.

When religion is styled "the hidden man of the heart" the language can not imply that it is totally concealed from the observation of the world. Effects may be visible while the principle whence they proceed is removed from our view. A beautiful river, which highly adorns the country through which it flows, will not fail to engage the eyes of every beholder; yet the source of it may not be the object of our sight.—J. K.

CHOICE ILLUSTRATIONS ON THE THEME

Missing the Spiritual

How easily we may be so engrossed in the material that we miss the spiritual is suggested by Giotto in his famous fresco at Assisi, on the death of St. Francis. The brothers have all gathered round the couch on which St. Francis lies; some are watching his changing countenance, others are examining with curiosity the "stigmata"—those wounds on his hands and feet which he bore in imitation of the Saviour; one, like Thomas, inquisitively is thrusting his hand into his side. Only one looks away from these earthly things, and sees the heavenly vision sent to comfort the dying saint. He holds his hands before his eyes, which are dazzled by the heavenly glory.

What Men Miss

Ruskin once pathetically remarked "I don't wonder at what men suffer, but I wonder at what they miss." In this connection Dr. Channing tells of an American philistine in a gallery in Spain, standing before a noble treatment of the "Marriage of Cana in Galilee." "Well," said he, with a strong nasal accent, "he was a cute man that made that jar."

"Earth's crammed with Heaven,
And every common bush afire with God:
But only he who sees, takes off his shoes;
The rest sit round it and pluck blackberries,
And daub their natural faces unaware
More and more from the first similitude!"
—E. B. Browning.

The Inner Man

The great differences amongst men are not differences of rank, but of eyesight. Some men see so much, others are so pathetically and tragically blind. It was beautifully said of Keats that "he saw a dryad in every tree." On one occasion a friend was out walking with Schwind, the German romanticist. It was in the early morning when the dew was sparkling, and men were waking to a fresh and revived world. "Doesn't it seem as if gnomes and fairies had just been disporting themselves amid the leaves and flowers of this dell," said his friend laughingly. "Don't you believe it is so?" said Schwind, "I believe it." To some the world is nothing but a lump of coarse matter; to others it seems everywhere "bound with gold chains about the feet of God." One goes through a forest and sees nothing but trees, another takes off his shoes from off his feet, for "visibly in the Garden walketh God."—*Five Thousand Best Modern Illustrations.*

The Seeing Eye

"I never saw that," said a lady to Turner once, when surveying a picture of some scene which she thought she knew well. "No, madam," he replied, "but don't you wish you could have seen it." It is this power to see which makes the poet, the artist, and the saint. Take a picture of some common incident, say Peter Graham's picture entitled "A Rainy Day." In this climate of ours we have abundant opportunity of realizing the effect of rain upon the atmosphere, upon Nature, and the things around us. Suppose one of us were suddenly endowed with a power to express our ideas in color upon canvas, and were set down to paint a rainy day, what appalling ignorance we should exhibit. The fact is that though we have months of rainy days each year, we are as ignorant almost of their atmosphere and other effects as if we lived at the Equator. Look now at Peter Graham's canvas, look at the wet, glistening backs of the perspiring horses, at the sopping and spongy thatched roofs, the moist umbrellas and damp skirts of the women, the shining pebbles, the trail of the rain-laden clouds, and the enjoyment of the cattle and the ducks. This is how the artist sees.—*Five Thousand Best Modern Illustrations.*

STORY TO TELL, OR SERMON TO CHILDREN

Title: *How Vanity Defeats Itself.*

It has always seemed a favorite thing in writers of stories for boys and girls to describe the birds and animals and fishes as engaging in conversation and conduct after the manner of human beings—men, women and children. These creatures are made to talk and plan and act as we humans do. Many of the favorite "bed-time stories" that are so popular with little folks of today are of that nature.

Well, it is a very old method, for it was the favorite method of Aesop, the great writer of fables, who belonged to a time as long ago as six hundred years before the birth of Christ. Though his stories are so very old they are popular still, and enjoyed by young people and older people alike. I think this is partly due to their wit—for Aesop was a real humorist, as well as a man gifted with wisdom. Wit and wisdom is a good combination for popular writing.

Now the story I have for you this morning, my young friends of my junior congregation, is another of the many I have brought you from Mr. Aesop, the old Greek writer. It is the fable of the eagle and the crow.

This is the way it is related:

A crow watched an eagle swoop with a majestic air from a neighboring cliff upon a flock of sheep and carry away a lamb in his talons. The whole thing looked so graceful and so easy withal that the crow at once proceeded to imitate it, and, pouncing upon the back of the largest and fattest ram he could see, he tried to make off with it. He found not only that he could not move the ram, but that his own claws got so entangled in the animal's fleece that he could not get away himself. He was caught in the sheep's long wool. He therefore became an easy prey to the shepherd, who, coming up at the time, caught him, cut his wings, and gave him to his children for a plaything.

Now, I do not know just how you would like a crow for a plaything. I once had a dove with a clipped wing which was very tame and an affectionate playmate. But by and by his wings grew and one day, quite unexpectedly, away he flew and never came back to stay. But whether you would like a crow for a playmate or not, of this I am sure, that you can learn a real important lesson from this vain crow that thought he could carry away a sheep, and got into trouble from vanity and an over-estimation of his power. For this is the so-called "moral" that Mr. Aesop attaches to his fable. "Do not let your vanity make you overestimate your powers." Do you remember what the wise Solomon said? Let us take this for our text this morning and keep it in mind always: "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18).—H.

FOR THE EVENING SERVICE

Title: *The Duty of Self-Control.*

TEXT: "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." Prov. 14:32.

THE SERMON OUTLINE

INTRODUCTORY: The successful life is the controlled life. The mere possession of power is not enough; the question of its proper use must be considered. The steam in the locomotive boiler is a menace, not a help, unless it has the adjustments of throttle-valve, reversing-lever and air-brake, enabling the engineer to regulate the in-take and out-rush of the steam and the speed and stoppage of the train. The only useful machinery is controlled machinery. The only useful life is a controlled life. Therefore, the duty of self-control.

I. Self-control is essential to our highest development. Lack of self-control marks the incomplete man. He can not be mature when he has faculties that are unknown to him or powers that are beyond his direction. Yet many of us are content to know as little of ourselves as possible, and hide behind our frailties as a legitimate excuse for our failure to be the best we are capable of being. Man is not made to be the slave of things. Neither is he meant to be the slave of circumstances. He who is unduly influenced by environment or whose actions are determined by circumstances, irrespective of what God would have him do, lacks the qualities which go to mark the true man.

II. Self-control is essential to our highest effectiveness in the world. He who does not control himself, need not expect to control others in any creditable way, neither can he take full advantage of circumstances nor events. He does not "have himself in hand," so he can not use himself when the time of stress comes. A locomotive may be fitted with a strong and capacious boiler, well supplied with water, and may have steam up at high pressure. But all this power will be useless, may be positively destructive, unless it is the control of the engineer. An uncontrolled man is an engine wild on the track, with no hand on brake or throttle. He is effective only in the way of destruction.

III. Self-control is essential to happiness. There was a time when the writer of the proverb we are studying did exactly as he pleased and denied himself nothing. But on it all he wrote, "vanity of vanities" and "vexation of spirit."

"We are apt to think that the only way to happiness is in doing as we please and getting everything we want. But the Word of God and mature experience unite in teaching precisely the opposite as the case. . . . The road to happiness does not lie that way. On the other hand, there are myriads of men and women whose living and dying testimony is that in the life of humble self-restraint and cross-bearing they found that peace which passeth understanding, and the joy unspeakable and full of glory."

The lack of self-control is the inharmonious, discordant element of society. The jangles and strifes that enter our social circles are due to the unguarded tongues, the unbridled passion, the unrestrained ambition. Self-control is ever a source of happiness, lack of it a source of unhappiness.

IV. The highest form of self-control that has been revealed is that control which is manifested in the life wholly given to God, wholly controlled in its desires and actions by the Spirit of God. We can not give an uncontrolled life wholly to God. If he possesses us and fills our hearts with his own love, self-control necessarily becomes God-control.

V. Self-control is a power which is susceptible to cultivation. If self-restraint be exercised day by day in the repression of ungodly anger or unholy appetite, in the cultivation of cool, calm resourcefulness under petty trials, and in the thoughtful, judicious direction of the motive powers of life, a settled habit of control, a permanent tendency to sobriety and poise will be induced, capable of enduring the heavier strains of great crises.

Self-control is a duty. Let us practice it.

SUGGESTIVE TEXTS AND THEMES

Wilful Deafness and Its Sequence: "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Acts 3:23.

Sin's Story in a Sentence: "By one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

The Attestation of Sonship: "Jesus saith unto them, If God were your Father, ye would love me." John 8:42.

Self-Transformations: "For such are false apostles deceitful workers, transforming themselves into the apostles of Christ. And no marvel: for Satan himself is transformed into an angel of light." II Cor. 11:13, 14.

A Stone in the Path: "Woe unto the world because of offenses! for it must needs be that offenses come, but woe to that man by whom the offense cometh!" Matt. 18:7.

The Coming Type of American: "Till we all come . . . unto a perfect man." Eph. 4:13.

THE SUNDAY SCHOOL LESSON

Title: ***Sowing and Reaping*** **(Temperance Lesson). Gal. 6:1-10.**

GOLDEN TEXT: "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap." Gal. 6:7.

TEACHING THE LESSON

"Whatsoever a man soweth," therefore, I. *God is not to be trifled with.* Not by the notion that there will be no consequences, no rewards or punishments. Not by the fancy that we shall escape in the crowd. Not by the superstitious supposition that certain rites will set us all straight at the last. II. *The laws of his government can not be set aside.* "Whatsoever a man soweth that shall he also reap." It is so in nature. Gravitation crushes the man who opposes it. It is so in providence. Evil results surely follow evil doing. Conscience tells us so. God's Word says so. Experience of men confirms. III. *Evil sowing will bring evil reaping.* This is seen in the present result of certain sins. This is seen in minds becoming more corrupt, less able to see the evil of sin, less able to resist temptation. Sins of lust bring disease of body. Sins of idolatry lead to cruel and degrading practices. Sins of temper have caused murders, wars, strifes, misery. Sins of appetite, such as especially is drunkenness, cause want, misery, delirium—loss of will, loss of self-respect, loss of the respect of others. IV. *On the other hand, good sowing will bring good reaping.* That is a blessed fact. The rule holds good both ways. Towards God let us sow to the Spirit, sow faith, sow obedience. Towards men let us sow love, truth, justice, kindness, forebearance. Towards self, let us sow control of appetite, purity, etc.

ILLUSTRATIONS

The Two Laws

A number of ministers were once dining together after an ordination, and when one of them seemed unduly attentive to the good things before him, he met with the approval of the host, who said, "That's right! To take care of self is the first law of nature." "Yes, sir," said an old minister sitting near, in reply, "but to deny self is the first law of grace!" Self-control in all things is God's law for all men.—*Sunday School Evangel.*

How He Knew

I passed an old man on the street the other day whose pink cheeks and clear eye and steady, elastic step attracted the attention of some high-school boys who were near. "He would have made a jim dandy fellow on a track team when he was young," said one of the boys. "He can outsprint some of us now," said another. "You don't say! How old is he?" "Almost sixty." "Whew! How does he keep so young, do you suppose?" "Well, he's never touched tobacco or whiskey, for one thing." "How do you know so much about him, anyway?" "He happens to be my father, and so I know a good deal about him, and he's just the kind of a man I mean to be myself." —*Institute Tie.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***Trust.***

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:5, 6.

I. *The duty enjoined*—"Trust in the Lord." 1. Let it be entire. 2. Exclusive. 3. Uniform. II. *The blessing promised.* "He shall direct thy paths." 1. Direction is necessary—on account of our own fallibility, the hazards of the way, and false guides. 2. Direction is provided—by the pointings of Providence, by the lessons of the Bible, by the influences of the Holy Spirit.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

August 16. What Nature Teaches About God. Ps. 147:1-20.

(Hints from nature about God's wisdom, power, intelligence, kindness or love, providence, order, faithfulness, etc.)

SUGGESTIVE BULLETIN BOARD SLOGANS

A vital religion requires a loving God that actually deals with men.

Some minds are like concrete—thoroughly mixed and permanently set.

When prison doors open easily outward it is time to close and bolt your own.

Trials if very heavy kill little people, but they make great ones.

The proper study of man is the expression of his wife's face.

A woman really never makes a fool of a man; she just directs the performance.

The accumulated experience of the world is a power and force that works for righteousness.

SUNDAY: AUGUST TWENTY-THIRD

Theme: ***Christian Joy.***

SUGGESTED SCRIPTURE READING: Rom. 15:1-24.

SELECTED HYMNS: "Come we that love the Lord."—I. Watts. "O for a thousand tongues to sing."—C. Wesley. "Jesus, thou joy of loving hearts."—Bernard of Clairvaux. "Children of the heavenly King."—John Cennick. "Sometimes a light surprises."—William Cowper.

SALUTATION (or Call to Worship): "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly of heart; and ye shall find rest unto your souls."

INVOCATION PRAYER: O God, our Father, though we can not understand the deep mysteries of Christ, suffer not the dullness of our spirits to blind us to the vision of his grace. We leave the world this day that we may spend its hours with Jesus. Yet we confess that sometimes like the Jews of old we stumble at his words. We do not pray thee for rare intelligence to comprehend them, but we ask for the mind of the little child, for thy secret is with the simple. Help us in childlike humility and trust to take our Lord's words and receive his teaching. Then grant us the experience which interprets thy secrets. Show us how Christ is indeed the Bread of Life by leading us to feed on him. We would believe in him, that his eternal life might be ours. Help thou our unbelief; strengthen our grasp of the unseen; bring us into living union with Christ. Let this be the joyous experience of our worship here in the sanctuary this day; but make it also ours in the home and ours in the silent chamber of the soul. Grant this great blessing to us and to all thy children because we ask it in the great name of Christ. Amen.

THE SERMON

Title: ***Christian Joy.***

TEXT: "Now the God of hope, fill you with all joy and peace." Rom. 15:13.

THE SERMON OUTLINE

INTRODUCTORY: There is in all men a natural desire for joy. It is the quest of life. Men are willing to sacrifice almost everything in order to obtain this much desired blessing. They travel from coast to coast. They cross the great oceans. They visit foreign lands in their pursuit of this coveted possession. In many cases they are at length compelled to give up their quest and exclaim with Solomon, "All is vanity and vexation of spirit." Job said, "The joy of the hypocrite is but for a moment." But Nehemiah announced, "The joy of the Lord is my strength." "Now the God of hope fill you with all joy and peace."

What is Christian joy? It is not mere happiness. It is more than pleasure. Genuine Christian joy is an abiding possession that grows sweeter and sweeter in days of either sorrow, toil, or service. It is serenity of soul. It sheds its radiance over the countenance. It shines in the eyes. It creates an unspeakable delight in the inner being.

Now, what are some of the experiences that fill the true Christian's heart with joy?

I. First, there is the joy of forgiveness. There is no real joy in the life of those whose sins are not forgiven. Sin destroys joy. It kills goodness. It places the sinner as a condemned criminal in the sight of God because his heart is at enmity with God. There is no movement of the soul towards God, no love for him, no trust in him, no faith in his plan of salvation, and no obedience to him. Unforgiven sin brings darkness within, the sense of guilt, and leaves one in sad dejection and despair. Forgiveness brings joy. The Christian has the sweetest experiences of life. "The Lord is my portion." "He is my exceeding joy." It is surely a source of great gladness to feel and know that our sins are all forgiven.

Dr. John Henry Jowett used to tell this story: Mr. Robson, of Shields, once had to go down into a coal mine to consult a miner about some evidence wanted at once. When he got to the bottom of the shaft he asked the man in charge how he could find his client. "Oh," he replied, "you will have no difficulty in finding him. He is one of those blessed Methodists and is sure to be singing."

As Robson went along the dreary drift of the mine, he said to himself, "Surely if a man be singing here, it must be when plunged in a gulf of dark despair." But he had not gone very far when he heard a cheery voice singing in the darkness.—

"I've reached the land of corn and wine
And all its riches freely mine,
Here shines undimmed one perfect day
For all my night has passed away."

That is just what the grace of God can do. When our sins are forgiven, it turns our night into day and our sorrow into song. Herein is the chief glory of our religion: It fills our hearts with joy. It gives us a "Beulah Land" experience. The joy of forgiveness is enough to make any man sing. What a wonderful experience it is!

II. Secondly, there is the joy of perfect peace. "There is no peace saith the Lord to the wicked." The peace of God that passeth all understanding is given to those whose sins are forgiven. The world can yield no peace to its most distinguished subjects. Jesus is the only giver of peace, the only spring of joy. "My peace I give unto you, not as the world giveth." Jesus is the "Prince of Peace." What a joy it is to hear the Saviour say, "Go in peace, thy sins are forgiven thee"!

The indwelling Christ brings peace, and the consciousness of this peace fills us with joy. What a joy it is to abide in Christ and to have his grace abiding in us. We do not have to wait until we die to share the joy of heaven. "The kingdom of God is within you." "This my joy is fulfilled that your joy might be full."

A wild storm was raging around a prairie home one night. The windows were blown in. No lights could be kept burning. It was only with great difficulty that the doors could be braced against the blast. The father was absent from home, and the mother, grandmother, and three children sat in the darkness in a room in a sheltered side of the house fearing that at any moment the building might be swept from its foundations. Suddenly eleven-year-old Walter was missing. He had been holding a whispered conversation with his grandmother only a few moments before. Frantic with fear, the mother called him at the top of her voice. Receiving no reply, she started to grope her way through the darkness and confusion to find if possible the missing boy. She found him at last in his own little room sound asleep. And when she asked him how he could go to sleep when they were all in such danger, he replied, "Why, Mamma, grandma told me God would take care of us, and I thought I might as well go to bed again."

The Christian has a peace which the world can not give. He has a peace within even though the wild storms are howling without, a peace that can not be disturbed, and this gives him a sense of joy.

III. Thirdly, the Christian has the joy that comes out of sorrow. Christian joy is always made sweeter and more wonderful when it has passed through the experience of suffering and sorrow. There is indeed a sweetness and mellowness of spirit, a peace and joy, which can come only through sorrow. "All that will live godly in Christ Jesus shall suffer." "I must suffer," said Christ, "and enter into my glory." The wise man said, "My son despise not the chastening of the Lord, for whom the Lord loveth he chasteneth, and every son when he receiveth." Out of sadness God brings gladness. Out of gloom he brings light. Out of pain he brings health. Out of sorrow he brings joy. He knows that sorrow and suffering make great and perfected souls. The Christian rejoices in tribulation. He tastes the joy that comes out of sorrow, discovering that it is a joy that never fails. There has been a joy in prisons and at stakes, it has been said, far exceeding the joy of harvest.

"Pray for me," said a boy of fifteen, who was being burned at Smithfield, in the cruel days of Mary Tudor. "I would as soon pray for a dog as for a heretic like thee," answered one of the spectators. "Then, Son of God, shine thou on me," cried the boy martyr; "and instantly, upon a dull and cloudy day, the sun shone out in all its radiance and bathed his young sweet face in glory; whereat," says the martyrologist, "men greatly marvelled."

But there is not a saint that ever trod this earth of ours on whom that glory has not shone. It shines in every Christian's face, and sparkles in his eyes. You recall it was said of Stephen: "All that sat in the council looking on Stephen saw his face as it had been the face of an angel." The joy of the Christian is real; it is sweet; and grows sweeter as the days go by. And it never dies. "Now the God of hope, fill you with all joy and peace in believing."

IV. Fourthly, for the Christian there is the joy of service.

We are told to serve the Lord with gladness. The trouble with many professing Christians is that they fail to get much joy out of their religion. Perhaps they do not have the right kind of religion, or else they have just enough to make them gloomy and irritable. But true religion does not make us sad; it makes us glad. Have you forgotten the hymn you used to sing:

"'Tis religion that can give
Sweetest pleasures while we live"?

Jesus gives joy. There is unspeakable joy in the service of our Master. Bear in mind too that joy may be found not in what we get, but in what we give. To do the will of God perfectly always and everywhere is the aim of the true Christian. When a person with all his heart consecrates himself to the doing of the will of God he participates in the joy of the Lord, and in that joy there is peace and power.

There never was greater need for consecration and service than there is today. It is our rare privilege to dedicate ourselves, our substance, and our service entirely to the Lord, and in that beautiful dedication there is joy. My friends, are you sharing the joy of the Lord? Is it a delight for you to do his will? "Now the God of hope, fill you with all joy and peace in believing."—Rev. Alfred Barratt.

COMMENDATORY PRAYER: May the joy of the Lord be our strength. Why should we as children of a King go mourning all our days? Give us the joy of pardon, the joy that comes out of the sense of security, the joy of fellowship, the joy of service. Forgive us if we have been draping thy glorious religion with black. Thou art our Father. We are thy children. Help us to recognize and accept our privilege of sonship. We ask in Christ's name. Amen.

OFFERTORY SENTENCE: "Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver."

OFFERTORY PRAYER: O Lord, our God, who art King of all the earth; accept, of thine infinite goodness, the offerings of thy people, which, in obedience to thy commandment, in honor of thy name, and with a free will and joyful heart, we yield and dedicate to thee: and grant unto us thy blessing, that the same being devoted to thy service, may be used for thy glory, and for the welfare of thy Church and people; through Jesus Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

SEED THOUGHTS

The Christian's Blessings: I. What some of these may be. 1. Joy. 2. Peace. 3. Hope. II. The source whence they flow. "The God of hope." III. The measure in which they may be enjoyed. To "fulness." IV. The means by which attained. V. The power by which effected.—J. L.

Christian Privileges: I. The privileges of true Christians. 1. Joy. 2. Peace. 3. Hope. II. The method of securing them. 1. God the source. 2. Faith in Christ the means. 3. The Holy Ghost the agent.—J. L.

Joy is one of those fruits of the Spirit which flow from a sense of our interest in the promises.—D. M.

Joy has been considered by Christian people very largely as an exceptional state. I knew a Roman priest who was as upright and conscientious a man as I ever met who said he did not dare to be happy. He was afraid that he should lose his soul if he was, and he subjected himself to every possible mortification saying, "It is not for me to be happy here; I must take it out when I get to heaven. There I expect to be happy." That was in accordance with his view of Christianity. Now it is of the utmost importance that it should be understood that health of soul and joyfulness are one and the same thing. You can not be healthy in soul and not be happy. The true idea of religion is one that makes men happy by making them happiable.—H. W. B.

CHOICE ILLUSTRATIONS ON THE THEME

Joy Uniting Believers

Symbolical representations of Christ were frequently used by the early Christians. This was done partly to save them from suspicion and persecution, but more particularly because a symbol is full of poetry and imagination.

The most popular of these representations of Christ was the symbol of a fish. Christians as they walked along the streets, meeting someone whom they believed to be a brother in the Lord, would stoop down and draw the likeness of a fish upon the ground. This symbol, meaningless to the heathen, filled the heart of the Christian with joy, and instantly united believers in the clasp of loving brotherhood.

The use of the symbol of the fish sprang in part from the words of Christ addressed to the Apostles, "Come with me, and I will make you fishers of men." Christ thus became in the thought of these early Christians the blessed Fisher of the souls of men. St. Cyril of Jerusalem says that "Christ catches us with a hook, not to slay us, but to make us live."

Joy of Pilgrims of the Quest

A few years ago a picture by E. A. Abbey, entitled "Crusaders Sighting Jerusalem," attracted deserved attention. It represented three knights drawing near to the end of their quest. They have come at last within sight of the Holy City, and transported with joy they gaze upon its walls. One knight holds up before him his sword, which makes the form of a cross, the other kneels on the ground, all three are filled with holy awe—too rapt for either speech or prayer. The setting sun is shown filling the air with calm and mystic light, and as it falls upon their upturned faces, it gives to them an almost unearthly radiance. It shines on their armor, too, which has been hacked and hewn by many a conflict. Now all their hardships, all their fears and doubts are forgotten. They are pilgrims of the quest, their feet soon will stand in the Holy Place, then they will unbuckle their armor and lay themselves down in peace to rest.

And what are these but types of those pilgrims who went their way through the city streets and miry clay, fighting a hard fight, but ever turning their faces Zionwards, hungering for that city which hath foundations, the eternal city, whose Builder and Maker is God?

Symbol of Joy

In Christian symbolism the palm has always been used to represent joy, and especially that joy which comes from victory. Doubtless this symbol came into the Church through the use made of palm branches by the Greeks and Romans to celebrate their triumphs over their enemies. But to Christians the palm symbolizes victory over self and the world. The great multitude of the redeemed are represented as standing before the Lamb, clothed with white robes, and with palms in their hands.

A Present Joy

On the steamer *Eturia*, coming from Liverpool, as we neared New York, a group of us were adjusting our watches for the last time to the changes in the ship's time. It was home time! A New York physician, who was one of the group, who had been taking a three-months' post-graduate course in London, pulled out his watch, and said, "My watch has not been changed this voyage, and you see I have New York time." When asked how that was, he replied, "All the time I was gone I never changed my watch to English time, but kept New York time, so I could follow my wife and children all through the day. I could tell when they arose, about the time they breakfasted, and when the children went to school, and when they returned." He was five hours behind the time. He was living in New York while he was in London. So may the Christian live in heaven while diligent and faithful in duties of this life.—Charles J. Boppell.

Christian Joy

A business man overtook a Negro trudging through the snow, humming to himself. He talked with him, and found that he was very poor. Finally he asked him if he didn't think he would be happier if he were rich. "No, boss; all the rich men I work for nebber laugh."—*Sunday School Chronicle.*

Joy and Tears

"I saw in my dreams," says a poet, "two fountains flowing side by side. One was a fountain of joy and the other of tears. And a voice said to me, 'These two fountains flow together all through human life.' God makes them flow together that from one his children may learn gratitude, and from the other trust."

Musical Christians

One evening last year in the Alps I went out and I heard from an upland pasture a chime of music which for a moment I mistook for church bells, unexpected on the heights. It was so silvery sweet, and, though the tune did not come to an end but seemed to change and pass from phase to phase, a long-drawn-out music, it was so worshipful that I could not resist the temptation for a moment of thinking that it was elfin church music. And what was my astonishment as I realized that this exquisite music was simply made by the herds of the cattle turning out for the evening pasture. Around every cow's neck was hung a bell—bells of different tones, different notes, and different power—and as the quiet creatures grazed and moved across the pastures, each contributed unconsciously to this silvery chime, and the music came down from the heights, not from one performer, but from the consentaneous ringing of bells by creatures that did not know. It fell upon me not only as a joy, but as something of a revelation. It suggested to me what I suggest to you tonight after these many months in which those chimes have rung in my heart—that we ought all to be moving over the pastures of the world with the music shaken out from us and blending with the other music of humanity, so that the whole concert may be acceptable in the ears of God.—Dr. Horton.

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***Backbone or Wishbone: Which?***

I picked up a paper the other day that had something to say about these bones which was very funny and very serious withal. It quoted the Bible statement that many of the Pharisees of Christ's time were his disciples, "but secretly, for fear of the Jews," and then went on to say that there were people nowadays who were just like those of old times—people who would like to be good but were afraid of the consequences—ridicule, loss of position or whatever they might be. And then it said of these Pharisees, ancient and modern, "Their backbone is nothing but wishbone."

I have thought about this a good deal since I read it, and I have come to believe that its truth will apply to other than religious things.

I ran across what seems to be a bad case of "wishbone" an evening or two since. A young man came in after tea and spent fully an hour in telling how much he wanted to get an education, how disappointed he felt that his father was not able to send him to college as he had expected, and how distasteful he found his present employment.

I suggested that he might use the evenings for study and so again an equivalent for the college course which was denied him. He "did wish he could, but when evening came he was tired and really needed rest of mind as well as body."

"Other boys have had to work hard and yet have accomplished great things with the odd moments," I remarked as I handed him Smiles' "Self-Help," and asked him to read it.

Yes, he knew that. He wished he had more application, but it was so hard not to spend what little leisure he had in pleasanter ways than poring over books all alone. If a fellow could have the companionship of other fellows and the stimulus of class recitations and all that, everything would be easy. How he wished he could have it! But he couldn't. There was no help for it. He'd just have to drudge along in the office. Alas and alack-a-day!

"Wishbone!" said I to myself when at last he said good night and closed the outer door. "Wishbone pure and simple! With his magnificent health and the opportunity he has he could get that college course if he only would. What a pity he doesn't work as hard as he wishes!"

There are other things besides education in which we need backbone rather than wishbone. What are some of them? You know.—Rev. I. Reed.

FOR THE EVENING SERVICE

Title: ***Life Building.***

TEXT: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man," etc. Matt. 7:24-27.

THE SERMON OUTLINE

INTRODUCTORY: Every house must have a foundation. Foundations, however, are of different kinds. Two kinds were mentioned in this parable of Christ's—foundation of rock, and foundation of sand. He who hears and does the word of Christ founds his house upon a rock. He who hears and does not, founds his house upon the sand. The time is coming when the foundations of our houses and the houses themselves will be tested. The rains will descend, the flood come, and the wind will beat upon these houses of ours. Will our life-building stand?

This is a very practical parable and has for us practical teachings regarding foundations, testings, and results of testings.

I. First, foundations. As we have intimated the only foundation for secure life-building is the hearing and heeding of Christ's teachings. "Other foundation can no man lay than that which is laid—Jesus Christ." We must begin with him. He is the foundation of Christian character.

Sad to relate, men try to build on other foundations. Some attempt to build their lives on good intentions, some on the lives of noble parents, some on moral deeds, some on will power, some on prudence, some on shrewd wits. "But," as some one has said, "good intentions, though they pave the road to hell, make tricky foundation stones. And the epitaphs of noble parents though inscribed on the stoutest granite ever built into a mausoleum are poor materials for life foundations. And morality is a bubble, and worldly prudence is putty, and brains are but a slippery substitute for syenite, and even an iron will flows like liquid beneath the weight of an immoral life."

Christ is the only foundation for life for three reasons:

1. He alone can save us from the sins that undermine us. 2. He alone can protect us from the storms that beat upon us. 3. He alone can bring us to the city which hath foundations, eternal in the heavens.

II. The testing. "The rain descended, and the floods came, and the winds blew and beat upon that house." "God shall try every man's work, of what sort it is." This in each case, in the parable, was the same. God subjects the true and the false professor to the same tests—the same temptations, afflictions, persecutions, death, judgment. The one comes out of the trial purified and strengthened, the other can not "abide the evil days" and "draws back into perdition," or is swept away to destruction. "When affliction or persecution ariseth for the Word's sake, immediately they are offended."

1. When should one choose a foundation for life?
2. What are some false foundations and why are they unsafe?
3. What are some of the tests that will try the foundations of one's life?

It is too late to get a good foundation when the sky is already black with the coming storm. Cyclones and earthquakes and floods do not give long notice. Build for the testing time that is coming.

III. The results. In the "wise man's" case, security. "It fell not, for it was founded upon a rock." "They that trust in the Lord, shall be as Mount Zion, which can not be removed, but abideth for ever." In the case of the "foolish man," utter ruin. "It fell, and great was the fall of it." "The way of the ungodly shall perish."

When the Eddystone lighthouse was to be rebuilt, Whitstanley, the noted engineer, contracted to rear a structure which should withstand the assaults of time and tempest. So confident was he in the showy structure of his own skill, that he offered to lodge in it with the keeper, through the autumnal gales. He was true to his word. But the first tremendous tempest which caught the flimsy lighthouse in the hollow of its hand, hurled both building and builder into the foaming sea. We fear that too many souls are rearing their hopes for eternity upon the sands of error; when the testing floods come and the winds beat upon their house, it will fall, and sad will be the fall thereof. But no storm ever yet drowned a true believer, or washed out the foundations of his life.

SUGGESTIVE TEXTS AND THEMES

Church-going Abolished: "And I saw no temple therein." Rev. 21:22.

The Miserly Man: "Covetous" (literally, "a lover of silver"). II Tim. 3:2.

Silent Hours: "A time to keep silence."—Eccles. 3:7. "Be still, and know that I am God."—Ps. 46:10.

Just Enough: "He that gathered much had nothing over, and he that gathered little had no lack." Exod. 16:18.

Thinking, Turning, Obeying: "I thought on my ways, and turned my feet unto thy testimonies. I made haste and delayed not to keep thy commandments." Ps. 119:59, 60.

The Thousandfold Man: "One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he spake unto you." Josh. 23:10.

The Changes of Time: "Behold the former things are come to pass, and new things do I declare." Isa. 42:9.

THE SUNDAY SCHOOL LESSON

Title: ***A Gospel for All Men.*** **Acts 11: 5-18.**

GOLDEN TEXT: "There is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him." Rom. 10:12.

TEACHING THE LESSON

It was impossible for the Jews to realize in those early days that the Gospel was for all men. By the term Gentiles the Jews understood all that were not of their own people and country and religion. Heathens and nations and Gentiles are synonymous expressions in the Scriptures. These people the Jews, in comparison with themselves, greatly scorned. This distinction between themselves and the Gentiles was kept up at the time of our Saviour, possibly never at a greater height than then, so little were they aware at the time of his appearance that his gracious errand was to all men. I. *The universal extent of the blessing seemed to the Jews very strange and unbelievable.* II. Another great stumbling block in their way was *that these people to whom the favor was extended seemed so utterly unfit for it.* They were not of the Jewish stock or country. They were addicted to all sorts of idolatry. But, for themselves, they were a holy and a peculiar people. Even Peter himself had been of this mind. He was keeping up this distinction of clean and unclean until God himself commanded him to the contrary. III. But this extension of the Gospel to all men *was in keeping with the nature of God.* It was also in keeping with his message through the prophets. IV. God accepts all who come to him without regard to outward circumstances and conditions.

ILLUSTRATIONS

Adaptability of the Gospel

Dr. Chamberlain, one of the oldest missionaries in India, says that one day while he was preaching in Benares, among the devotees who came to bathe in the sacred stream by which he was standing, was a man who had journeyed wearily on his knees and elbows from a great distance with the pain of conviction at his heart. He hoped by washing in the Ganges to be relieved of his "looking for judgment." Poor soul! He dragged himself to the river's edge, made his prayer to Gunga, and crept in. A moment later he emerged with the old pain still tugging at his heart. He lay prostrate on the bank in his despair and heard the voice of the missionary. He raised himself and crawled a little nearer. He listened to the simple story of the cross; he was hungry and thirsty for it. He rose upon his knees, then upon his feet, then clapped his hands and cried: "That's what I want! That's what I want!"

That story of the cross is what the whole world wants. The world wants Christ, for Christ has what the world needs.

Gospel Spreading

Huber, the great naturalist, tells us that if a single wasp discovers a deposit of honey or other food, he will return to his nest and impart the good news to his companions, who will sally forth in great numbers to partake of the fare which has has been discovered for them. Shall we who have found honey in the Rock, Jesus Christ, be less considerate of our fellow men? Ought we not rather to hasten to tell the good news? Common humanity should prevent us from concealing the great discovery that grace has enabled us to make.—Spurgeon.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***The Every-Day Helpfulness of Jesus.***

"Looking unto Jesus, the author and perfector of our faith." Heb. 12:2.

Words addressed to believers with some knowledge of Christ. All Christians need, since all confront obstacles every day. Not only "author" but "perfector"; threefold helpfulness. I. *Guidance in daily conduct.* 1. Pure thoughts. 2. Kindness. 3. Forgiveness. 4. Lofty soul anchorage. II. *Strength.* More than an "ideal." See Souls in Action (Begbie). Keeping power amid twentieth-century allurements. Growth slow but substantial. III. *Anchorage for eternity.* Amid all the flux and change of thought he offers most stable elements—steadying; satisfying; inspiring.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

August 23. Bible Truths Based on Nature. Gal. 6:7-9; John 15:1-8.

(Lessons from Bible references to nature, such as to the ants, the birds, flowers, etc. Emphasize the lessons.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Don't call the world dirty because you have forgotten to clean your glasses.

He can not be right with his Father who is wrong with his brother.

Smile for exercise; it will strengthen the muscles of good humor.

Some men live in the basement of their being and leave the upper stories unoccupied.

The more a man knows about himself the less he says about it.

Why don't men who hate the church move where there are none?

The practice of honesty is more convincing than the profession of holiness.

SUNDAY: AUGUST THIRTIETH

Theme: ***The Call to Service.***

SUGGESTED SCRIPTURE READING: Col. 3:1-25.

SELECTED HYMNS: "Awake, my soul, stretch every nerve."—P. Doddridge. "Soldiers of Christ arise."—C. Wesley. "Go, labor on; spend and be spent."—H. Bonar. "Take my life, and let it be."—F. R. Havergal. "Lead on, O King Eternal."—E. W. Shurtleff.

SALUTATION (or Call to Worship): "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord: I will pay my vows unto the Lord, yea, in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord."

INVOCATION PRAYER: Blessed Father, we come as thy redeemed children, to worship thee, and give unto thee the glory due unto thy name. We praise thee for him through whom we have the Spirit of adoption and of joyful obedience and holy love. From the bondage of the seen and temporal, from every error and illusion be pleased to set us free, and suffer us not to turn from Christ and lose our liberty in him. Never may our service of thee become an empty form. Increase our love, quicken our spiritual life, and enable us to press towards higher things. Sanctify us through thy truth, and give us perfect charity and lowliness. O thou who lovest the world, grant to men an understanding of their life, and conviction of their sin, that they may be saved. This day may thoughts of thy law rebuke the evil-doers, and hope in thy mercy cheer the contrite. Save the sorrowful from desponding, and those who are in extremity from despair. Teach us, to recognize the gifts of providence as thine, and to ascribe to thy Fatherly hand the fruits of our toil. Let the gospel triumph over the unbelief and rebellion of the world. We ask all for Christ's sake. Amen.

THE SERMON

Title: ***The Call to Service.***

TEXT: "Ye serve the Lord Christ." Col. 3:24.

THE SERMON OUTLINE

INTRODUCTORY: The noblest ambition in any man exactly measures the man. The supreme ambition of the apostle Paul was to "serve the Lord Christ." His supreme desire was to make others know him and serve him. The Gospel echoes with the ringing declaration of the impossibility of a divided allegiance. "Ye can not serve God and mammon." It is therefore foolish to spend the greater part of our lives in that attempt. Wilberforce condensed Christianity into four words, Admit, submit, commit, transmit.

When a man is ready and willing to admit Jesus Christ into his life, submit himself to the will of Christ, commit his way unto the Lord, and transmit his knowledge to others, he puts himself into a position to be of the largest possible service to his God and his generation. We can not live the normal Christian life unless we are willing to do this. "If ye have not the spirit of Christ ye are none of his." Not simply by imitating Christ, nor by talking about Christ, nor by thinking about Christ, but by receiving Christ into our hearts do we become Christians. Christianity is life. It is admitting Christ's living presence into our lives and, by his grace, transmitting our experience to others.

I. Ye are called to a life of courageous service. "Ye serve the Lord Christ." This kind of service calls for courage. The indwelling, living, abiding Spirit of Christ in our lives is not only a call to Christian service, but it is also an equipment for that service. The power of Christ within us is a force stronger by far than all the forces that this world can ever command or muster. It inspires us with courage, strength, and heroism. It makes us ever willing to do and to dare for Jesus. Henry Martyn experienced something of this when he said, "I care not what hardships I endure, if I can only win souls to Christ." You need courage. Your passion for souls needs to be saturated with courage in this great day of opportunity which is confronting the church for the redemption of humanity. It takes courage to live according to your conviction and not bend to popular opinion.

Your courage will find expression in your service to the world. Your service for God is of no avail unless it thrills with life that begets life. Ye are witnesses to these things because "ye serve the Lord Christ." You are not called to be the children of luxury, and ease, and pleasure, but to a life of courageous service, a life of self giving and cross bearing. If there is in your soul passion for the Saviour it will cry out continually for a chance to declare allegiance: "Ye serve the Lord Christ."

II. Ye are called to a life of sacrificial service. It is very necessary to make it known to ourselves as well as to others that we are saved to serve. The essence of Christianity is not selfishness; it is sacrifice. What the church needs today is a fresh infusion of the sacrificial spirit. Religion has grown soft and flabby and indifferent. A selfish religion will never save the world. We need to be more enthusiastic in our religion. If there is anything in all the world worth living for and giving to and dying for it is the cause of Christ. A mother will sacrifice for her children and call it love. A nurse will sacrifice for her patient and call it duty. A soldier will sacrifice for his country and call it loyalty. Are we ready to sacrifice for the church and call it service? When "ye serve the Lord Christ" there is nothing to be ashamed of. We can claim and proclaim allegiance to the Lord Jesus Christ without a blush. We can center our affections upon him without a doubt. We can anchor our eternal hopes to him without a fear. We do not take our religion seriously enough. There is no sacrifice in a life of ease or selfishness or vain pleasures—of worldly fame and gaudy show. Sacrificial service means hardship, self-denial. "Take up your cross and follow Christ." There is power in sacrificial service. "I am among you as one that serveth." Sacrificial service is not in what you get, but in what you give. It is not in demanding your legal rights, but in doing your duty. This is just what it means to be a Christian. Some are thinking only of ease and exemption. They want to be saved for what they can get and not for what they can do. They are thinking of the shining crown, the white robe, the mansion prepared for them. But sacrificial service comes first. This call challenges the very best that is in us. It calls for courage and heroism. "Ye serve the Lord Christ," and the things you value are the sacrifices you are privileged to make for him. Christianity is saturated with the sacrificial spirit. Its very essence is sacrifice.

III. Ye are called to a life of faithful service. Let us not forget that our service is for Christ. "Ye serve the Lord Christ." He claims our faithful service. A young man once came to America from a nation to whom we send our missionaries. He had heard of Jesus, and had learned to love him. He wanted to fit himself for Christian service in his own nation. Without means, as a stoker he was working his passage in the stifling hold of the ship. He said the thing that sustained him in the midst of the awful heat and dirt of that long passage was that it was for Christ. It is a wonderful thing to render faithful service. What a tremendous responsibility when we remember that the salvation of the world depends upon us! The cause of Christ stands or falls, wins or loses with our efforts. This is your opportunity. Do your work, but do it with faithfulness. Be faithful at all times and under all circumstances.

The Japanese navy is said not to have had a flag of truce in their war with Russia. Let us never think of retreating. "Ye serve the Lord Christ." Be faithful, even unto death.

It was an intensely cold night, General Alger was making his rounds a few hours before daylight when he approached a post where a solitary picket stood on guard. As he neared the post he was greatly surprised that the soldier did not halt him, and demand the countersign. He could plainly see him leaning against a tree, and was indignant to find one of his men sleeping, as he supposed, on duty. Walking up to the man, he was horrified to find him frozen to death, in the faithful performance of duty. Faithful unto death! Ye are called to a life of faithful service, to a life of sacrificial service, to a life of courageous service. Jesus is depending on you. Will you fail him, or will you be found faithful? The call that is ringing through the world is for Faithfulness. What is needed today is more faithfulness to Jesus Christ. No one has any use for a traitor or a deserter. "Ye serve the Lord Christ." Serve him faithfully even unto death, and yours shall be a crown of righteousness that fadeth not away.—Rev. Alfred Barratt.

COMMENDATORY PRAYER: O heavenly Father, we behold the promise of thy redemption. We long for the coming of thy kingdom: for the salvation of all men, and for the conversion of the kingdoms of this world into the kingdom of our Lord and of his Christ. For the working out of this, thy purpose, endow thy children, we beseech thee, with humility, faith, self-denial and spiritual power, that all we are and have may at thy command until redemption shall cover the earth as the waters cover the sea. Help us to hear thy call to enlistment and to personal service. Thy servants shall serve thee. May we all be here and now ministering spirits, helpers of thy cause and kingdom. We ask in the name of Christ. Amen.

OFFERTORY SENTENCE: "Vow and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared."

OFFERTORY PRAYER: O Shepherd of our Souls, we think with joy of the "Other Sheep" which are thine, multitudes whom no man can number. But wonder of thy love—thou knowest each of us by name and carest for us. If we listen in obedience we can know thy voice and escape the falsehoods of our own selfish desires. Help us to hear that voice and finally to find thy fold in which all thine are one. To this end receive and bless our offerings and us as we bring them. In the name of Christ. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

"Ye serve the Lord Christ." The original will bear the imperative—"Serve ye the Lord Christ." What an exaltation for the slave of Satan to become a servant of Christ!—C. H. S.

It is a greater honor to serve Christ in the most menial capacity than to occupy the throne of the Caesars.

All for Jesus: I. "Ye serve the Lord Christ" in the common acts of life. Those in low estate serve him—1. By quiet acquiescence in the plan of Providence. 2. By exercising the graces of the Spirit in the discharge of our calling. 3. By manifesting the joy of the Lord in our service. 4. By performing the common acts of life as unto Christ himself. This ennobles life, cheers the darkest places, ensures reward, stimulates zeal. If you serve the Lord Christ, serve him well. II. "Ye serve the Lord Christ" in religious actions. Every Christian should have something to do for Christ. But all who work are not serving Christ. Some serve in a legal spirit, some in a spirit of formality, some in a party spirit, denominational, some out of ambition just to be thought useful. We must rise above this. III. "Ye serve the Lord Christ" in special acts done to himself. We desire not only to aid our friend in his projects, but to do something for him himself. So we want to do something personally for our Saviour. We can adore him. We can pray for him and his cause. We can be much in communion with him. We can sit at his feet and learn of him—study his Word. We can and must obey him. We must be willing to bear reproach for his sake. We can care for his Church. We can bestow upon him "little wastefulness of love."—S.

CHOICE ILLUSTRATIONS ON THE THEME

Being Faithful to Christ

Amongst the great characteristics which made the Roman soldier the conqueror of the world, faithfulness to duty, obedience to commands, the sacredness of his oath, occupied a conspicuous place. These great qualities are finely expressed in Sir E. J. Poynter's picture, now in the Walker Art Gallery, London, entitled, "Faithful unto Death." It represents the story of the Pompeian soldier, who during the eruption, while all else were fleeing for safety, stood manfully at his post, until the ashen shower buried him. Through the narrow gate can be seen the refugees rushing through the darkness seeking a way of escape. The soldier grasps firmly his spear; in his eyes is the terror of that awful hour; duty struggles against the natural effort of the mind to rush from his post and save himself. But obedience is stronger. He fights his terrors and gains self-conquest. And so alone, but faithful to duty, he perishes, obedient unto death.

Serving by Adoration

In modern art the person whose portrait is to be painted usually assumes some rôle connecting him with his calling in life or with his pleasures. It was a beautiful thought which made many of the highest Venetian noblemen have themselves painted on their knees, adoring the Infant Saviour of the world. By this they wished to express to those who came after them that this position was the noblest they knew; they sought to be remembered as men who placed divine things first, who sought to be great only as they honored God, and who believed that the most gracious attitude a man can assume is the attitude of humility and adoration. These kneeling figures of statesmen and warriors are a lesson to us today in the things which constitute true greatness.

Serving Christ

There was a little old French woman who, throughout one summer of the war, stood all day and every day in the blazing sun outside a field hospital with a faded umbrella in her trembling hands, waiting to shield the eyes of the wounded from the heat as they were brought in on the stretchers. She had learned the lesson of doing what she could. And such service always carries with it its own reward. Serve the Lord Christ in any way you can. In serving his you serve him.

Serve By Your Talent

One morning a woman came to the minister and said, "Oh, I would give anything to be in this work (Series of Evangelistic meetings) actively and actually. I would give anything to have some living part in the whole which is going on here next week in winning men and women to Christ, but I do not know what to do." The minister said, "Are you prepared to give the Master the 'five loaves and the two fishes?'" She answered she didn't have that many. He said, "Do you sing?" She answered, "I try to sing." Whereupon the pastor said, "Will you give the Lord your voice for the next ten days?" She said, "I will." The first night she sang a soul into the Kingdom.

You may serve the Lord Christ by any talent you possess.

Serve Christ in Serving Others

A discouraged young doctor in one of our large cities was visited by his father who came up from a rural district. "Well, son," he said, "how are you getting along?" "I'm not getting along at all," was the answer. The old man's countenance fell, but he spoke of courage and patience and hope. Later in the day he went with his son to the free dispensary. He sat by in silence, while twenty-five poor unfortunates received help. When the door had closed upon the last one, the old man burst out, "I thought you told me you were doing nothing. Why, if I had helped twenty-five people in a month, I would thank God that my life counted for something." "There isn't any money in it, though," explained the son. "Money!" the old man shouted. "What is money in comparison with being of use to your fellowmen?"—Rev. J. J. Wright.

SERVE WITH SINGLENESS OF PURPOSE

It is said to be almost axiomatic with artists that you "can't work by two lights." If one expects to have the proper effect of light and shade he must have one definite, clear, strong light. Said an artist to me in his studio recently, "My studio is a northern exposure, the northern light always being the softest. I always work by one light." The Christian is an artist who always works by one light. He sets his easel so that the light from the throne of God will be thrown upon his work. Serve the Lord Christ with singleness of purpose.—*Five Thousand Best Modern Illustrations.*

STORY TO TELL, OR SERMON TO CHILDREN

Title: *The Story of the Dipper in the Sky.*

I do not think there is one of you boys and girls who has not seen the dipper in the sky. Maybe you saw it last night. You can see it again tonight if the weather is clear. You know also that two of the stars at the lower end point straight toward the North Star. That is the way you can always find, or tell where the North Star is.

Do you realize (I think you do), that concerning nearly all the wonders of nature there are told legends or stories like fables? This morning I am going to tell you a legend concerning the dipper. You may have heard it, but you will be glad to hear it again. I believe, too, that the older people who are here will also be glad to hear it. I have often noticed this, that older people like to hear the very same stories that children like. I can not think just why that is, unless it is because bigger people are just little people grown up. Anyway, this story is for you, boys and girls, but I venture that if you watch you will notice that the older people listen just as well and are as much interested as you.

Now this is the story:

Long, long ago in a far-away country, mothers used to gather their little children around them and tell them pretty stories.

One night in this far-off land a mother sat on her doorstep with her little ones around her. They were watching the stars come out one by one. In a sweet, gentle voice, the mother told this story:

Once upon a time, so long ago that no one knows just when, a woman lived in a cottage on the edge of a wood. She had only one child, a little girl. They kept a little maidservant who helped with the work about the house.

One warm night in summer the mother was taken very ill. She was so weak that she could hardly lift her hand. She said, "I wish I had a drink of fresh, cool water from the spring."

Her little daughter said, "Mother, I'll bring you a drink of water." Then the child took her tin dipper and started down the hill to the spring, which was a long way from the house.

It was very dark and the path was rough, but the little girl filled her dipper and hurried back. The stones in the pathway hurt her tired feet, and she spilled the water as she walked along.

Suddenly she felt something warm touch her hand. It was a poor, thirsty dog. His dry, hot tongue hung from his mouth as he begged with his eyes for some water.

The child looked into her tin dipper. More than half the water had been spilled. She thought of her poor mother, who was ill and thirsty. Then she remembered that her mother had always told her to be kind to animals.

She poured a little of the water into her hand and held it out to the dog. A wonderful thing happened! The old tin dipper changed to silver and was full to the brim.

The little girl hurried on again. Her feet were no longer tired. She did not spill the water, even though she walked faster than ever. She went into the house and handed the dipper to her mother. Suddenly the dipper changed from silver to gold!

The sick woman raised the dipper to her lips. Just at that moment there was a knock at the door. The little maidservant opened it. There stood a strange man. He was pale, thin, and ragged. He begged for a drink of water. The woman looked at her little daughter; the child looked at her mother.

The mother handed the dipper to the child and said, "Whosoever shall give a cup of water to drink in my name shall not lose his reward."

The stranger took the dipper from the child's hands and held it to his lips. Suddenly it was changed to a diamond dipper, glittering and blazing with light. In a low and gentle voice he said, "You shall have your reward!"

As they looked at the stranger, the dipper left his hand, to shine in the sky. He disappeared. Through the open door the mother, daughter, and little maidservant saw the dipper made of stars shining in the sky. There it shines every night, reminding all those who have heard this story of the kindness, mercy, and unselfishness of the little girl and her mother.

FOR THE EVENING SERVICE

Title: ***The Christian's Goodly Heritage.***

TEXT: "The lines are fallen to me in pleasant places, yea, I have a goodly heritage." Ps. 16:6.

THE SERMON OUTLINE

INTRODUCTORY: This Psalm is the expression of a devout believer's faith in God and satisfaction with his lot. It begins with prayer, implies trouble, and abounds with holy confidence. It closes with songs of assurance as to present and ultimate safety and blessedness.

From its title, "Michtam of David," as well as from its intrinsic value, it has been called "The Golden Psalm." Spurgeon calls it "The Psalm of the Precious Secret," on account of its value and depth of its doctrinal and spiritual import.

The land of Canaan was divided by casting lots and thus apportioned to the various tribes of Israel. Of course it would follow that there would be a great diversity in the heritage possessed. Some, as in the case of Dan and Issacher and Manasseh, would be more pleasant and fertile than others. We can imagine those with the choicest locations gratefully adopting the sentiments David expressed when he said: "The lines are fallen unto me in pleasant places, yea, I have a goodly heritage." We have no doubt that the form of his language came from the way the land was divided by "lot" and measured off by ropes and "lines," but what David was thinking of so thankfully was God's great goodness to him.

Think of the Christian's goodly heritage.

I. In temporal blessing. "Godliness is profitable." It blesses us now. It has promise of "the life that now is," as well as of "that which is to come." As a rule Christian people are prosperous. They live in better houses, have better health, have keener and happier families, have more friends, and more of them have the riches of the respect of others and of personal contentment than do those who are not Christians. Godliness blesses men in every state of life. It exalts the humble. It prospers the toiler. It helps those born to adversity to rise.

If we look upon the things that we have rather than upon the things we have not, no one can fail to find much that calls for gratitude. We have a goodly heritage in health, in friends, in the fact of living in a Christian community. This expression of the psalmist is often used by the patriot in speaking of his country. We have a goodly heritage in a country where liberty abounds, and yet where anarchy is restrained, where men are equal and yet where each one can press forward to the highest attainments and positions.

II. The Christian's goodly heritage in spiritual blessings. What a heritage we have in God's Word! How the psalmist exulted in the possession of it; how he delighted himself in its pages! The Christian has the completed Bible as his heritage. Then, too, he has a goodly heritage in the ordinances of God's house. Here he receives spiritual nourishment and sustenance for his soul. Here he receives new courage to continue the battle against sin, fellowship with saints who cherish a like precious faith with himself, and actual strength for accomplishment in the cause of his Master. But the Christian's best heritage is in God himself. God's blessing is upon the righteous. It is with them, around them, within them. They have life and joy and hope. They have pardon, peace, and power—"forgiving mercies, adopting love, and sanctifying grace." They have the blessings of a benign providence, heavenly care, and heirship to eternal life.

III. The Christian's godly heritage of prospective glory. Someone has well expressed the Christian's good estate: "He has grace in possession and glory in reserve." The Christian is a sojourner. He is a traveller. He is enjoying the scene of a foreign clime. But his richest possessions are at home. His real investment is in his native land. The Christian is looking toward and for heaven. He is hoping, expecting, yea, seeing its glories dimly outlined and foreshadowed. He is having now the earnest, the first-fruits, the foretaste of bliss immortal. By the temporal blessings he enjoys, and by the large hope he indulges of prospective glory at God's right hand, the Christian has a right to say: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

SUGGESTIVE TEXTS AND THEMES

National Unity: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. 133:1.

The Gravitation of Character: "And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people." Matt. 26:47.

Thinking the Best Things: "Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil." 1 Cor. 13:5.

The Saviourhood of Christ: "And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins." Matt. 1:21.

Personally Taught by the Lord: "And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself." Luke 24:25-27.

THE SUNDAY SCHOOL LESSON

Title: *The Mission to Cyprus.* Acts 12:25-13:12.

GOLDEN TEXT: "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." Romans 1:16.

TEACHING THE LESSON

Here we witness the ordination of the first missionaries. With this chapter begins the second part of the Acts, the history of missions to the heathen. I. *It is the duty of the church to enter with all enthusiasm upon the missionary work.* II. *Each one should seek to find the work to which God has called him.* III. *Missionaries are a part of the Church and should be sustained by sympathy, prayers and means* (v. 3). IV. *The missionary work demands the best men in the Church.* No work is higher, nobler, or can make better use of talent and piety. V. *If we can not serve Christ in the first rank, let us assist other workers.* If we can not be a lighthouse, we can be a match; if not the captain, at least a sailor (v. 5). VI. *Good and evil powers are contending for the souls of men.* We are all being drawn both toward sin and toward good (vv. 8-11). VII. *False religions seek men's money; true religion seeks their souls.* VIII. *The punishment of sin is often of the nature of the sin*—blindness comes to the spiritually blind (v. 11). This punishment is to lead to repentance, to make men realize their blindness and seek some one to guide them to the Light of the World. Let us set about the winning of the world to Christ.

ILLUSTRATIONS

God Overruling Opposition

We are apt to say, What a pity that Elymas was on the spot to interfere with the good work. As Christ said, when Lazarus, died, "I am glad for your sakes that I was not there," so he might say in the case of Sergius Paulus, "I am glad for his sake that Elymas was there with his sorceries." For the efforts of the sorcerer to turn him away were overruled as the means of bringing him near. If there had not been a fierce wind blowing against this kite, it would not have been able to rise.—Arnot.

The Spirit of Missions

Anna Shipton tells us, in one of her beautiful volumes, of an hour when, weary in her work and longing for rest and Christ, she fell asleep and dreamed that through a sea of glass she was being drawn by a strong cable to a city of gold, while heavenly watchers waved their welcome from the battlements and echoes of heavenly melody made her long to be there. But looking back for a moment at the sound of a bitter cry, she saw multitudes of men and women drowning around her and throwing up their arms in wild and despairing cries for help. The sight so moved her that she turned her face upward again and cried: "Father, not yet; a little longer let the glory wait, and send me back again to rescue and to save these perishing ones!" Instantly the prayer was answered. She did not cease still to be borne heavenward, but now it was no longer alone, but scores were following behind her, and they were all drawn by her own heart-strings. The cords of her very heart seemed to have loosed, and have become cables of love, which these sinking ones grasped as they followed on, while at every new burden her bosom quivered with pain, and the water was red with her own warm blood.

The spirit of missions is a hunger for souls.—H.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *The Voices of Jesus.*

1. *The Shepherd's voice,* "Follow me." John 10:3-5. 2. *The Master's voice,* "Occupy." Luke 19:13. 3. *The Saviour's voice,* "Come unto me." Matt. 11:28. 4. *The Teacher's voice,* "Learn of me." Matt. 11:28-30. 5. *The Bridegroom's voice,* "Open to me." Song of Sol. 5:2-5. 6. *The Friend's voice,* "Counsel thee." Rev. 3:18. 7. *The Physician's voice,* "Wilt thou be made whole?" John 5:6.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

August 30. What Does the Bible Say about Missions? Matt. 28:18-20. (Missionary meeting. A study of Bible missions and the missionary principle in the Scriptures.)

SUGGESTIVE BULLETIN BOARD SLOGANS

It seems perfectly natural to attribute our failures to luck, our success to good judgment.

The strange thing is that a man who is satisfied with so little in himself demands so much of others.

The Lord Jesus Christ wants you to go to Church. Don't disappoint Him.

Your Mother wants you to go to Church. Don't disappoint her.

Truth may be likened to a familiar road; when in doubt, stick to it.

Some men wake up to find themselves famous; others stay up all night and find themselves notorious.

Too many men conduct their lives on the cafaterian plan—self-service only.

SUNDAY: SEPTEMBER SIXTH

Theme: *Advancement the Will of God* (Labor Sunday).

SUGGESTED SCRIPTURE READING: Exod. 5:1-23.

SELECTED HYMNS: "O brother man, fold to thy heart."—J. G. Whittier. "When thy heart with joy o'erflowing."—T. C. Williams. "I thank Thee, Lord, for strength of arm."—Robert Davis. "Jesus, thou divine companion."—Henry van Dyke. "We thank Thee, Lord, thy paths of service." —C. W. Laufer.

SALUTATION (or Call to Worship): "Draw nigh unto God, and he will draw nigh unto you. Humble yourselves in the sight of the Lord, and he shall lift you up. Acquaint yourselves with God, and be at peace. Thoughts of peace, saith the Lord, do I think towards you. Ye shall find me when ye shall search for me with all your heart."

INVOCATION PRAYER: O Lord God, in whom we live and move and have our being, open our eyes that we may behold thy fatherly Presence ever about us. And in this time of worship and of communion with thee, in this thy house, set open unto us the gate of that invisible realm wherein truth and goodness and beauty abide in perfection. Draw our hearts to thee with the power of thy love. Lift up our thoughts to thee as thou art in glory, and do thou condescend to us in compassion and blessing; and make us to know that all things are ours through thy Son, our Redeemer. Amen.

THE SERMON

Title: *Advancement the Will of God* (Labor Sunday).

PRAYER BEFORE THE SERMON: (Some ministers offer a few brief sentences of prayer, with bowed head, immediately before the sermon. It is a custom to be commended. It brings the duty of attentive and reverent hearing immediately to the mind of himself and the people. The following is a good example of such a prayer.) Our God and Father, who hast given us these moments of quiet thought and fellowship in thy House, may ours be in the spirit that listens and is still. We would hear what God the Lord will speak. Grant us thy grace, we beseech thee, that, fearlessly and reverently handling the word of truth we may find it sweeter than honey and more to be desired than much fine gold. And this we ask through Jesus Christ our Lord. Amen.

TEXT: "Let my people go." Exod. 5:1.

THE SERMON OUTLINE

INTRODUCTORY: The Old Testament represents the sojourn in Egypt as four hundred years; that is a sufficient period to test any people. There had been an established kingdom in Egypt for fifteen hundred years before the Hebrews came, and it was almost two thousand years old when they left. A great empire held a subject people as slaves, yet there was strength in Egypt for only a few hundred years, while the Hebrews who went out from Egypt to worship God in the wilderness established a "kingdom of the ages." Israel felt the urge to go as heaven-sent. The Hebrews were protected from any enemy by Egypt's might, but God's voice was urging, "Let my people go!" The work was hard, but sustenance was assured; in the wilderness was to come the longing for the flesh of Egypt, but God was saying, "Let my people go." There were temples in Egypt and priests; the Hebrews must go out without temple or image or priest, but the command was, "Let my people go!" God wills advancement.

It is interesting to see how Moses, as God's messenger, identifies himself with the people; a minister's place is in the ranks, encouraging there and giving sustenance here, recovering if he falters that he may strengthen those who faint. Furthermore, God himself is with his people.

I. The Divine urge in America's growth.

A visit to America's shrines brings a new sense of obligation to this generation. Here is Plymouth; here is Old Swedes Church; here is Lexington Commons and there is Concord Bridge; here is Valley Forge and here is Independence Hall, where struggles and victories were written into the greatest documents ever framed in the fight for political, social and religious freedom. The government of Lord North could not understand the spirit of the colonies; the prime minister urged harsh measures in suppression, though there were those like Lord Chatham who said, "Were I an American, I could do nothing else." Our fathers felt the urge as God's command, "Let my people go!" The voice heard in ancient Egypt was heard again on these shores, and the happenings of that early day are more easily understood in the experiences of our own nation.

II. The Divine urge in this generation.

Pharaoh would restrain Moses. Our economic order is established and one captain of industry is sure that it means one hundred years of material prosperity to go on as we are. Not every man who is restless under it is a Moses; but Pharoah feels that the way to prevent trouble is to put on restraint. Liberty, in the minds and hearts of earth's thousands of toilers, may mean a new order, and he who knows that independence must feel that there is something divine in the desire to win it for others.

In our religious life Pharoah would restrain Moses. Church organization, church creed, and church program can not be maintained as they are; God speaks to Moses today, "Let my people go!" and the real leaders in our religious life have caught the spirit of him who found in the Pharisees the Pharaoh of his day. Wherever God is there is restlessness, movement, advance. "Let my people go!"

III. The Divine urge in the individual.

Every man "has a rendezvous with life," in the words of a colored poet, Cullen. Each of us remembers Alan Seeger's

I have a rendezvous with Death
  At some disputed barricade;
When spring comes back with rustling shade
  And apple blossoms fill the air.
And I to my pledged word am true,
  I shall not fail that rendezvous.

This expresses the more than willingness to die for that which grips the human soul! And there must be a more than willingness to face the road of life.

Sure some would cry it's better far
  To crown their days with sleep,
Than face the road, the wind and rain,
  To heed the calling deep.
Though wet nor blow nor space I fear,
  Yet fear I deeply, too,
Lest death should greet and claim me ere
  I keep Life's rendezvous.

Keeping life's rendezvous brings into our thoughts some fine old words that have not lost their meaning. Duty does not contradict freedom. Enrichment of personality comes in obedience to faith and hope and love; that obedience may lead us into the shadows, but it will one day lead to the heights. One day the Shenandoah went down; there were reactions to that flight like these. On the one hand: "These men defied the law of gravitation and experienced what may be expected." On the other: "These men are to be honored as brave pioneers." A noted airman says: "The law of gravitation has no terrors for the airmen. Just as a flat piece of iron will glide along the surface of a pond, showing no tendency to sink as long as its propelling force holds out, an aeroplane stands in no danger of falling so long as it can be driven forwards." Our new science of flying teaches us that a plane will not go down as long as it can go on. The birds have long known this and they fly. We have a proverb, "A bird in the hand is worth two in the bush." That is not true of nightingales or birds that sing. The urge to go is divine; through all the years God says, "Let my people go!"—I. L. H.

COMMENDATORY PRAYER: O blessed Saviour, thou who didst work thyself and wast numbered among the world's workmen, bless thou all those who labor with their hands and that their work may be well done and done in thy honor and rewarded with thy approval. O God who art the spirit of love, grant to thy children to bear one another's burdens in perfect good-will; and may thy spirit which passeth understanding, keep our hearts and minds in Christ Jesus our Lord. Amen.

OFFERTORY SENTENCE: "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give unto your bosom. For with the same measure that ye mete withal, it shall be measured to you again."

OFFERTORY PRAYER: Most loving and gracious God, our heavenly Father, do thou, we entreat thee, receive this our offering which we dedicate to thee for the needs of thy Church. It is of thy bounty we are enabled to give this to thee. And grant that now, and in all our giving, we may give joyfully with heartfelt gratitude, acknowledging in all things thy Fatherly goodness. Through Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

SEED THOUGHTS

Deliverance: "My" is emphatic. 1. We are God's people, not Satan's people. II. The summons to let the people of God go implies a bondage from which they are to be delivered. III. If the words "Let my people go" imply the existence of slavery they still more emphatically imply the way and promise of redemption.—H. G.

Freedom to Serve God: I. Freedom was not the thing demanded, but freedom to serve God. Freedom that would permit full service of God was sought. II. "Let my people go" that they may be free from a bad master. III. The blessedness of service to God is not estimated as it ought to be.

Suggestions: I. God's ambassadors must proceed orderly in delivering their message—first to Israel, secondly, to Pharoah. II. The poorest persons under God's authority may press into the presence of the proudest kings. III. God's messengers must go in his authority and vouch his name. IV. The will of God is to have his people set free from all that hinders them from him.

FURTHER THEMES FOR DEVELOPMENT

Title: *Loving the Brotherhood* (1)

"Love the brotherhood." 1 Pet. 2:17.

A rich man invited a poor man to dinner. When they were seated the host said grace, beginning his prayer with the words, "Our Father." After the prayer, the guest inquired, "Is God my Father too?" "Yes, certainly." "You and I are brothers?" "Yes, we are." "Then cut the slices of bread thicker."

I. Socialism? Yes, but not the socialism of Karl Marx; not the socialism of the Russian Bolsheviki, who have such "strong yearnings for the equal division of unequal earnings." Rather the socialism of Moses, of Jesus and of Paul. Moses, Jesus and Paul all admit the righteousness of private ownership, but they all insist upon justice, justice to the strong as well as to the weak, justice to the rich as well as to the poor.

II. They who say that everything belongs to everybody, fail to see that, in the end, under this rule, nothing could belong to anybody. Whatever may be the most effective answer to radical socialism, the speediest cure for the person afflicted with it is to acquire a little property of his own.

III. Take brotherhood at its best, brotherhood in a family in which there are several sons. Each has his peculiar possessions. There is a line of demarcation between what belongs to one and what belongs to another. Private property is not incompatible with brotherhood. However, there are things which are incompatible with brotherhood, and every such thing is doomed to disappear when the kingdom of God has fully come on the earth. Helpless poverty will disappear. Sweatshops and death-reeking tenements will disappear. Child labor will disappear. The liquor traffic will disappear. Class prejudice and race prejudice will disappear. War will disappear. Why war? Because the human race has not yet learned the divine art of brotherly love, and because back of war lie hatred, injustice, falsehood and covetousness—the incarnate denial of Christ and his law of love.—Rev. Charles C. Albertson, D.D.

Title: *The Saftey of Work* (2)

"I am doing a great work, so that I can not come down." Neh. 6:3.

Nehemiah's great work that he was doing was the rebuilding of the walls of Jerusalem. It was indeed a great work. He was supplying safety for the temple, for the one true religion, for God's people. And at the same time he was supplying safety for himself.

Sanballat, Tobiah, and Geshem were a conglomerate trio, but they were alike in their treachery and hostility. Moreover, they were fertile in expedients. Did ridicule fail? They tried slander. Did slander fail? They tried threats. Did threats fail? They tried craft and strategems.

I. It was a seemingly fair proposal, an invitation to a conference. "Come down from your wall," they said, "and let us talk this thing over quietly and face to face." But for the place of conference they suggested a spot more than a day's journey distant, and Nehemiah would never have got back alive.

Very much the same plot, it will be remembered, was once formed against the life of Paul.

II. But Nehemiah's answer was ready: "I am doing a great work, so that I can not come down. Why should the work cease, whilst I leave it, and come down to you?" They tried it four times—persistent chaps—and four times they got the same reply. They were discovering Nehemiah.

III. Every man's work serves a double purpose: the material end he has in view, and a higher spiritual end he probably never thinks about. Whatever a man's work does for others, it does quite as much for himself.

Temptations of all kinds, the wicked Sanballats, Tobias, and Geshems of the world of darkness, fall back defeated before an absorbing task. It is a great thing for a man to be so fascinated by his toil that base desires can not fascinate him.

IV. There is a splendid inevitableness about hard work. It grips the worker. He can not get away from it. Nehemiah did not say, "I don't want to come down," or "I won't come down," but "I can not come down." He was master of his work, but his work at the same time was master of him, and held him by a compulsion that was no less complete because it was delightful.

And the work that gives safety need not be a great work as men count greatness. It need not be a lofty wall around the Holy City, it may be a stone fence around a quarter-acre garden, it may be only a wire fence around a chicken-yard.

V. Any task to which God sends us, however petty in its scope, is God's safety for us, a heavenly fortress for our soul. But we have a right to call it great and to exult in the greatness of it. Probably Nehemiah's answer to Sanballat would not have been essentially different if the Lord had only sent him on top of a roof to mend the mud thatch. "I am doing a great work," the stout-hearted Governor would have said, "and I can not come down." There is no small to a successful worker; it is all great, because it is all God.

VI. So let us, whenever we are tempted to abandon, for however short a time and on whatever plausible pretext, our God-appointed task, ask ourselves Nehemiah's shrewd question, "Why should I?" Our honest minds will soon see through the Sanballats, and we shall thank God for the safety from imminent peril that he has given us in our work.—C. E. W.

Title: *Labor Sanctified* (3)

"Diligent in business, fervent in spirit, serving the Lord." Rom. 12:11.

I. Christ came into the world to sanctify all forms of honest human toil and all tasks of vital human effort.

II. Christ came into the world not to separate men from life, but to bring a larger, richer life unto men.

III. Christ came into the world to consecrate humanity to a holy priesthood, serving God in the ritual of the common life. The activities that mar and weaken and destroy humanity, he would check and crush out. The activities that develop true manhood and womanhood and make the world a better place to live in, he would encourage and enlarge.

IV. He came to break down the false distinction between the sacred and the secular. There is no clean and honest work in this world which may not be done in Christ's name, and done a little better because the workman calls Jesus his Master.—Rev. Henry van Dyke, D.D.

CHOICE LABOR DAY ILLUSTRATIONS

Labor Is Divine

In the Louvre hangs one of Murillo's famous paintings, "The Miracle of San Diego." It is a kitchen scene. The maids are performing the monotonous routine of their daily toil. A priest and two noblemen look on. The beholders' eyes are held fast by the artist's mysterious power. Priests and noblemen remain but priests and noblemen. But somehow the kitchen maids on closer scrutiny are seen to be angels. The artist's inspiration has gone through all outward disguises, and has fittingly robed in celestial apparel the truer servants of him who penetrates from outward deed to hidden motive. In our day there is decreasing regard for outward trappings and religious ceremony. Religion is being judged by its fruits. Jesus offers us highest manhood, which will yield the acceptable fruits of the spirit. A religion that lacks charity and fails in the performance of daily duty is not the religion of Jesus.—W. E. Blackburn.

The Jungle Spirit Must Go

A frank employer said to me: "We are willing to do anything for the laboring man—anything except to get off his back." It reminded me of a scene on the banks of the Jumna at Muttra, a holy city. The worshipers come down to the river and throw grain on the banks for the monkeys and into the water for the turtles. The broad backs of the huge turtles come up out of the shallow water as they pick up the grain from the bottom. The monkeys are clever. They pick up their share from the bank, stuff it into the pouches of their cheeks, and when the bank is cleaned up they leap onto the backs of the turtles and reach down into the water to get the grain intended for the turtles. Clever? Very. But the Nemesis comes. The patience of the patient turtles sometimes gives out and they grab a grasping arm and when they once take hold they do not know how to let go. And sometimes the patience of the patient people gives out, for when the monkeys become too much of a nuisance they are caught through their greed in huge crates and then shipped off to mountain jungles where they are no longer sacredly fed, but must find their own living.

It is a parable and the meaning is plain; every one who stands on the back of another, every one who will not serve and will not share, will sooner or later find himself in jungles of difficulties. Who shows the jungle spirit to the jungle must go.—Rev. E. Stanley Jones.

I Want Work

Here is a story told by Edward Eugene Loomis, president of the Lehigh Valley R.R., as reported by Helen Christine Bennett in the *American Magazine*:

Some years ago, when I was superintendent on the Erie, a young man came to me applying for a position. He was a stranger and had no introduction of any kind. I liked him the minute I saw him.

"I'm a graduate of Penn State College," he announced, "and am just out. Here's my diploma. I haven't a cent, in fact I'm in debt. My mother is partly dependent on me. I want a job."

I looked him over. A well-set-up, cheerful young chap.

"I'm sorry," I said honestly; "but I haven't a thing open that would suit you."

He shook his head.

"You don't get me," he said. "I want work; you must have something."

"Will you take a pick and shovel and work on a gang?" I asked.

"Sure will," he replied. I gave him a paper to the foreman of the gang. The next morning before seven he passed my house with the pick and shovel on his shoulder. I asked about him after two weeks. He was a fine workman. In a few weeks more he was foreman of a gang. He worked for a year and a half, during which he was promoted several times. Then he came to me again.

"I'm out of debt and I've saved some," he said. "I want to be a surgeon. If I can be assured that if anything happens to me my mother will be safe, I'll quit here and work my way through medical college. I'll be back during vacations."

We managed a plan so that he was freed from anxiety as to his mother, and he went to Philadelphia. Every vacation he was back, taking the first job vacant. If he was asked to dig ditches, he dug them. He never welsched. I have no idea where that man is now. But he became a surgeon, and one thing I am certain of, he's a good surgeon. Luck? I suppose he was lucky that I gave him that first job. But it wasn't luck that pulled him through.

Work A Divine Partnership

Jesus was educated in the school of work, and though he ceased working as a carpenter when the time came, and went about healing and teaching, he did not stop working; he simply lifted his work to another level. It is well to remember just now, when there is so much discussion about labor and its conditions, that labor is not alone the toil of the hand. The teacher works as truly as a farmer, and work may be a labor of the soul, even as Christ completed his work upon the cross. More than that, work is always a partnership. No one of us works alone. The farmer plowing in the fields is nevertheless working with the miller, the miner, and the toolmaker. The student in his study with his books is working with the mechanic, and the artist is the comrade of the brickmason.

Work Today

In a large city there is a statue of a noted soldier on horseback. The horse stands on the pedestal with the forefoot lifted from the ground, just in the act of taking a step. He is just about to go somewhere, but he hasn't started yet. If you go back there two years from now, you will find him in the very same place and in the same position. The birds have built their nests in his ears, for he never moves.

There are a great many people like that horse, people who are just about to do the right, but who never accomplish anything worth while. They are always just about to do something for missions, for temperance, or for some other worthy and needy cause; but if you go back to them in two years or six years, you will find them where you left them—just about to start. If anything good is to be done, now is the time to begin. The night cometh, when no work can be done, and when all one's good resolutions count for nothing. Tomorrow never comes, but today is always here, and now is the time for doing.

Dangerous Trades

The valuation placed upon the life of the workingman has climbed steadily during the past twenty or thirty years. The increase of safety devices is very well known, among them being fire-escapes, patent couplers, more healthful work-rooms. In England laws have been extended to cover a class of trades where there are no accidents, but where fumes or solutions or dust are a menace to health. With the exception of protection against the dust of emery wheels by seven states this country has paid no attention to this class of trades, which are more deadly in final results than those in which violent accidents are known.

Causes of Failures

It is safe to say that ninety per cent of all failures in America are caused by one or more of the following reasons:

The failure who did not find his right place in the world.

The failure who has not mastered his job.

The failure who has no capacity for hard work.

The failure who will not overcome difficulties.

The failure who is not reliable, not trustworthy, and can not be depended upon; his character will not stand the spotlight of publicity.

The failure who is not willing to stand alone.

The man failing to reach the top has ceased to grow.

The Carpenter Shop and Its Lessons

Somehow the idea has found its way into Christian teaching that work is a penalty for disobedience, and that had it not been for the sin of our first parents life might all have been laborless ease in a garden. But the story of the garden does not bear that out, for man was put into it to dress it and keep it, and though it be very pleasant to dress and keep a garden it is work undeniably. No, what came with sin and comes still is not the fact of work, but the friction, and the poverty of it, and such things as grow out of our own slothful natures or out of the foolishness or wickedness of our methods of work.

The Bible from first to last makes much of labor. The people of whom it tells are laborious people; the sacrifices which it commends are the fruits of labor, and Christ himself grew up in a workingman's home and was known to his neighbors as a carpenter. He at once sanctified toil and was taught by it. The tools which he held in his hands—rough tools they must have been—were and are now sacred things.

Christ a Worker

When Dr. Wilfred T. Grenfell was a medical student in London, he yielded to D. L. Moody's invitation to follow Christ. The Christian world knows what followed. The youth gave himself first to the mission among the deep-sea fishermen, and later found his field on the bleak coast of Labrador.

Fourteen years after his conversion, Dr. Grenfell called on Mr. Moody in Boston. The missionary said: "I realized my debt to him, and wanted just to say, 'Thank you.' He listened to what I had to say. Then, treating religion as the Lord's business should be treated, he said, 'Good, what have you been doing since?' 'Doing?' echoed Grenfell. 'Well, I've been living and working among fishermen from the Bay of Biscay to the coast of Labrador, instead of staying in London.' 'Regret it?' asked Moody. 'No, sir, I should rather say not'."

The only regret is for the man who has once met Jesus in the way and yet must hang his head when he comes face to face with the question, as all do sooner or later, "What have you been doing since?"—*Christian Advocate.*

Social Wrongs and the Gospel

While visiting Toronto, Can., during 1902, General Booth made the following statement: "Some reformers endeavor to reform men by washing their shirts. We propose to wash their hearts, and show them how to wash their own shirts. The people of England spend $10,000,000 a year in housing the poor, and at the end of ten years there is as many to house as at the beginning." By all means, it is well to keep in mind the necessity of better conditions, and of social welfare, but neither must we forget that, whether in a palace or hut, men always need the new life of God's Spirit, without which they can not see God.

LABOR A NECESSITY

Passing a mill one day, Gotthold recollected the wise observation of a certain prince: "Man's heart is like a millstone. Pour in corn, and round it goes, bruising and grinding, and converting it into flour; whereas give it no corn, and the stone indeed turns round but only grinds itself away, and becomes even thinner and smaller and narrower. Even so the heart of man requires to have always something to do; and happy he that continually occupies it with good and holy thoughts: otherwise it may soon consume, and waste itself by useless anxieties, or wicked and carnal suggestions."

The best remedy for despondency is activity. The most miserable people in the world are those who have nothing to do.

THE WORK CURE

One of the last of modern devices for physical betterment is the so-called Rest Cure, a retreat within whose outermost gates no form of bodily exercise can penetrate. The patient, presumably suffering from muscular or nervous exhaustion, is put in bed and rigorously kept there. "His strength is to sit still." Absolute inaction is held to be "tired nature's" best physician, and the only prescription which the superintendent writes for the benefit of the invalid is *"Dolce far niente: ab lib."* Give a body or mind opportunity to recover its lost tone, and unless the physical or mental strain has produced some serious lesion, nature will restore the exhausted energy and send the patient back to his usual round of activities thoroughly renewed.

But even a very slight acquaintance with modern life reveals the fact that if some persons need the Rest Cure, as many, or perhaps more, need the Work Cure, a remedy far more difficult to administer. Notwithstanding our asserted strenuousness, it is open to question whether we do not as a people suffer more physically, mentally and spiritually from idleness than from exertion.

QUOTABLE LABOR DAY POETRY

GO TO WORK

When despair's sharp edge is near,
Go to work!
When your mind is racked with fear,
Go to work!
When you're brooding o'er the past,
When the sky is overcast,
Troubles coming thick and fast,
Go to work!

When you think you've reached the end,
Go to work!
When you haven't e'en a friend,
Go to work!
When you can't see the light ahead,
When your utmost hope has fled,
Don't lie moping in your bed,
Go to work!

Or, to speak in current phrase,
Get a move!
If you have no place to graze,
Get busy!
Take this pointer from me, pard,
When you're feeling awful jarred,
Up against it good and hard,
Hump yourself!
—Ellis O. Jones.

TENEMENT HOUSE WORK

"There was a man in our town,
And he was wondrous wise;
He wanted folks to work at home,
And so he advertised.

"And when he saw the people come
In crowds unto his door,
He said, 'I'll give my work all out;
I need a shop no more'.

"How doeth the manufacturer
Improve the ostrich tail?
By willowing the scraggy ends
Until they're fit for sale.

"How cheerfully he sits and smiles
Throughout the livelong day,
While children knot the tiny bits
And make the plumes that pay."

The New York Child Labor Committee recommends stringent laws regarding work on the street, ages of work, supervision, hours allowed, terminal limit for evening occupations, and measures which, if enacted, in every State, would be one of the greatest blessings the nation ever secured.

WORK

Work, work; well, what of it?
Just so long as it's honest I love it;
And the work may be ditching or blasting out coal,
Or shoveling ballast-rock down in a hole;
Whatever it is it is good for my soul,
If I stand like a man as I do it.

Work, work; well, what of it?
If you know it is good and can prove it?
Be it building a temple or finding a star,
Or prying the portals of Glory ajar,
Or making a brighter spot right where you are,
If you stand like a man and go to it.

Work, work; well, what of it?
Ah, there's rapture superb up above it;
For the flowers are sweeter when you plant the seed;
The reward is much greater when you do the deed,
And the cheering sounds louder when you're in the lead,
If you plunge like a man and go through it.

Work, work; well, what of it?
Do you wonder now why I love it?
Why I wouldn't want heaven on couches of ease,
Or be blown there by winds from the tops of the trees,
But had rather reach port over tempest-tossed seas,
And stand like a man if I do it.

—Rev. A. C. D. Noe.

The Miner

"The miner has his ups and downs
And slips 'twist lips and cups,
But when the cage drops suddenly,
It terminates his ups.

"He picks his way amid the blasts
That make it risky biz;
While other men their wages draw,
He has to dig for his.

"He pays attention to his job,
Nor does he (it's well known)
Let others' business worry him
He simply mines his own."

—Fred Hamilton Rindge.

PASTORAL PRAYER: O God, Thou mightiest worker of the universe, Source of all strength and Author of all unity, we pray Thee for our brothers, the industrial workers of the nation. As their work binds them together in common toil and danger, may their hearts be knit together in a strong sense of their common interests and destiny. Help them to realize that the injury of one is the concern of all, and that the welfare of all must be the aim of every one. If any of them is tempted to sell the birthright of his class for a mess of pottage for himself, give him a wider outlook and a nobler sympathy with his fellows. Teach them to keep step in a steady onward march, and in their own way to fulfil the law of Christ by bearing the common burdens.

Grant the organizations of labor quiet patience and prudence in all disputes, and fairness to see the other side. Save them from malice and bitterness. Save them from the headlong folly which ruins a fair cause and give them wisdom resolutely to put aside the two-edged sword of violence that turns on those who seize it. Raise up for them still more leaders of able mind and large heart, and give them grace to follow the wiser counsel.

When they strive for leisure and health and a better wage, do thou grant their cause success, but teach them not to waste their gain on fleeting passions, but to use it in building fairer homes and a nobler manhood. Grant all classes of our nation a larger comprehension for the aspirations of labor and for the courage and worth of these our brothers, that we may cheer them in their struggles and understand them even in their sins. And may the upward climb of Labor, its defeats and its victories, in the farther reaches bless all classes of our nation, and build up for the republic of the future a great body of workers, strong of limb, clear of mind, fair in temper, glad to labor, conscious of their worth, and striving together for the final brotherhood of all men.

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***The Cat in Gloves*** **(Labor Sunday).**

Benjamin Franklin was noted for his wise sayings. One of them was this, which I have chosen for my junior sermon theme this morning: "Handle your tools without mittens; remember that the cat in gloves catches no mice." Now, what do you suppose he means? I wonder if you have not seen boys and girls who would fit into the picture intended to be conveyed by this striking saying? They are the boys and girls who don't want to soil their hands with the unpleasant and rough parts of the work, but want the rewards of labor just the same. They come under the head of what some people call kid glove folks. They expect to be sheltered and protected from the hard things that are a part of the life they have to live. They want to wear mittens in the way of special concessions and privileges. They want to keep the splinters and blisters from injuring their hands. They insist that the way must be made easy for them.

The jobs they want are the ones that do not require much if any drudgery. They want to handle the tools with mittens by avoiding the harder tasks. These are the boys and girls Franklin would say are like the cat that wears gloves when she goes out to catch mice.

So the boy or girl who insists on protecting himself or herself from contact with real work will find that he or she has as hard a time to get hold of real success as the cat in gloves finds it difficult to get hold of a mouse.

There is no excellency without labor. Never be afraid of honest, downright, forthright, work. That is my Labor Sunday message to you, my young friends, this morning.—H.

FOR THE EVENING SERVICE

Title: ***Right Conduct in the House of God.***

TEXT: "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools." Eccles. 5:1.

THE SERMON OUTLINE

INTRODUCTORY: There is a great and general need to call attention to this subject. The children should be continually taught it, the young should be regularly reminded. It should be kindly and constantly taught at home, in Sunday-school classes, and on Sunday evenings.

I. We learn from the text that there must be a going to God's house—"When thou goest to the house of God." Solomon takes churchgoing as an understood duty, as a thing of course. You shouldn't be told to go to church more than you should be told to breathe and eat. You should do it because it is to be done. Churchgoing is, therefore, assumed in the text. 1. Not working on the Sabbath. "Remember the Sabbath day to keep it holy." "In it, thou shalt not do any work." 2. Not staying at home. Lying about, cooking, planning, entertaining. 3. Not strolling about. Along the roads, railways and paths. From house to house. To do this in time of meeting and never go to church is a blamable vice. About the country, cycling, motoring. No, not that; but to attend church is the proper thing on Sunday because a churchgoer will have better advantages in life. A church member has now the preference in every department of life. He will be loved and respected much more. He develops character by going to church. He will be regarded as a better man—a man of more account, and will be such in fact. He bears a nearer relation to Christ. By following Christ constantly he will grow in character.

II. There must be a preparation for going to God's house—"Keep thy foot when thou goest." 1. There is a general or indirect preparation. Not only as one enters is he to be careful; but the tone of his whole life is to be becoming to the house. "Keep thy foot." That can be applied to the kind of life a man leads. The whole conversation and life should be a preparation. 2. A particular or a direct preparation. When starting from home. Start in time, see to hymn-book, Bible, money. On the way to church keep the mind on the house and its work. Enter thoughtfully. Remember that you are entering God's house. Consider how you would enter the house of a friend. Walk carefully in; walk carefully out.

III. There must be proper conduct in God's house. "And be more ready to hear than to give the sacrifice of fools." 1. The negative. In this conduct there are some things you shouldn't do. You are not there for sport, neither to make sport, by giving the sacrifice of fools, which you do by clumsy and irreverent conduct. 2. The affirmative. There are some things you should do. "Be more ready to hear." Listen. Promptly. Be in church in time to listen seriously, not going there hastily and thoughtlessly. Intelligently. Spiritually. Sympathetically.

IV. The motives. You should so act. 1. For your own sake. You will have personal benefit. You will learn. 2. For the sake of others. These want to listen, to worship, and to receive good to their souls. Some consider it a part of their religion not to disturb other men's worship. 3. For God's sake. You are his creatures. He has not created you for the purpose of giving the sacrifice of fools; when you do so, you dishonor your Creator. His is the house. His is the service. The whole service is important and sacred. It is not to be mixed with the sacrifice of fools. The work is so great it needs the whole attention, thought, affection, and will.

SUGGESTIVE LABOR DAY TEXTS AND THEMES

The City of the Future: "Thus saith the Lord, I am returned unto Zion and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of Hosts, the holy mountain." Zech. 8:5.

A Man and His Brother's Burden: "And it came to pass in these days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens." Exod. 2:11.

The Christianizing of Commerce: "Her merchandise and her hire shall be holiness to the Lord." Isa. 23:18.

A Servant Who Was Dear: Luke 7:1-10.

Prodigals in the Slums: "To each one his work." Mark 13:14.

The Labor Principle: "To each one his work." Mark 13:34.

Greatness Through Service: "Whosoever will be chief among you, let him be your servant." Matt. 20:27.

Resource and Responsibility: "How many loaves have ye?" Matt. 15:34.

The Universal Law of Service: "But it shall be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; Even as the Son of Man came not to be ministered unto, but to minister." Matt. 10:26-28.

The Labor and Liquor Problems: "Our inheritance is turned to strangers, our house to aliens, we are orphans and fatherless, our mothers are widows," etc. Lam. 5:2-5.

THE SUNDAY SCHOOL LESSON

Title: *Turning to the Gentiles.* Acts 13:13-52; Romans 1:14-16.

GOLDEN TEXT: "I have set thee for a light of the Gentiles, that thou shouldst be for salvation unto the uttermost part of the earth." Acts 13:47.

TEACHING THE LESSON

Paul and Barnabas, having been the means of bringing the governor of Cyprus to the Lord Jesus, and thus of giving a new impulse to the Gospel, which had been preached there years before, left the planted seed to grow and started again on their work of planting the Gospel in regions where its good news had never been heard. We have in this lesson two contracts—different ways of working and of receiving. Two kinds of workers, Paul and Mark when he was a young man, and two kinds of hearers, the believing Jews and Gentiles, rejoicing in the Gospel, and the unbelieving Jews, opposing and speaking evil of the Gospel. Lessons, I. *No difficulties will keep the true worker from going forward with his work* (v. 13). II. *Those who turn back from duty once find it hard to recover the character and work they have lost.* Yet he who once in youth has been a coward may so repent as to become the bravest and best of soldiers—as in the case of Mark. III. *Blessed are those who continue in the grace of God given them at conversion* (v. 43). IV. *Bad men are opposed to best things which God gives to others* (v. 45). "Jews filled with envy." V. *When men have neither argument nor right on their side they make up the deficiency with hard words and reproaches.* VI. *Rejectors of Christ prove themselves unworthy of everlasting life.* VII. *Only those who first leave God are left by him.* VIII. *Men often drive away from themselves the greatest blessings*—the Gospel, God's love, usefulness, brotherly kindness (v. 50). "Raised persecution and expelled them out of their coasts."

ILLUSTRATIONS

Enlarger of the Empire

"Enlarger of the Empire" (Mehrer des Reiches) is a title of honor conferred by the Germans on a very few of their greatest warriors and statesmen. The Christian minister should aspire to no higher distinction than that of winning by a long life of faithful recruiting work the right to the title of "Enlarger of the Kingdom."—John R. Mott.

Saved by Hearing

The venerable Dr. Gordon of Temple University, Philadelphia, in a sermon told the story of an infidel in New England who went to hear Whitefield preach in the open air. He was curious to see that preacher, to note his wonderful power, and see the crowds he drew, but he made up his mind not to listen to a word he said. Climbing a tree, this infidel put both hands over his ears; but a fly alighted upon his face, and shaking the head would not budge it. As the man withdrew his hand for an instant to brush the fly away, he heard Whitefield quoting Christ, "He that hath ears to hear, let him hear." The Spirit of God so convicted the man that he dared no longer refuse to listen, and he was saved.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *The Task of the Church.*

Matt. 5:13-20.

There are some tasks which the church has to perform. I. *Proclaim the full message of Christ.* The call of today is a call back through the ages to the pure message of Christ; a message devoid of accumulated theology. The message of Jesus calls to every avenue of life. It meets every human need. It changes the values of life. (The Beatitudes.) It is a message of man's need and God's willingness to aid. A message of God's love, power, justice, and mercy. The assurance of immortality. The call to service. II. *Purify the desires and lives of men.* We are to bring men to the fountain of life from whence flows the stream of purification. "Ye are the salt of the earth." Salt a preservative. Keep things pure. Mal. 3:2.—"Like a refiner's fire." We are to aid in destroying the dross of life and in discovering the pure gold of character. Best method is that of counter attraction. Keep pure ideas before the youth of the land. By so doing we aid in creating personal character. III. *Claim the world for God.* We have a world-wide task. The great commission places a world outlook before us. It is a great task but we have a great Christ. He is a teacher whose method and message is sufficient to meet the emergencies of life. "All power is given unto me." These tasks can not be completed alone. We can only accomplish as we depend on him for divine guidance and strength.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

September 6. Prayer: Jesus' Teaching and Example. Luke 11:1-13.

(A study of Jesus' words and example on prayer. Practical application of His teachings.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Money comes as a result of service rendered, and the ability to render a service turns on character.

He who renders a service to society is bound to get paid.

No man liveth to himself alone. To live alone is to be either insane or criminal.

Industry and commerce should not serve any man's greed, but all men's need.

Responsibilities gravitate to the person who can shoulder them, and power flows to the man who knows how.

It is qualities that fit a man for a life of usefulness, not the mental possession of facts.

The most important contribution to Fire Prevention any worker can make is to do his job so well the Boss can't get along without him.

Distant fields always look greener to the man who does not know the other fellow's job as well as he knows his own.

FOR YOUR CALENDAR

A RECIPE FOR A BLESSING

1 hour of time
3 or 4 good hymns sung with feeling
Half-dozen real prayers
1 helpful Bible study

All mixed together and seasoned with good-fellowship and Christian love and served on Wednesday evenings at 7:30 o'clock in the meeting house of God's people. Try it next Wednesday evening.

SUNDAY: SEPTEMBER THIRTEENTH

Theme: ***The Longest Way Round.***

SUGGESTED SCRIPTURE READING: Exodus 13:1-22.

SELECTED HYMNS: "Our God, our help in ages past."—Isaac Watts. "O bless the Lord, my soul."—Isaac Watts. "Through all the changing scenes of life."—Tate and Brady's New Version. "Praise, Lord, for thee in Zion waits."—Henry F. Lyte. "High in the heavens, Eternal God."—Isaac Watts.

SALUTATION (or Call to Worship): "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them."

INVOCATION PRAYER: Our Father, another week have we diligently plied our earthly tasks amid familiar scenes on the common plane. This morning we would ascend into hill country of heavenly places. We would rise above toil to worship; above things to thee. We seek the heights where the pure air is charged with spiritual fragrance and the far vision is extended by divine aspirations; where the clear light penetrates into the uncertain places of our troubled hearts, and the invigorating winds blow upon our feeble efforts. Lead us into this experience, through Christ, our Lord. Amen. —Rev. H. P. Guhse.

THE SERMON

Title: ***The Longest Way Round.***

TEXT: "God led them not through the way of the land of the Philistines, although that was near." Exodus 13:17.

THE SERMON OUTLINE

INTRODUCTORY: It is strange to think that by the straight road it was a tolerably brief journey from Egypt to Palestine. Four or five days' hard marching would have brought the children of Israel to the promised land. Yet Israel took forty years to do it. And we know the hardships and the sorrows and the battlings that filled with bitterness these forty years. Yet for all that the leadership was God's. The pillar of cloud and fire led the advance. The longest way round was the shortest way home.

And it is not difficult to see some of God's reasons for this roundabout.

I. The Bible uplifts the veil a little, and we find first that there was compassion in it. That near way was through the land of the Philistines, and the Philistines were skilled and subtle in the arts of war. To have brought Israel face to face with them fresh from the stubble-field and with the broken spirit of the slave still in them might have been to have spoiled everything and to have sent them scattering and headlong back to Egypt. The time was coming when the armies of Israel would be more than a match for any ranks of Philistines. Only the time for that had not come yet. So by a thousand lesser trials and combats, sharp brushes, unexpected difficulties, an all-compassionate God prepared the rabble to be a disciplined army of the Lord. And it took forty years to do that thoroughly.

II. But there was more than compassion in it; there was education, and true compassion is generally educative. We hardly realize what we should have lost nor how incalculably poorer the human race would have been if Israel had been permitted the near-cut. Five days by the power of God might have brought them to Canaan, but still with Egypt and its bondage in their blood. It took one night to take Israel out of Egypt, but forty years to take Egypt out of Israel. And when I think of all that Israel learned in the storm and the shadow of that devious journey; when I remember how it enriched and deepened their knowledge of themselves and of their God, I feel that the purpose of the Divine was in it.

That, then, was one feature of God's guidance. It shunned the near road, and it took the roundabout; and if you had been living with the open eye and watching the method of the Divine in things you have seen much that is analogous to this.

III. Think of the discovery of nature's secrets—of coal, of iron, of steam, of electricity. A single whisper from God would have communicated everything and put mankind in possession of the secrets. The world would have been at its Canaan, so to speak. But God never led us that way, though that way was near. There have been centuries of patient toil and striving; endless mistakes, long gropings in the dark; there have been sufferings and sacrifices in the cause of science as great as any of Israel in the desert; and then, and not till then, at that long last, did the secrets of the world begin to dawn. It has been very roundabout, that road to power; but it has been the right road spite of its devious windings. For the powers of nature would have mastered us; we should have been their slaves and not their lords had we been faced by them just after Egypt. And in the efforts to know, to understand, and to see, we have learned so much, and have been so ennobled that the roundabout has been a priceless blessing and we are all debtors to that leadership.

IV. Or rising upward, think of the coming of Jesus. I detect the same leadership of God in that. I see in it the action of that Hand that took Israel to Canaan by a circuit. What is the meaning of all the old religions? of the primitive faiths that were old when Christ was born? And what is the meaning of these thousand sacrifices that smoked on the altar of Gentile and of Jew? They mean that from the first dawn of history man has been crying for a Saviour-God. Surely, in response to the world's need he might have come a thousand years before! But God had no near way to Bethlehem. He led the world about and through the desert before he brought it to the King at Nazareth. We see now that there was a fulness of the time. There was kindness and education on the road. The world had to be led so to be ready, and we are all debtors to that leadership.

V. There is one other region where a similar guidance of God is very evident. I refer to the evangelizing of the world. We talk of the difficulties men feel about foreign missions. I believe that one of the greatest of them all when one seriously thinks about the matter is the slow progress that missions seem to make. After the resurrection, on that glad summer morning, men bowed to the gospel like a field of corn. And Jesus Christ is still the power of God; why then are the nations not yielding to his love? Is there no near road to the heathen? Slowly, along the roads that commerce has opened, and by the highways along which battle marched, leaving them blood-red in her own grim way; slowly, by a man here, and by a woman there, and the men not saints, but of like passions with ourselves—and by unceasing labor, and by unrecorded sacrifice the world is being led to know of Jesus. And we have learned so much in that hard struggle that we are all debtors to that leadership.

VI. Now for individual souls. I wish to tell you, then, of one thing I have noticed in the Bible, that most of the high and generous souls have been tempted with the temptation to take the near-cut, and in the power of God have conquered it.

Take Abraham, for instance. God had made a promise to Abraham that all the land of Canaan should be his. And Abraham dwelt in Canaan, and he grew rich in it, and he owned not a foot of it save his wife's grave. But he refused near-cut to the promise; scorned it; said God must fulfil, not I. And when he saw the King in his beauty, I warrant you he knew that God's road was best.

Or think of David. God had made a promise to David that the kingdom of Israel would be his. And David was persecuted and hunted in the hills, till there came that never-to-be-forgotten morning by the sheep-cotes, when Saul went into the cave to cover his feet. And the men of David said unto him, "Behold the day of which the Lord said unto thee: I will deliver thine enemy into thine hand." One cut—yes, a near-cut to the throne. But "the Lord forbid that I should do this thing!" David refused it; put the thought from him like poison. And when at last, after Mount Gilboa he came to his throne by the way that God appointed I warrant you he felt God's ways were best.

Or think with all reverence of Jesus Christ, tempted in all points like as we are, yet without sin. Why did he come to earth to live and die for us but that the kingdoms of this world might become his? And the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and said to him: "All these things will I give thee, if thou wilt fall down and worship me." It was the old temptation. Jesus being tempted by near ways. There was a quicker and an easier road than Calvary. Then saith Jesus unto him: "Get thee hence, Satan, for it is written thou shalt worship the Lord thy God." And when I think of the long road of Jesus, round by the villages, and through the Garden, and on to the cross, and into the grave, I feel, if I never felt it in my life before, that near-cuts are not God's.

Now I want you to carry out that doctrine. You want to be prosperous? There is no near road to that consistent with Christian principle and God. And there is no near road to joy, nor to Christian character; you must go round by the desert to that Canaan. Be patient. Do not be showy, flashy. Hold to it, dourly, in the dark, and go ahead. And though the way is strangely roundabout, full of mistake and struggle and secret cry, it will emerge in the good time of God into the land that flows with milk and honey. —M.

COMMENDATORY PRAYER: Our heavenly Father, for all thou hast given and all thou hast forgiven, we thank thee. For every gift of nature, and thy favoring providences, and thy great salvation through Christ, we thank thee. For blessings within us and around us; for everything by which thou hast brought good and drawn us to thyself through all our lives and the lives of our kin; for our power of understanding, of loving, of home-making, of sharing friendships; for the good hope concerning loved ones who have gone from the ways of earth, and for our own expectation of sharing heaven's joy with them through Christ's saving merit—we thank thee. Help us, O Father, to live and work with the cheer of a grateful spirit, overcoming all trouble by the patience of hope and the wisdom of love. So may we share the fellowship of all who follow Christ, both near about us and in all the world. We ask in his name. Amen.

OFFERTORY SENTENCE: "Vow and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared."

OFFERTORY PRAYER: Assist us, O God, by thy Spirit to bring of our best to thee, and wilt thou receive our offering as out of glad and grateful hearts. Out of thy bounty thou hast fed us, and out of thy heart thou hast loved us. We can never repay thee for all thy gifts. Take, O God, what we bring, and may it multiply in its usefulness when blessed of thee. Help us each one to say in thy presence:

Take my silver and my gold
Not a mite would I withhold.

Help us, O God, to say more, even to say,

Take my love, my Lord, I pour
At thy feet its treasure store,
Take myself and I would be,
Ever, only, all for Thee.

In Christ's name we ask. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The Way of the Wilderness: I. They had been sated with the magnificence of man's works; God led them forth into the wilderness to show them his works in their native grandeur and to refresh their exhausted hearts and spirits by the vision of the splendor of his world. II. God led them forth by way of the wilderness, that he might reveal not only nature, but himself. He leads us so to teach, to reveal. III. God led them into the wilderness that he might cultivate their manly qualities and fit them to hold the possessions they might win.—J. J. B.

God's Way With the Good: I. It is to bring them to a place of rest. This is the object of life's discipline. II. It is to bring them away from the things that would be unfriendly to their welfare. He selects their life path wisely, kindly. III. It is often his way to bring the good by a circuitous route to their destination. The nearest way is not always the best. IV. He often brings them along unwelcome paths. Impossible to get to Canaan without perplexities. V. It is his way to bring the good into better and more thorough knowledge of themselves. Men get to know more in the desert. Some Christians are taken to heaven through a long route of pain. VI. It is God's way to bring the good into a wise exercise of their own strength. However long the journey, trust thou in God.—J. S. E.

The Roundabout Way: I. God led them. II. God led them not through the land of the Philistines, although that was near; but round about by way of the wilderness of the Red Sea. "What I do thou knowest not now, but thou shalt know hereafter." Let no one hesitate. "Go up to possess the land." III. The Children of Israel went up in battle array. The work of the Church is the conquest of the world. IV. If the Children of Israel had entered Palestine by the near way, how much they would have missed. "Thy heavenly Father knoweth." "Thy footsteps are not known." Providence in our lives.—J. M.

SUGGESTIVE ILLUSTRATIONS ON THE THEME

The Nearest Way Home

You and I often mark a path out for ourselves; and to us it seems so easy, so likely, so promising of success. Then all at once something happens that disappoints us and directs us another road that we find further round and apparently much harder. And we call it a mysterious providence. Of course, all is mysterious that is the result of wider knowledge than our own. Do you remember old Quarles' lines:

"I say this way; God says that.
His way is best, for he knows what
Of lions may beset my road.
I'll follow thee! Lead on, my God!"

He knew what was best and safest, and, in the long run, surest. And by the good hand of God they were kept out of mischief and away from danger. The old proverb is still very true; "The longest way about is often the nearest way home." "He that goes straight across, may have to carry a cross. He that goes round about, may have the chance to go without." God's thoughts are not our thoughts and it is a grand thing to be under his guidance. We know not what is good for us, and, like children, if we were to run alone we should soon run into mischief.—J. J. Wray.

Origin of a Famous Hymn

The origin of the celebrated hymn, "God moves in a mysterious way, his wonders to perform," was a curious incident in the life of its author, William Cowper (1731-1800), the English poet. Cowper, a deeply religious man, was subject to attacks of the blackest melancholy. During one of these attacks he determined to end his life by throwing himself into the Thames River. He hired a cab to take him to the river, but a dense fog so confused the cabman that, after driving about for an hour, he admitted to his passenger that he was lost. Cowper, alighting from the cab in order to give the driver more careful directions for reaching the bridge, found that his wanderings had brought him back to his own door. Strongly affected by what seemed to him almost a divine interposition, Cowper dismissed the cab, hurried to his room and wrote his famous hymn.

HIS FARE TO SIBERIA

A missionary in Russia was tried and sentenced to Siberia for preaching and teaching the gospel, and that without his knowing anything about the trial. "All right," he said, when he heard the sentence, "that is where I have been wanting to go for some time. I long to preach Christ there, and I have been studying how I might get there, as I do not have the means, and now the question is providentially solved for me—I am to go at the expense of the government." God's will will be done, even though watchful enemies are the instruments for carrying out his plans.—*The Herald and Presbyter.*

WHEN SHAW MET THE HOTTENTOTS

It is said that when Barnabas Shaw was forbidden to preach in Cape Town he bought a yoke of oxen and, putting his goods into a wagon, he and his wife started toward the interior, not knowing whither they were going. So they journeyed day by day for three hundred miles. The twenty-seventh day, encamping for the night, they discovered a company of Hottentots stopping near them. They were astonished to learn from the leader of this band of heathens that they were on their way to Cape Town to find a missionary. Had either party started a half day earlier or later they would not have met.—*Sunday School Times.*

LIGHT PROVIDED

There is a story of a shipwreck which tells how the crew and passengers had to leave the broken vessel and take to the boats. The sea was rough, and great care in rowing and steering was necessary in order to guard the heavily-laden boats, not from the ordinary waves which they rode over easily, but from the great cross-seas. Night was approaching, and the hearts of all sank as they asked what they should do in the darkness when they would no longer be able to see those terrible waves. To their great joy, however, when it grew dark they discovered that they were in phosphorescent waters, and that each dangerous wave rolled up crested with light which made it as clearly visible as if it were midday.—Dr. Miller.

STORY TO TELL, OR SERMON TO CHILDREN

Theme: ***The Value of Training.***

I have known of girls who said they just despised study and of boys who have said they would rather play than eat! The fact is that while we are young we are very liable to fail in realizing the value of our studies and the training we get at school and in our work. I think you have all heard the saying: "Practice makes perfect." That is a true saying and more important than we sometimes think. So I want to tell you a story this morning that will illustrate that saying and help you to realize its importance.

I think all boys and girls like Indian stories; at least I am sure the boys do, and the girls too, if the story is not about bloodshed and murder. But that is not the sort of Indian story I have. It is about the Indian's eye training. I am sure you have heard about how well Indians can see, how acute, how keen is their sight.

So this is my story this morning, intended to show you how the Indians get such remarkable eye training.

An Indian went away from his lodge one day, leaving some dried deer-meat hanging from a tree near his wigwam. He was away several days, and when he came back the deer-meat was gone.

He did not go about asking questions of the other Indians in order to find out who had stolen the meat. Instead of using his tongue, he used his eyes, and they told him many things.

At the end of about an hour he went to a wigwam near by. He said to the Indian who lived there, "Did you see a little, old white man near my wigwam within the last two days? Did he carry a short gun, and did he have a small dog with a short tail?"

"Yes," replied the neighbor Indian, "I saw him. He and his dog took the trail toward the south."

The Indian followed the same trail and in a few days returned with the dog and the deer-meat.

Some white men heard the questions which the Indian had asked before starting out in search of the thief. They wondered how the Indian could describe so well the man who had stolen his meat.

When the Indian returned, the white men said to him, "How did you know it was a white man who took your meat?"

"White man turn toe out. Indian put foot so, one behind the other. Walk straight."

"But how did you know that he was little and old?"

"He put pile of stones by deer-meat tree. Can not reach, he little. He take short steps, he old."

"How did you know that his gun was short?"

"He stick gun on ground against tree. Gun muzzle make mark little way from ground. Short gun."

"Well, how did you ever know that he had a little dog like that, with a short tail?"

"Dog sit in sand. Watch man get meat. Dog leave mark where he sit down in sand. Indian see with two eyes."

Now, my young friends, it is a good thing to see with two eyes. It is a good thing to be alive and alert and to get all the training we can—in grammar, in arithmetic, in geography, in history—in all the studies we have at school; also in hand work and field work and house work. That is one reason why we think so much of the training that can be had, aside from the home and school, in the Boy Scouts and Girl Scouts and Girl Reserves and in all sorts of wood-craft and nature study. Our minds can be trained. Our hands can be trained. And our wills and our consciences also can be trained. Did you know that? They can be trained to quick and right and sure decisions. An all-round boy or girl is one trained in body, mind and spirit—all three. And that means, of course, trained also in all the graces of a Christian boy or girl—in the things that are true and lovely and of good report. I trust you will all be very diligent in seeking and valuing training in all the graces and powers that make full-rounded, all-alert boys and girls.

FOR THE EVENING SERVICE

Title: *The Grounds for Christian Optimism.*

TEXT: "And we know that all things work together for good for them that love the Lord." Rom. 8:28.

THE SERMON OUTLINE

INTRODUCTORY: It is one of the luxuries of Christian faith to believe that all things are coming out right. There is far too widespread a feeling among men that things will come out wrong. But these are pessimists, and Christians should be optimists. To know that the great tides of life are working toward God gives us a sense of security and much spiritual enjoyment.

I. The words of this text give us, first, confidence that the machinery of God's control is managed safely. "All things work together." Providential events are like the cogs of a machine which so fit that the desired result is reached. They tell us that in Geneva, Switzerland, is a watch factory, the largest in the world, employing thousands of workmen. One will work on one part, and another on another part; but when from every department of the factory the pieces are put together the result is a perfect timepiece. So we may know that God is controlling and guiding our lives and all things to bring out a perfect result.

II. The words of the text give us also full assurance of present blessing. The hope we have is not simply that good will come to us by and by, but that this providential control of God is bringing our highest present good. It is certainly a comfort to go about with the consciousness that all things are, day by day, working for our good.

III. The words warrant us also in self-possession. We have real bravery in going forward in duty when we know that God is overarching and guiding our lives.

IV. They should result too in great enjoyment of our work. It is not work but worry that kills. Some one has asked the question: "Why is it that a little child can run about from morning until night without ever seeming to get tired? If sleep gets at him at all it has to catch him on the fly?" But the answer is that the child does the work and lets the father take the worry. If we would live life in that way we would find much more enjoyment and our work would not weary us. Let us do the work and let our heavenly Father take the worry.

V. These words should result also in courage to bear hardships. If we only understood the meaning of God's dealings with us we would never complain. The block of marble may not understand why it must be chipped and chiseled and polished, but the finished work of art, the statue or angel figure, shows the wisdom of the artist. When we are conscious that God is controlling our lives and making all things work together for our good we bear the discipline, rejoicing in the fact that our light afflictions which are but for a moment will work out for us a far more exceeding and eternal weight of glory.

VI. Such words as these should, as we come to know them and realize their meaning should make us cheerful Christians. As we view history, we have the consciousness that God is controlling and bringing about his good will. As we look upon our own lives we have the same cheerful hope that he is making all things work together for our good, and this fills us with delight and good cheer.

Let us, like Paul, maintain this belief as a positive conviction. "We know." "We know that all things work together for good." As a parent you send your child to school. The child sees no good that can come of it. You do. Some of life's tasks are done in tears, but God makes them work out our eternal good.

Let us be convinced, as Paul, that all things "work together" for good. This means our poverty as well as our prosperity. This means our losses as well as our gains.

One thing we should never forget, that this is a conditional promise. It does not say that all things work together for good for everybody, but all things work together for good "for them that love God."

SUGGESTIVE TEXTS AND THEMES

The man who kills his opportunity: 1 Sam. 15:22.

The man who misses his opportunity: 1 Kings 20:40.

The man who makes his opportunity: Gal. 6:10.

Jewels of a Royal Diadem: "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."—Mal. 3:17.

The Proof of the Pudding in the Eating: "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." Ps. 66:16.

The Hidden Deity: "There was the hiding of his power." Hab. 3:4.

The Orderly House: "Set thine house in order." Isa. 38:1.

The Doom of the Slothful: "Woe to them that are at ease in Zion." Amos 6:1.

The Art of Hearing: "Take heed, therefore, how ye hear." Luke 8:18.

THE SUNDAY SCHOOL LESSON

Title: *Some Missionary Experiences.* Acts 14: 1-23.

GOLDEN TEXT: "Blessed are they that have been persecuted for righteousness sake: for their's is the kingdom of heaven." Matthew 5:10.

TEACHING THE LESSON

Paul is now in about his forty-sixth year and on his first great missionary journey. He and Barnabas, having been driven away from Antioch in Pisidia by a persecution incited by the Jews, took the great highway between Ephesus and the Euphrates and went about sixty miles in a southeastern direction to Iconium. It is not known how long they remained there, though only a few months might be implied by the words "a long time." But the persecution became so bitter that they "fled unto Lystra." The light was not put out by persecution, but was only carried further into the darkness. "There they preached the Gospel"—gathered groups about them, addressed them in places of public resort, as a modern missionary might do in the villages of India or China. The healing of the cripple, the glorification of the messengers as gods, the repetition of persecution are further events. Lessons: I. *Blessed are those teachers who so present the Gospel that many believe* (v. 1). II. *In order to do this we must experience the Gospel,* must see Jesus himself, must receive his spirit, must be filled with the Holy Ghost (v. 2). III. *Opposition is sometimes a reason why we should keep on doing the Lord's work* (v. 3). IV. *The world is ever divided by the Gospel into two parties* (v. 4). Blessed are those who stand on the side of right. V. *If we can not serve God in one place we should go to another where we can* (v. 6). VI. *The Gospel is ever lending a helping hand to those who need* (vv. 8-10). VII. *Wherever there is true faith the blessing is sure to follow.* VIII. *The true missionary always draws attention to his Master, not to himself.* IX. *God leaves no nation without some helps and influences toward the good.*

ILLUSTRATIONS

Influence of Missionaries

The bells in Christian towers and the lights in Christian chapels are almost within sight and hearing of each other around the whole globe, and this has been made possible because the lives of consecrated missionaries were laid on God's altar, and noble and devoted souls lived for Christ instead of self.

Missionary Zeal

Among the members of the church that was the center of the Japanese persecution was a young man who had been but a month back from the Waseda University, Tokyo, where he had been a student. He was put in a cell by himself, and chafed under the restraint that kept him from preaching the gospel to the other prisoners, as his fellow-Christians were doing. Then this youth was unexpectedly banished to a neighboring island. He told the story afterwards with shining face: "Just think! I had been longing for a chance to tell about Jesus to those who did not know him, and mourning because I could not preach in jail. Then God sent me off to an unevangelized island, where there was plenty of work to do for him, and Japan paid my fare!" That sounds like Paul the prisoner, doesn't it?—*The Continent.*

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *The Guarantee of Success.*

"Certainly I will be with thee." Exod. 3:12.

God is the unchanging one. As he had been with Moses, so he promised to be with Joshua; and so from age to age he is the inspiration and strength of his people. Take this assurance as applying to the whole service of sanctified life. I. "Certainly I will be with thee,"—*then man is servant, not Master.* He should know his place, or he can never keep it. As servant he should (1) constantly consult his Master; (2) constantly speak in the name of his Master; and (3) constantly be jealous of the honor of his Master. II. "Certainly I will be with thee," *then the work must succeed.* What is the guarantee of success? (1) Not human cleverness; ministers may be clever, so may churches, etc.; we may have learned sermons, able sermons, ingenious sermons, etc.; (2) not skillful organization. (3) The word of the Lord is the guarantee of success. "The mouth of the Lord hath spoken it;" "My word shall not return unto me void." III. "Certainly I will be with thee,"—*then the servant is to be received for the Master's sake.* "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." The true minister carries a blessing with him. The Romans were to receive Phebe in the Lord. IV. "Certainly I will be with thee,"—*then there need be no lack of grace or power.* "If any man lack wisdom," etc. "Lo, I am with you alway," etc. "Ye have not because ye ask not, or because ye ask amiss." The servants may take counsel of one another, but not to the interruption of continuous and trustful prayer to the Master. (1) God is with his servants for their comfort; (2) for their guidance; (3) for their safety. Notice (1) the individuality of the promise, "I will be with thee"—with the one man; (2) the emphasis of the promise—"Certainly." Who is with us in our life-ministry?

CHRISTIAN ENDEAVOR SOCIETY TOPIC

September 13. What Should Our Meetings Accomplish? 2 Pet. 1:5-11.

(Consideration of the purposes of our meetings; what we get out of them; what we should get out of them; their value for the spiritual life; their inspiration; the training they give in prayer and public speech.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Never borrow trouble; the interest on the loan is entirely too high for wise investors.

Don't nose around too much; you are your brother's keeper but not his bookkeeper.

You can't tell by the honk of the horn how much gasoline there is in the tank.

Some Christians are like canned fruit—sealed tight to keep from working.

The church needs men, yes, but men need the church.

The happiness you get in church on Sunday is a tonic for the whole week.

Give God a chance. Go to church.

A little thing is a little thing but faithfulness in little things is a great big thing.

FOR YOUR CALENDAR

HELP WANTED

Wages—Treasures Laid Up In Heaven!
Employer—The God of Your Salvation.
Workers Needed as Follows:
I will teach in the Bible School.................. ☐ Check off.
I will volunteer for Chorus Choir work......... ☐ Check off.
I am able to serve as a pianist—call on me....... ☐ Check off.
I am a tither and will practice tithing this year.... ☐ Check off.
I would like some definite service in church...... ☐ Check off.
I have changed my address...................... ☐ Write below.
Name ....
Address .... Phone ....

SUNDAY: SEPTEMBER TWENTIETH

Theme: ***The Quest of the Best.***

SUGGESTED SCRIPTURE READING: Matt. 13:31-53.

SELECTED HYMNS: "Walk in the light, so shall thou know."—Bernard Baston. "Jesus, Saviour, pilot me."—Edward Hopper. "Guide me, O thou great Jehovah."—William Williams. "Forward! be our watchword." —Henry Alford. "Nearer, my God, to thee."—S. F. Adams.

SALUTATION (or Call to Worship): "I have set the Lord always before me. Because he is at my right hand I shall not be moved: Therefore my heart is glad, and my glory rejoiceth: my flesh also shall dwell in safety."

INVOCATION PRAYER: O Lord, we worship thee this morning, with wonder, love, and praise. Thou art the King of Glory, O Christ. Thou art the everlasting Son of the Father. Reign thou and rule, we beseech thee, in all our hearts today. We believe that thou shalt come to be our Judge. We therefore pray thee help thy servants, whom thou hast redeemed with thy precious blood. Vouchsafe, O Lord, to keep us this day without sin. Defend us from all assaults of the enemy. And when we stand alone and desolate in our perplexity, be not thou silent, good Lord, to us. Speak to us the comforting word we need. Across every storm may thy voice be heard, It is I, be not afraid. When thou givest quietness, who then can give trouble? Lord, we would follow thee whithersoever thou goest. If thou dost lead us into danger, or sorrow, or down death's dark valley, we would fear no evil, believing that we are safe only as we follow thee. And may we find life's issue in the paths of paradise, where thou dost lead thy people like a flock, for thy name's sake. Amen.

THE SERMON

Title: ***The Quest for the Best.***

TEXT: "The kingdom of heaven is like unto a merchantman seeking goodly pearls." Matt. 13:45.

THE SERMON OUTLINE

INTRODUCTORY: What is it, and where is it to be found? Christ alone holds the secret, and he himself gives the answer in the incomparable words of the text.

I. "The Quest for the Best" is a search for the superlative in life.

With matchless skill the master artist strokes a pen portraiture, clear-cut and distinct, of the Pearl Seekers. Mark it well! A seeker, not an empty dreamer, vaporizing his days in the erection of glittering castles in the air of some never-to-be-realized attainment, with minaret and tower and spire and steeple all ablaze in the golden sunlight of a fervid imagination.

Not a vapid enthusiast, who has thrown judgment to the winds and despoiled reason of its sceptre, as he blindly follows some plausible vagary that has made its appeal to a credulous brain. Nor is he like a sluggard, ever voicing "a little more sleep, a little more slumber, a little more folding of the hands to sleep," though all the while duty sternly calls, "up, and to the doing!"

"The quest for the best" has naught of the visionary, the credulous, the idler. It demands the seeker; set of purpose, tireless of energy, expert of values.

And there is a force and beauty in the descriptive and distinctive touch, that the seeker was in search of "goodly pearls," not the paltry, the commonplace and the cheap.

The ancients had a chaste notion about the formation of the pearl! It was thought to have had its conception by the dew of heaven entering the sea shell, while its quality and shape depended upon the state of the atmosphere, and the very instant of time when the initial stage of its creation took place. The pearl was thus a type and a symbol of Heaven's most precious gift to man; an ideal something well worth the seeking and well worth the having.

Human life pulsates with this essential truth. A seeking for a prize that outranks every other prize, and lures us on to its coveted securement by mighty spell of heart and fascination of mind. Some seek to realize it in nobility of character, a stainless reputation for virtue, a flawless rectitude of conduct, a punctiliousness of honor. Culture has its appealing force with the elect few. In college and in university, in conservatories of music and institutes of art at home and abroad they seek its realization. Philanthropy spells the magnetic word with others, in a life devoted to the social and economic betterment of their fellows.

The many crowd the temples of mammon, the marts of trade, the arenas of fame, the vanity fairs of frivolity in their search for the best that life below the stars has to give.

And, yet, withal, whatever the earthly "pearls" that man may secure, in all their wide range and variety, sooner or later there comes the sad realization of disappointment, "man never is, but always to be blest." "All is vanity and vexation of spirit."

II. A superb finding.

In mental vision we can follow the pearl merchant as he passes from country to country, from city to city, ransacking the famous bazaars of distant climes in his "quest for the best" among the gems of the earth. With what wariness, too, lest he be imposed upon by a fabricated stone, or be deceived by a jewel secreting an undetected blemish.

Somewhere, we know not where, but one day, a day that eclipsed the sum total value of all the other days of his life, his quest was suddenly ended, and there flashed before his ravished gaze a Pearl of wondrous beauty. With tingling nerves and throbbing heart he looked upon it. Perfect in its symmetry, peerless in lustre, fabulous in price. At last! None like in all the collection of connoisseurs, whether hoarded by moguls or treasured by kings. "One pearl of great price." One. What's the deep and underlying meaning here? There's but a single answer, and that answer—Christ.

He is the Pearl of Pearls; "the chief among ten thousand, the One altogether lovely," the Soul's Superlative, for in him, and through him alone do we realize a supernatural change of nature, a pardon of sins, a peace of conscience, a sonship with God, and, in the world to come, immortal life and eternal glory. In comparison with what he has to give, "without money and without price," what has the world to bestow? Things that will vanish in the gaining. Wealth takes wings and flies away. Health gives place to the insidious encroachments of disease. Youth merges into the decrepitude of age. The chalice of human pleasure soon is drained, leaving naught but the dregs of satiety and disappointment.

III. A joyous buying.

"And when he had found one pearl of great price"—what then? Passed it by with indifferent attention? Bought it how? "Sold all that he had," and gave the all in exchange for the one. All for the one.

A large price to pay, wasn't it? Worth it, and worth it a thousand times over.

This experience of the Pearl Seeker has its analogy or parallel in spiritual things. To find in Jesus Christ the preciousness and the pricelessness of what he has to confer upon us, we must let go all and forego all of whatever we hold of the world's competing things.

He claims the all of our heart's supreme affection, "Lovest thou me more than these?" He demands the all of a self-surrender to his authority. "If any man will come after me, let him deny himself, and take up his cross daily and follow me." He exacts the all of a life centered only in him as its highest ideal. "For me to live is Christ." Jesus Christ is a test Pearl. He's our life's superlative or he is its nothing.

Was there a sob in the heart of the Pearl Seeker, was there a tremor in his voice, as he turned over the whole cabinet of his "goodly pearls" for the ownership of the one goodliest pearl? Did he ever after garb himself in sackcloth and ashes, and with regretful memory review that crisal "deal" when he gave up the all for the one?

A thousand times, No. It was with him as with the Apostle Paul, who also in a moment of high exultation saw this Christ Pearl outshining all the fallacious charms of life, and in the joyous choice of his heart exclaimed, "I count all things but loss that I may win Christ."

And there's a reason. As a person of distinction was dying, a mark of honor was brought him from his monarch. Taking it in his trembling hands, and looking upon it coldly through the mists of waning eyesight, he feebly said, "This is a mighty fine thing here in this country. But I'm going to a country where it will be of no value to me."

My friend, we, too, you and I, are soon to go to a country where the pearl honors, and the pearl pleasures and treasures of this life will have no quotation.

Happy will it be for us then that we have succeeded in a soul "quest for the best" that has found in Jesus Christ our all and in all for the life that now is as well as that which is to come.

That "Pearl of Great Price" will irradiate the gloom of a dying chamber, be our passport through the gates of the New Jerusalem, and make the countless ages of eternity unspeakable in rapture and in glory.

Sell all that thou hast and buy that Superlative Pearl in your "Quest for the Best."—Rev. M. B. Lambdin.

COMMENDATORY PRAYER: Help us all, our heavenly Father, to seek first the kingdom of heaven and its righteousness. May we put first things first in order of time, in order of importance, in order of endeavor. May we all be in quest of the best, and never be satisfied with any lesser good. We ask in the name of Christ. Amen.

OFFERTORY SENTENCE: "Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all."

OFFERTORY PRAYER: Eternal God, thou hast been our hope through all the years. Thy word has been a sure comfort. May we evidence to the world that we are steadfast in our loyalty to thee, O God. To this end receive and bless our offerings. Use them for the extension of the kingdom in the world. Use us, we pray, and abide thou in our inner lives, through Christ. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The Parable of the Pearl: I. The soul seeking good. II. The soul seeking good will always want a better. III. The soul seeking good wants a better until it finds Christ, the best.

The Priceless Pearl: Salvation is the pearl. I. The cost. II. The great price because of inestimable value. III. Great price because it loses none of brightness or beauty by lapse of time. IV. Great price proved by efforts of the merchant to secure it.—T. T. E.

The Goodly Pearl: I. Christ may be compared to a pearl because he is hidden and to be sought after. II. Compared to a pearl because of its durability and unchangeableness. Time does not rust a pearl. III. Christ may be compared to a pearl because he is such an adornment to the soul that seeks him. IV. Christ may be compared to a pearl because of its value. —T. D. T.

One pearl of great price enriches him that finds it.—B. K.

He Bought It: I. He that buys a pearl must know where it is to be had and seek it. II. They that buy must know the market day and repair thither to buy. III. Buyers commonly ask the price of what they buy. What price Christ? IV. Some come too late—the market day is over. V. In buying some things are parted with.—B. K.

A Great Bargain: I. The seeking. Mind aroused and engaged. Heart in the business. He has a fixed, definite object. He has given himself to pearl hunting. His object not commonplace. Others may go for stones; he for pearls. He sought them with diligence—with discrimination. II. His finding. A remarkable pearl. All in one. Resolved to buy it. III. His selling out. Sold old prejudices. Sold out self-righteousness. Sold out sinful indulgences. IV. The buying. Immediate purchase. Joyful purchase. An enriching purchase. A final purchase—one he never regretted.—C. H. S.

CHOICE ILLUSTRATIONS ON THE THEME

Knowing and Doing

One day, Cicero tells the story in his treatise, "On Old Age," an aged Athenian came into the theater, but not one of his fellow-citizens in that immense crowd would incommode himself to make room for him. As, however, he approached the ambassadors from Lacedaemon, who had their own special seat, they all rose to receive him into their midst. The whole assembly burst into applause. Whereupon somebody said, "The Athenians know what is good, but they will not practice it."

The Supreme Quest

It is related of the great Scotch surgeon, Sir James Simpson, that he was once approached by a young man who wished to compliment him by asking what he regarded his greatest discovery, and the simple reply of this eminent scientist was, "My greatest discovery is that I am a great sinner and that Jesus is a great Saviour."

The Quest of Christ

A skilled nurse in the Dufferin Hospital in India was seated on the veranda reading, when a high class Hindu woman came up the steps. She rose to speak to her. A copy of Holman Hunt's picture of Christ standing outside the closed door fell out of her book to the ground. The woman picked it up and looked at it.

"'Tell me about this," she said. "What does it mean?"

Miss Henderson told her, and the woman went away.

Summer passed into autumn, and autumn into winter, and there was snow on the mountains, and the air was chill, and Miss Henderson went to call upon this woman.

As she came near the house she saw the door standing wide open. She entered and—the physical need of the woman foremost in her mind, for she was a trained nurse—at once said: "You should not have your front door open so. The mountains are covered with snow, and it is cold."

Then the woman, with a half shy reserve, said:

"I know it. I have seen the snow, and I have felt the cold, but I thought that perhaps your Jesus might pass by, and I wanted him to find the door wide open."

The Waiting Christ

A man once stopped a preacher in a street of London, and said, "I once heard you preach in Paris, and you said something which has, through God, been the means of my conversion." "What was that?" said the preacher. "It was that the latch was on our side of the door. I had always thought that God was a hard God, and that we must do something to propitiate him. It was a new thought to me that Christ was waiting for me to open to him." —*The Standard.*

Rejecting the Great Physician

What would you think if there were to be an insurrection in a hospital, and sick man should conspire with sick man, and on a certain day they should rise up and reject the doctors and nurses? There they would be—sickness and disease within, and all the help without! Yet what is a hospital compared to this fever-ridden world, which goes swinging in pain and anguish through the centuries, where men say, "We have got rid of the

Atonement, and we are rid of the Bible"? Yes, and you have rid yourselves of salvation.—Beecher.

Contest for a Soul

Some of you may have seen the celebrated painting by Retsch, in which, with wondrous skill, he has portrayed a game of chess between Satan and a young man, who has staked his soul on the issue. The truth and vivid power of the representation; the different expression in the faces of the players; the gay, heedless look of the young man, all unconscious of his peril; and the cunning, hellish leer of the Fiend, as the chances seemed to turn in his favor, can never be forgotten by any who have once beheld them. But how much more graphic and solemn is the scene which the Divine pencil has drawn—Christ and Satan battling for the soul of man! Nor is it picture merely; it is real. The contest is actually going forward, going forward now, going forward in your own spiritual history. Intrenched within your heart, "the Prince of Power of the Air" plies all his weapons of falsehood and delusion and worldly enchantments to maintain his fatal mastery over you; while at the door stands the crucified One—pity in his eye and salvation in his hands—summoning you to thrust out the deceiver, and yield the palace to the sweet control of his love.—G. B. Ide.

Saved One

Someone asked a lighthouse keeper at Amagansett, L. I., if he didn't get lonesome at his work. His eyes fairly danced as he answered, "No, indeed! I never get lonesome since I saved my man." How many had he saved? Just one! And that inspired him so that the many dreary days that followed he felt no loneliness. Christian, have you saved your man? Nothing will so inspire you and banish gloom and discouragement.

PASTORAL PRAYER: O thou, who even from everlasting to everlasting art God the Father Almighty, we bless and magnify thy Holy Name for thy mercy and providence unto thy children upon the earth. Thou dwellest in light inaccessible and full of glory; and yet in the homeliest things of this world in which we are set by thee, we behold thee near, the radiance of they glory in the light of the sun, the calm of thy majesty in the night, thine infinite care in the flowers of the field, thy heavenly Spirit in the inspirations of the mind of man.

We bless thee for thy care of us, for all temporal provisions bestowed upon us in our earthly need, for thy sanctity and felicity of our homes, for all happy friendships, for the privileges of work and the gift of daily bread, for the treasury of wisdom and beauty with which our traditions are stored, and for all visions of goodness and noble conduct thou hast enabled our race to attain.

For the sum of all thy providence and love in Jesus Christ, thy Son, we praise thee, O our God. For his redeeming and enlightening pilgrimage among us, the saving and healing achievement of his death, his victory over sin and the grave, whereby eternal life is offered unto all, and for his perpetual indwelling within thy Church, we seek to praise thee duly with ever grateful hearts.

And we bless thee, most loving Father, for all comfort bestowed upon us in times of sorrow and bereavement, for the grace by which we have been strengthened to overcome temptation, for the confidence we have that thou art with us in all our loneliness and perplexities, and for the assured hope that when this time of our earthly endeavor and warfare is past, there remaineth a rest to thy people in that unclouded communion with thee in glory where there is joy for evermore.

Finally we commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate, especially those whom we name in our hearts before Thee (Pause of silence) that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions.

These, and all other necessaries, for them, for us, and thy whole Church, we humbly beg in the name and mediation of Jesus Christ our most blessed Lord and Saviour. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *The Easy Way.*

Now, boys and girls of my junior congregation, I have two stories for you this morning. One is an up-to-date, smart, American story about a boy. The other is an old, old story, written more than twenty-five hundred years ago. I do not know that old Aesop, who wrote the second story, ever heard of tooth-paste or a tooth-brush; but I really hope he had some way of keeping his teeth in good order, like is done by all wise boys and girls of today.

The first story is about a boy named Tommy. Tommy was fond of squeezing tooth-paste out of his shiny new tube. "Don't take too much this time, dear," his mother said to him when he was cleaning his teeth. "How much may I have?" asked Tommy. "Well, I should think a little bit, perhaps as big as a bean," said his mother. Tommy gave a great pinch and out shot the paste. "Oh, oh! exclaimed his mother. "Not all that, Tommy. Didn't I say as big as a bean?" "Yes," replied Tommy. "This is a string bean."

Ah! Tommy seemed glad to obey; but in his obeying he was not obeying, was he?

But that story is just an introduction to the very old story I have for you this morning. It is intended to teach us that the easy way is not always the best. It is one of Aesop's fables, and his fables are always wise and witty and have a meaning. See if you can get the meaning of this one. This is the way it goes:

A man drove his donkey to the seaside, and, having purchased there a load of salt, proceeded on his way home. In crossing a stream the donkey stumbled and fell. It was some time before he regained his feet, and by that time the salt had all melted away, and he was delighted to find that he had lost his burden. A little while after that the donkey, when laden with sponges, had occasion to cross the same stream. Remembering his former good luck, he stumbled this time on purpose, and was surprised to find that his load, so far from disappearing, became many times heavier than before.

No, the easy way is not always the best. Never be shirks, boys and girls. I have heard that there are three kinds of people in the world—workers, shirkers and jerkers. We don't think much of jerkers, do we—who do just a little work once in a while when you can get them started. But shirkers are no good at all.

Now for our text. This is it: "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men" (Prov. 22:29). It doesn't pay to take the easy way. It doesn't pay to be a jerker or shirker. Diligence and industry and honest endeavor are best for us all.—H.

FOR THE EVENING SERVICE

Title: ***Conditions of Victory.***

TEXTS: "Be strong and courageous," etc. II. Chron. 32:7, 8. "This is the victory that overcometh the world, even our faith," etc. I John 5:4.

THE SERMON OUTLINE

INTRODUCTORY: We all like to be on the winning side. To know the conditions of victory and how to apply them in this battle of life is a great advantage. It was the question of defeat or victory that was agitating the minds of the men of Judah when Sennacherib came up against Jerusalem. It is the same question that moves many of us as we find ourselves forced to face the battle of life.

As we seek the thoughts suggested by these two passages of Scripture let us consider some things that do not insure victory, and, on the other hand, some other things that do.

I. Some things that do not insure victory.

1. Numbers do not. God is not, as some people say, always on the side of the strongest battalions. Gideon's army had to be reduced before it could conquer the Amalekities. And the same thing has been repeated times without number in the history of men and nations. It is time all men had learned the fact that it is "not by might, nor by power." It is by the moving of God's will manifested through the workings of his Spirit.

2. Neither will worldly wisdom, policy, shrewdness, or enterprise insure success. All these combined, in largest possible measure, have failed time after time. It would almost seem to be God's plan always to overthrow these in order to reveal to men how utterly futile they are. They can never be a safe source of dependence, and especially in the realm of the spiritual.

3. Nor will unlimited creature resources of any kind, be it means, men, money, influence, or all of these combined. These do not guarantee victory in a square fight against the kingdom of evil, whether within or without.

4. And the most seemingly favorable outward circumstances as to time, place, auspices, expectations, combinations, oftentimes but deceive into a foolish sense of security and insure the worst kind of defeat.

II. On the other hand there are things that do insure victory.

1. The first condition of victory is to have God on our side. This implies that our cause must be absolutely just. "If God be for us, who can be against us?" Judah was urged by Hezekiah to be strong and very courageous and not at all afraid of the king of Assyria, "nor for all the multitude that is with him! for there be more with us than with him." God was with

Judah, and that was enough. To that important extent the condition of victory was fulfilled. On the front of the great Downing Hall in the north of Wales is this very suggestive inscription; in English translation it reads: "Without God, without all; with God, enough." Yes, if we are without God we are without all, while the divinely inspired and opposite truth is, "If God be for us, who can be against us?" With President Lincoln we can say, "It is well to be on God's side, for he is always right and sure to win." "One, with God, is always a majority."

2. A second condition of victory is faith. Even though we might be on God's side and have God on our side, since God uses human instruments, the condition of victory is not fully met until we exercise faith. "According to your faith be it unto you," involves a principle valid everywhere. Faith is the victory. We get nothing in prayer without faith. We win no triumph over temptation without first having faith in the attempt. We do no exploits in the kingdom without faith enough to lead us to undertake. The fact is that the expectancy of faith is a large element in all success. A man succeeds according as he expects to succeed and if he says he shall fail he will fail. Predicting ultimate failure, he simply fulfils his own prophecy. Nothing can hinder the richest blessings we can wish—nothing but unbelief. Unbelief stops prayer, stops expectation, stops work, cuts the very nerve and sinew of effort. But faith removes mountains, surmounts difficulties, overcomes the world, brings sure success. "If thou canst believe, all things are possible to him that believeth."

SUGGESTIVE TEXTS AND THEMES

Life's Guardian Ministries: "Hast not thou made an hedge about him?" Job 1:10.

Preconceptions That Are Misconceptions: "Behold, I thought." II Kings 5:11.

Life's Conquering Ministers: "The waters wear the stones." Job 14:19.

Soul Sickness: "Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance and my God." Ps. 42:11.

The Long, Long Trail: "But they that wait upon the Lord shall renew their strength . . . they shall walk, and not faint." Isa. 40:31.

Abigail Voices: "And when Abigail saw David, she hasted, and alighted from her ass, and fell before David on her face, and bowed herself to the ground," etc. I Sam. 25:23 ff.

THE SUNDAY SCHOOL LESSON

Title: ***The Counsel in Jerusalem.*** **Acts 15: 22-29; Gal. 2: 1, 2, 9, 10.**

GOLDEN TEXT: "For ye, brethren, were called for freedom: only use not your freedom for an occasion to the flesh, but through love be servants one to another." Gal. 5:13.

TEACHING THE LESSON

This was the first church council. It was hard for some of the Jews to give up ancient traditions and practices, and to put Christ's words, Christ's death, Christ's mediation, instead of the law, the sacrifices, the ceremonies, the priests. This fact was the occasion of the council. We note Peter's argument; the prohibition decided upon, the unity of the body, its courtesy, its inspiration, its model letter to the churches—friendly, conciliatory, charitable, modest, kind and one that carried joy to the receivers. The point of dispute was Law or Gospel? Evangelical liberty or legal bondage? Moses or Christ. The difference was on the question of circumcision. What the Judaizing objectors in reality wanted was for the Gentile converts to first accept the Hebrew religion and then Christianity. The council at Jerusalem afforded opportunity for a full discussion of the question. Paul and Barnabas were alive to the interests of the young church, and were not afraid to declare their understanding of the truth. The results of the council brought blessing to the church, for it was a positive and final release from ceremonies formerly kept under the law, and it was a triumph of the Holy Spirit. Lessons: I. *People may differ in opinion and yet enjoy true religion.* II. *Free and full discussion of a controverted question, if conducted in a Christian spirit, will in the end lead to peace and truth.* III. *Reliance on rites and ceremonies always tends to lead the soul away from Christ.* IV. *It is right and proper that churches should have certain rules for the regulation of their members.* V. *To secure harmony there must be some concessions on both sides.* VI. *Wise men, filled with holy love, are needed in every church.*

ILLUSTRATIONS

Still Missionaries Needed

A Chinese Christian asked Archdeacon Moule how many clergymen there were in England. Archdeacon Moule asked how many he thought there were. "It is a little island," he replied; "perhaps there are a thousand." He was told, "More than twenty thousand." "Then," said he, "you can easily spare a thousand for China."

Missionaries Not Wasting Talents

At a class reunion at one of the great eastern universities, one graduate asked of another concerning a third: "How do you account for Manley's going as a missionary? I had picked him out for a great career in law or medicine or politics. He was the most intellectual and brilliant man in our class. Now it has been years since I have heard from him. Poor fellow! A great career lost! Wasted his talents on some low-down heathen." The speaker was the head of a great corporation and had spent all his time since graduation in making money. His companion, a distinguished journalist, replied: "I have a letter here from Manley. He wants to be remembered to the class, and he encloses a little circular telling about his work. It includes the biggest hospital for surgical cases in all China; a preaching circle of fourteen stations and outstations; a publishing house that ranks first in the East; a boys' training school that requires an outlay of $25,000 a year, with an attendance of 500 students; he has twenty-seven assistant workers in various departments." The business man did the manly thing. "I apologize to Manley," he said. "I did not know what a great career a modern missionary has. By the side of it I am willing to say my own is small. I envy him his great career."

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***One's Attitude Before a Large Task.***

"And such confidence have we through Christ to God-ward; . . . our sufficiency is from God," etc. II Cor. 3:4-6.

I. *At first, a feeling of insufficiency.* See the example of Moses, Elijah, Jeremiah. II. *Then, a growing dependence upon God.* See the preceding examples; also Lincoln as President; Stanley in the dark continent; Paul as a missionary; Luther as a reformer. The dependence should become a habit. III. *This leads to all other qualities necessary, such as conviction, audacity, persistence.* Show how dependence upon God develops these qualities and others like them, in the power of which qualities one attacks the large task.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

September 20. Our Share in Making Christ Known to the World. Rom. 1:14-16.

(Missionary meeting. What our church can do for missions; what we should give to missions; what interest we should show in missions; how we may learn about missions; how support missions, etc.)

SUGGESTIVE BULLETIN BOARD SLOGANS

The church helps the young to acquire a moral background on which to build for future success. Are you helping the church?

The church aids in the protection of your home and the moral tone of your community. Are you helping the church?

The moment we have a fixed heart we have a free hand.

Live as if Christ died yesterday, rose this morning, and is coming back tomorrow.

Play the game and play it fair. If you win don't boast. If you lose don't complain.

Difficulties are the despair of the weak, but the opportunity of the strong.

Rest your spirit upon the Spirit of God, and you will be strong and peaceful.

SUNDAY: SEPTEMBER TWENTY-SEVENTH

Theme: *The Universality of Jesus.*

SUGGESTED SCRIPTURE READING: Col. 1:1-29.

SELECTED HYMNS: "All hail the power of Jesus' name."—Edward Perronet. "The head that once was crowned with thorns."—Thomas Kelly. "Fairest Lord Jesus."—Munster. "Majestic sweetness sits enthroned."—Samuel Sennett. "No longer of him be it said."—Joyce Kilmer.

CHOIR PRAYER: O thou who inhabitest the praises of Israel, inspire we beseech thee the souls of thy servants to whom thou hast entrusted the conduct of worship in this sanctuary. Give unto each of us so to realize the multitude of thy mercies that we shall show forth the praises of him who hath called us out of darkness into his marvellous light; until others, catching from our joyance the gladsome sense of thy loving kindness, may raise their voices in holy hymn and psalm and prayer. So may our worship in thy house this day partake of that first fresh rapture when the morning stars sang together, or when the temple courts rang with the songs of the children. Amen.

SALUTATION (or Call to Worship): "Whom have we in heaven but God, and what are all on the earth without him? Our flesh and our hearts fail, but God is the strength of our hearts and our portion for ever. Though the Lord be high, yet hath he respect unto the lowly. We will lift up our hands in the sanctuary and bless the Lord."

INVOCATION PRAYER: O loving Father, who by thine oath hast promised unto us a Saviour, Jesus Christ, thy Son; thou hast not deceived us, but hast given him unto us, as thy Word has declared, and by thy sacraments thou hast confirmed. Yea, he hath further promised unto us, that he will abide with us until the consummation of the world. Therefore, dear Father, we beseech thee that thou wilt bless us in all our turns, govern us, and replenish us with joy; let thy crown and kingdom abide above us, and preserve us in peace, through the same Jesus Christ thy Son. Amen.

THE SERMON

Title: *The Universality of Jesus.*

PRAYER BEFORE SERMON: Almighty God, who hast equipped us in this most blessed book with thy Law and Gospel, as with a light from heaven wherewith to know thee and to walk aright throughout the darkness and perplexities of this world: illumine our minds as now we turn to study the same with reverent and joyful hope. And quicken us by thy Holy Spirit that our consciences may welcome its disturbance, our hearts be made eager to receive it as fire off thine altar, and our wills be consecrated anew to render obedience to thee in all things; through Jesus Christ our Lord. Amen.

TEXT: "It pleased the Father that in him should all fulness dwell." Col. 1:19.

THE SERMON OUTLINE

INTRODUCTORY: Jesus is without the limitations which somehow or other confine all historical figures and limit the impression that they make upon us. What are some of these limitations?

I. To begin, there is the limitation of sex. Humanity is divided into two parts by the circumstances of sex, and each sex has its characteristic virtues and its characteristic ideals. We expect and we look for strength in men; we expect and look for tenderness in women. We admire the men who present in their fulness the masculine virtues; we have a distinctive horror of the woman who has put off her feminine virtues. Now, how many people have ever thought of the peculiar position which Jesus of Nazareth occupies in this matter of sex? Whatsoever there is of strength in men, whatsoever there is of insight and tenderness in women, there is in Jesus Christ, blended together in absolute perfection, so that he stands in this matter absolutely alone amongst all the sons of men in the fulness of his humanity.

And as he is on the gospel record, so he is on the page of history. He has there been the mediator of sex. What is the meaning of that? It means that he has brought about the best features of our modern world by mediating between the sexes. Whenever the church has forgotten that in Jesus both the masculine and the feminine are united, disastrous results have followed. When in the early centuries of the church's history too much emphasis was laid upon the masculine side of Christ's character, and he was supposed to be simply the stern and severe judge of mankind, and his compassionate and feminine virtues were forgotten, the inevitable result followed: Christendom invented for itself a being who would possess the needed feminine virtues, and there arose the worship of Mary. When later, the feminine virtues of the Lord Jesus Christ were over-emphasized in certain quarters, and a pale and ascetic Christ was presented to men, there was the inevitable consequence, men deserted the church and the name of Christ very largely, because they did not want to follow this feminine Person with curls hanging down his shoulders. It has always been necessary for the church to remember that fact about our Lord, that he alone stands complete in this full-orbed humanity.

II. Take another of the limitations. Men are differentiated by the races to which they belong. Every great race in the world has its characteristic virtues, its characteristic marks. In Europe we know the Celt from the Saxon, the Saxon from the Latin. We understand that the Celtic person is a man who is fond of high color, has a melancholy temperament, is passionate rather than persevering. We know the Saxon and the Teuton as men of strenuous gravity.

Now, have you ever noticed the position of our Lord Jesus Christ in that matter? Jesus was a Jew. He came of a people with whom it was both patriotism and religion to keep themselves apart, from other races. They are well marked by their facial features even today. But you can not limit Jesus to the Jew in him only. When Tissot, the French painter, who belonged to a very realistic school of painting, was anxious to paint a series of pictures of the Lord Jesus Christ's life, he went to Palestine for the types. The personages in these pictures, Pharisees, Scribes, and so on, were taken from the most Semitic of the types that he could find in Jerusalem and in Palestine. But Tissot did not dare in these pictures to represent Jesus as having the Jewish features only. He was compelled to carry out the great thought represented in St. Paul's writing, that in Jesus, there is neither Jew nor Greek, barbarian, Scythian, bond or free. The radiance of his great personality over-arches all the rest of the world. He is so pictured in these gospels. And as he is in the gospel record, so has he been in history. If there is any hope of the races of the world coming to an understanding one with another, it is through him who from the beginning was catholic and cosmopolitan, and in whom the racial limitations find no place.

III. Take another illustration. Men are differentiated one from another and limited by the age to which they belong, by the marks which that age leaves upon their minds. There is scarcely such a thing as intellectual originality. We are the children of our time. You know when you read an ancient author that he is an ancient author. You feel the difference between ancient culture and modern culture. Have you ever noticed the peculiar position of Jesus Christ in that matter? Of all the ancients in culture he is the only modern. You can not limit his mind to any one century. His words are curiously dateless. It is he who is binding the ancient world to the modern world, and he is today intellectually in the van of the modern world. Our Lord Jesus Christ intellectually will never be superseded.

IV. Yet another illustration. It is notorious that people are separated from one another by the social rank to which they belong. Have you ever asked yourselves the question, What is the position of Jesus of Nazareth in this matter? He was the son of a peasant woman, and yet he was the scion of a princely house. He moved among the humblest of the land as though they were his brothers, and he stood unawed in the presence of princes. You can not say what rank he belongs to. He has been in history mediator of rank as he has been the mediator of sex and of race.

V. One could go on with illustrations of this extraordinary feature of fulness that there is in Jesus Christ. I shall only mention one more, and that is the habits of his mind. You know how men are divided in their habits of mind. You can tell the thinking man from the man of action, the man of prayer and solitude from the man of convivial and social life. Can you tell me to which of these classes Jesus of Nazareth belonged simply from your reading of the gospels? If you tell me he is a lover of solitude, I point you to his busy days in Galilee, when he was surrounded from morning to night with what was practically an open-air hospital, dealing with all the sores and diseases of men, and teaching them wisdom as his Father revealed it to him. If you say to me that he was a man of action rather than a man of thought, I point you to his nights of solitude, nights spent in prayer with his Father in heaven. You can not locate the habits of the Lord Jesus Christ so as in any way to limit him. In the prayer that he offered to his Father within twenty-four hours of his death, you will find, I think, that the word "world" occurs sixteen times. Such was the cosmic outlook of this marvellous Man who had at the same time leisure for studying the issue and the career of individual human beings.

VI. Now, before I close, let me tell you of one or two of the consequences to one's thought of dwelling upon this truth of what I have called the universality of Jesus.

1. First of all, I think one is helped a little way in a difficulty which vexes some men, the difficulty of the inspiration of the New Testament. For the question is pressed upon one. If these things are true, and if the picture we get of Jesus is fragmentary, as confessedly it is (John 21:25), if it comes from at least four persons, how does it possess its marvellous symmetry? It is over-balanced nowhere, on one side or the other.

2. But there is a more remarkable consequence still which follows to one's thinking in dwelling upon the universality of Jesus, and that is this: that as is this catholic Christ so will be his catholic kingdom. As is the universal Christ, so must be the universal kingdom.

3. But there is a higher result, I think, still to one's thinking that is reached by studying the universality of Jesus, and that is this: one begins to understand, even if it be afar off, the doctrine of shelter in him. There are persons who are supremely concerned about faith in the atonement of our Lord. They have an instinct that Christianity without the cross is nothing, that the cross is Christianity in brief, but they have been vexed by certain representations given to them of the doctrine of substitution. You need the diety of Jesus on the one hand, and you need on the other, his representative character. If you can by the help of such lines of thought as I have been indicating, begin even dimly to see how this personality that came in the center of the world and in the center of history, but now long ago, is capable of reaching over to you, so that he should represent you before God, if he is God's idea of what man should be, if he is in himself the ultimate symbol, not only of divinity but of humanity, you can begin to understand how such a person could be a party to the transaction of an atonement that should suffice for the expiation of human sin everywhere. At any rate, whether we see it clearly or not, let us understand it, that the gospel of shelter is the center of the gospel of Christianity. He covers me with the robe of his righteousness. That is the gospel which in the last resort we need. You and I do not need a great historical picture of a personage to admire; we do not supremely need One who gives us teaching from God, excellent and incomparable as the teaching of Jesus are. In the last analysis we need One to cover us, to shelter us with the robe of his righteousness. God grant that our thought may help us to see that perhaps we have been a little too hasty in supposing that this gospel of shelter is out of date. Rather let us seize hold of the hem of his garment and see whether now at this late date, even for us here out in the West, he is not adequate to the covering of our iniquities, folding us and sheltering us within the robe of his righteousness.—J. R.

COMMENDATORY PRAYER: O God, who hast made known thy truth unto men, that they may cleave to it and live: grant that the words which we have this day heard may be made thy saving wisdom unto us; that our hearts being stayed in thy promises, we may abide in thy love, and walk in the way of thy commandments: through Jesus Christ our Lord. Amen.

OFFERTORY SENTENCE: "Vow and pay unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared."

OFFERTORY PRAYER: O Thou who in the days of thy flesh didst sit over against the treasury of the temple, marking the gifts which the worshipers brought, and commending the spirit more than the gifts of the givers, be pleased to bless these offerings which with humble and grateful hearts thy people lay at thy feet. We ask through Christ. Amen.

ILLUSTRATIVE MATERIAL

SEED THOUGHTS

The Fulness: I. A particular fulness dwelt in Christ. "The." Not fulness in general. II. A Divine fulness. The fulness of the Godhead. Power. Righteousness. Love. Fulness of grace and truth. III. A permanent fulness. "Dwelt." Not to vanish. Not to pass. "Yesterday, today and for ever."—J. M.

The Fulness of Christ: I. A fulness of all Divine attributes and perfections. Omnipotence in creation. Omniscience, wisdom and goodness in providence. Grace in the dispensation of the Spirit. Justice. II. Fulness of truth and wisdom for the instruction of men. "I am the truth." "In him are hid all the treasures of wisdom and knowledge." III. A fulness of merit to justify every believer. IV. A fulness of power to accomplish his purposes. V. A fulness of grace and compassion to relieve and comfort his servants.—C. R.

The fulness of Christ is the treasury of his saints.—C. H. S.

Christ's Fulness: I. There is a glorious fulness in Jesus. Enough to enable a saint to reach the highest degree of grace. Enough for his conquest of the world. Enough for all teaching, convincing, converting, sanctifying, and keeping unto the end. II. There is fulness in Jesus now. His not alone the glory of the past, but of the present. III. The position of this fulness is encouraging to us in the matter of obtaining it. It is "in him," where you can receive it. He is your Brother and loves to give it. Christ is yours and all that is in him is yours. IV. We ought to use this fulness. Believe in great things. Expect them. Attempt them. Do not talk about this, but see about it.—C. H. S.

CHOICE ILLUSTRATIONS ON THE THEME

HE COVERS

Here is a story from my own experience when I was a student in Scotland. I was sent to be a student missionary, as we called it, into what we call there a slum, a very low-down section of one of our provincial towns. The town was on the borders of the Highlands of Scotland where there are two languages spoken, and that is necessary to remember in understanding the story. In my visits to this dark and dirty quarter of the town I came one morning into a very small, narrow room containing a bed and one or two sticks of furniture. I distinctly remember there were a lot of crates or boxes at the other end of the room in which there were some live ducks kept. The room was anything but salubrious, anything but beautiful to behold. Seated in a chair close by the little fireplace at the end of the bed there was an old woman smoking a tobacco pipe. She certainly was not at first sight comely. Her surroundings were not beautiful in any sense, and she herself did not suggest beauty; and yet when I sat down and began to talk to her I discovered that she was a princess indeed in Israel, that her spiritual experiences were of a very extraordinary kind, and one of these I would like to tell you. She told me that when she was a young girl she was very anxious about her soul, and in her anxiety about her soul she passed through the excess of her imagination into the trance state. While she was telling me that her Celtic eyes flashed, and she said, "Not a dream, mind you." Every Celt knows the difference between a dream and a trance. And she said, "As I was in the trance state I found myself lying at the borders of a harvest field. Half the corn was cut. The part that was uncut was farthest away from me, and I lay at the edge of the stubble. Behind the standing corn there were twelve reapers, and behind the reapers, as their governor, there was One who stood head and shoulders over them." And now, although her speech was partly in Gaelic and partly in English, I will give you as best I can her own expressions. She said: "As I saw him, my heart bounded out to him, and I will tell you what he was like. He was tall; his hair was divided in the center and fell down his shoulders like a shower of silver. He was dressed in a long white robe, and the robe fell to his feet, where it ran into folds like the lapping of the sea wave. As soon as I saw him in the distance I felt, This is my Saviour, and my heart bounded from me." Remember it was a Celt. "My heart bounded from me in the form of a little child, a little naked child, and it bounded over the stubble with the whir-r-r of a partridge, and it came to his feet. And he looked down and saw the little naked child, and said, 'Thou here, and thou but a little one, naked and cold? I will cover thee.' And with that he flung the edge of his garment over the shivering child and I awoke." Said she, "I have had my experience of storm and of stress in my life since then, but from that day I have known this: that he covers me with the robe of his righteousness."—J. R.

The International Christ

I want to tell you of something that happened last Friday afternoon. The Christian women came to my house that day for half an hour, which we spent in prayer for the women of the world. . . . They held out imploring hands to Christ, saying, "Make our black bodies shine for thee, Jesus our Chief. We are only black women. Thou art the great Chief of the white men, yet we too can love thee." I tried to tell them that he was a brown baby,—not white like us or black like them; and that he was a helpless baby needing a mother's love and care; that thus he came to us, the great Chief. Was it foolish to tell them that? They so hate their black bodies, and I fear it is our fault that they do. One woman took her baby off her back, held him toward me, and said, "Small and weak like this? Did a woman bear him and feed him?" "Yes," I said. They clapped their hands and shouted their equivalent to "All hail. Baby Chief!" They had never realized all this before. "We thought he was a white woman's baby," said one, which simply meant that he was ours, not theirs.—A. H. Small.

Christ the Abiding One

Near the capital in Rome is a room that was a schoolroom full eighteen centuries ago. Across its threshold one morning came two schoolboys with their books. In an idle moment, one with a bit of charcoal traced on the wall the rude cross with an outstretched figure hanging thereupon. Beneath it the boy cartooned the face of his companion, and wrote this inscription: "Alexminos worships Christ." Fallen now the empire, gone the towers and temples. The forum itself has passed to dust, but that boy's attitude toward Christ abides. Not otherwise will it be with us. The years will go, and with them will pass our ambitions, prosperities, successes, friendships. But what we think of Christ will stand forth when life's outer scaffolding falls away, leaving the soul with its open secret revealed.—N. D. Hillis.

Divinity of Christ

If I were to attempt to prove the divinity of Christ, instead of beginning with mystery or miracle or the theory of the atonement, I should simply tell you the story of his life and how he lived and what he said and did and how he died, and then I would ask you to explain it by any other theory than that he is divine. Reared in a carpenter's shop, having no access to the wisdom of other races and people, he yet, when about thirty years of age, gave to the world a code of morality, the like of which the world had never seen before, the like of which the world has never seen since. Then he was put to death. He was nailed to the cross in shame, and those who followed him were scattered or killed. And then, from this little beginning, his religion spread until hundreds of millions have taken his name upon their lips, and millions have been ready to die rather than surrender the faith that he put into their hearts. To me it is easier to believe him divine than to explain in any other way what he said and did.

Christ the Exalted One

Jesus has no earthly possessions. At his birth he borrowed a manger from the beasts of the field; he preached a sermon in a borrowed boat; he rode into Jerusalem on a borrowed beast; he ate his last supper with his disciples in a borrowed room; and was buried in a borrowed grave. Yet he stands, the living, risen Son of God, stripped of all earthly possessions, saying, "All authority hath been given unto me in heaven and on earth."—Dr. Weeks.

Christ the Light of the World

A poor Mohammedan was brought to a mission hospital, and was very ill. She had heard about the magic lantern pictures of the life of our Lord and expressed a wish to see them. She had her wish gratified, as the pictures were shown in the ward where she lay. When the climax was reached with the picture of the crucifixion, she exclaimed, "See, all is dark, the whole world is in darkness, and all the light is coming from Jesus—he is the Light of the World; and her own face shone with delight, and seemed transfigured with the light in her soul. "Death is no longer dark to me," she said, and soon she passed away.—*Church Monthly.*

PASTORAL PRAYER: Most gracious God, blessed be thou, that in Christ Jesus we have seen the glory of thy goodness and love, and know thee to be the Everlasting Father and Saviour of all. All glory, laud and honor be to thee, most merciful God, that thy fatherly pity and longing go out unto every sinful soul, and that thy salvation is never nigh to the contrite heart. Look upon us therefore graciously, O God, as we thy weak and wayward children answer the summons of thy love and offer to thee the sacrifice of our reverence and sorrow for sin.

Cleanse us from the undue love of pleasure or of gain, and save us from being conquered by outward things. Deliver us from all self-indulgence and from that self-sufficiency which isolates us from thee and shuts us out from the communion of all simple and loving hearts. Merciful Father, whose Life is Love, whose will is Right, we pray for strength to cease to do evil, to learn to do well; for grace to keep clean and generous hearts and to live dutiful and blameless lives. We pray thee now so to purify us and to quicken within us faith, hope, and charity, that we be fitted to intercede with thee for others in the priestly office that pertaineth to thy Church.

We beseech thee to bless the whole family of man, that the ends of the earth may see thy salvation. Remember for good the household of faith throughout the world; all who are united with us in the communion of the same spirit by which we are disciples of Jesus Christ and thy children. Multiply the number of thine evangelists, and prosper the messengers of thy Gospel abroad and at home.

We pray thee to lead men everywhere in their cities and states to embody the spirit and power of thy Kingdom in all their institutions and undertakings. Bless the President of the United States and prosper our country in all well-being; give unto all the people wisdom, and so order every man's life and work, that these may be good and fair, serviceable and blessed before thee.

God of infinite charity, Father of all spirits, we beseech thee to protect and bless those near and dear to us, and to bring them to be numbered among thy faithful children. Restore all wanderers to their homes, and recover those who are lost to truth and goodness of life. Provide for the needy, and arouse among all who fear and love thee a true and active charity towards them. Console the fearful, and help the helpless. Be near to those who are in peril on land or sea or in the air. Strengthen the fainting heart; comfort the sick and dying, and be thou the Light of every darkened home. Give ear, O God, to this the voice of our confession and intercession for the sake of Jesus our Saviour. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *The Up-Keep of a Grudge.*

TEXTS: "Let not the sun go down upon your wrath." Ephesians 4:26. "Slow to wrath." James 1:19.

I do not think it is the nature of boys and girls to hold grudges very long. Yet sometimes they do. One girl says of another, "We are not speaking now." One boy says of another, "I cut him regularly now." Of course we all know that those who feel this way and act this way are very silly. I wonder if all such young folks, and older folks too, realize the high cost in up-keep of grudges. They are a very expensive luxury—I mean a very expensive sort of foolish and wicked indulgence.

Let us think for a few moments this morning about, not the high cost of living, but of the high cost of the up-keep of a grudge.

I want to call your attention to something I read in a young people's paper the other day (I like to read young people's papers as well as you do).

"It isn't the first cost," said the writer, "that makes a grudge such an expensive luxury." (I suppose in that respect it is like buying an automobile). "It's the up-keep." She says, "Anybody except the poorest in spirit can afford to get moderately mad once in a while. But when you take a mad into your life for keeps you may depend on it, it is going to cost you a lot.

"In the first place, you will have to spend a great deal of vitality on it just to keep it alive. A grudge has a curious way of dying suddenly and completely if it doesn't have a fresh injection of vitality every so often.

"Then there is the time required to keep a real worthwhile grudge at the proper temperature. Once a grudge has been allowed to cool it is of no use to anybody again.

"Then too a grudge is hard to clean up after. You have to leave your mind cluttered up all the time with ugly thoughts so they will be handy when you want to do a little active hating. That means there isn't room enough left to put a really big, nice thought even if you should have one, which isn't likely. Thoughts, like human beings, mainly consort with their own kind.

"Why cause yourself all this distress, inconvenience and expense? If the object of your grudge is really as low, as contemptible, as mean, as you think, surely he or she isn't worth the priceless gold of time, vitality and thought you will squander on him or her if you hang onto that grudge. You will find it infinitely cheaper to forget it."

"Forget it!" That is good advice, isn't it? "Let not the sun go down on your wrath." That is the advice the apostle gave. That was Paul who said that, in writing to the Christians at Ephesus. Then that was good advice another apostle, James, gave to help in keeping us from investing at all in grudges, when he said, "Slow to wrath." That is a good deal like our Chamber of Commerce advises about people buying securities: "Investigate before you invest." Yes, boys and girls, investigate before you invest in a thing that has such high cost of up-keep as a grudge—a thing that is going to cost you vitality to keep alive—that is going to push so many good things out of your mind and heart, that is going to cost so much to clean up after it, and that is so little worth while owning after you have got it.

Look out, boys and girls, don't invest in grudges. I don't know of any machine that is so expensive in its costs of up-keep as is a miserable old grudge.—H.

FOR THE EVENING SERVICE

Title: ***Christ Our Teacher.***

TEXT: "Learn of me." Matt. 9:29.

THE SERMON OUTLINE

INTRODUCTORY: Nicodemus was right when he said: "Rabbi, we know that thou art a teacher come from God." Christ was a teacher come from God. And he meant to let us know all that he was when he spoke those words of conscious leadership, "Learn of me." This means to us all in order to our highest success in Christian work and living, we must sit humbly at the feet of Christ and get his spirit, study his methods and know his will.

In naming a few particulars in which as Christian workers we may learn of Christ let us notice:

I. First, his devoted consecration.

Christ had a work to do and he gave himself wholly to it. He was in earnest about it. The very keynote of his life was: "Wist ye not that I must be about my Father's business?" He "went about doing good." He "pleased not himself." The secret of Christ's life was the pouring out of himself for others. We have our model in him who "came not to be ministered unto, but to minister." Learn of him; from his devoted consecration to his work.

II. Again, let us learn from his loving sympathy with the needy.

Finding in our hearts a desire to do something for Christ, let us learn from his loving sympathy the art of winning souls to him. We know that Christ was always kind and approachable and sympathetic. So must we be if we would work for him.

III. Again, let us learn from Christ's habits of prayer.

In this, too, he is our model; for he began, carried on and followed all his work with prayer. If God's own Son felt the need of prayer in his work, how can we poor, weak mortals expect to succeed without it? How often we read of his going to the mountains or to the desert places, or alone to pray! If we would do much for God we must ask much of God: We must be men and women of prayer; we must almost literally pray without ceasing.

IV. Once more, let us learn from his unwavering faith.

To be sure Christ was the Son of God. He was divine. But has not the disciple as much reason for faith in his work when he has the promise of Christ's presence and help? Christ says: "As my Father hath sent me, even so send I you." He has given us a full ordination and sent us to work for him. And he says, "Lo, I am with you alway." If Christ knew that he should finish the work God had given him to do—if in the darkest hours he was still conscious that the kingdom he was founding would be an everlasting kingdom—if he knew that the Gospel he was proclaiming was destined to conquer the world, then as laborers together with him in the same work, have we not reason for faith? Remember that if we would be successful workers for Christ we must catch some of this same spirit of unwavering faith.

Let us one and all sit at the feet of our Great Teacher and learn of him—learn from his devoted consecration; learn from his loving sympathy; learn from his habits of prayer; and learn from his unwavering faith.

SUGGESTIVE TEXTS AND THEMES

No Compromise! "Only ye shall not go very far away." Exod. 8:28.

Red Letter Days: "This month shall be unto you the beginning of months: it shall be the first month of the year to you." Exod. 12:2.

The Cry of a Pessimist: "All these things are against me." Gen. 42:36.

Going Forward by Stepping Backward: "And God said unto Jacob, Arise go up to Bethel, and dwell there: and make there an altar unto God." Gen. 35:1.

Adding by Subtracting: "Whosoever is fearful and trembling, let him return." Judges 7:3.

Kindness by Proxy: "And David said, Is there yet any one that is left of the house of Saul, that I may show him kindness for Jonathan's sake." II Sam. 9:1.

THE SUNDAY SCHOOL LESSON

Title: ***The Spread of Christianity in Asia*** **(Review). Devotional Reading, Matt. 13: 31-33.**

GOLDEN TEXT: "They rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles." Acts 14:27.

TEACHING THE LESSON

First came the birth of the Christian Church. In this quarter we have been studying the spread of Christianity, the development of the Christian Church. I. *The workers in this development.* How interesting and important are the stories of the conversion of Paul, with his early history; of Peter, of Philip, of the African, of the Roman officer Cornelius, of the governor Sergius Paulus. How interesting the story of Barnabas, the generous Christian of Jerusalem grown into a missionary, of Dorcas, the useful woman, of Timothy, Paul's friend. II. *This development was aided by signs and wonders.* The miracle of Paul's conversion is one. The two visions of Peter and Cornelius form another. Aid sent by an angel; a prophecy and its fulfilment; certain persons healed; Dorcas raised to life; the wonderful answer to prayer in Peter's release; special gifts of the Spirit—these were all miracles in aid of the growing church. III. *This development was in the face of opposition.* Examples—the persecution at Jerusalem, and its results; the various persecutions of Paul; the death of Jesus; the imprisonment of Peter, etc. Much of this hindrance was a help, turned out to the progress of the church. IV. *The enlargement of the church through missionary work.* Paul was a great foreign missionary. So were Barnabas, Peter and Philip. A true church will always be a missionary church. Why? V. *Results.* It is now twenty years since the Church began. Note the countries to which knowledge of the Gospel had been extended, the numbers of the converts, the character of the converts.

ILLUSTRATIONS

CONVERTED TO MISSIONS

An old gentleman who had travelled widely but not much away from the beaten tracks, was one day with a party of Americans in Algiers. For the first time he saw a real foreign missionary enterprise in the home of Miss Trotter's mission there. The next day on the steamer he said to some friends, I am perfectly frank to say that I have not been interested in foreign missions, but now it is all different. I now believe in foreign missions because of what I have seen," and he did not hesitate to tell others from that time on what that day had meant to him. Was he more blind than the rest of us? If you believe in the blessings that have come to us here in this neighborhood through the Word of God, and through the lives of Christian men and women, then you simply would have to believe in foreign missions. If you know the need in your own life then you know just a little of the need in the lives of millions who have not yet known Christ, but whom he loves just as he does you.

The Mission Motive

Dr. Richards tells about a community of Congo Christians that became aroused concerning the heathen Africans on the other side of the river. "We are saved, and they know nothing about Jesus," they cried. "What shall we do?" At last fifty of them took some food and crossed the river and stayed among the villages there for days, preaching Jesus.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***Learning from Joseph of Arimathea.***

"And after this Joseph of Arimathea." John 19:38.

This Joseph was a man of wealth and position, a member of the Jewish Sanhedrin, secretly a disciple of Jesus. To the plans and decrees of the Sanhedrin, which compassed at last the death of Jesus, he refused consent. When Jesus had died upon the cross he went boldly to Pilate and begged the body of Jesus. Possessing, as the wealthier Jews did frequently, a garden outside the city walls, and having in this garden a new tomb wherein a dead body had never lain, he caused the body of the Lord to be placed in it. These things are about all we know of him. But what we know concerning him surely suggests important lessons: I. *The duty of standing for our convictions.* His conduct in the Sanhedrin (Luke 23:51). II. *When we bravely do as duty prompts it shall not be as difficult for us as we may fear.* Pilate quickly and willingly gave the body (Mark 15:43-45). III. *Doing the right ourselves, our influence shall help others.* The boldness of Joseph stimulated Nicodemus (John 19:38, 39). IV. *The impossibility of remaining a secret disciple.* If we are real disciples, circumstances will surely compel the disclosure of our discipleship (John 19:38).

CHRISTIAN ENDEAVOR SOCIETY TOPIC

September 27. What Our Society Plans to Do This Year? Eccles. 9:10; 11:6.

(List on the blackboard the aims of the society for the year, and means to realize these aims. Prepare list beforehand.)

SUGGESTIVE BULLETIN BOARD SLOGANS

The church is doing everything possible to make future citizens of the kind you admire. Help the church and the church will help you.

The end will not justify the means if the means are questionable.

No apologies for failure are necessary if one has done his best.

I may not reach my ideals, but like stars they guide me on my way.

Blessed is the person who knows his limitations.

Gods works with and through and for people at the same time.

Being at peace with the devil is no evidence of a peaceable disposition.

FOR YOUR CALENDAR

OUR CHURCH IDEAL

A sanctuary of the spirit; a friendly household; a training school for Christian character; a center of helpful service; a force for civic righteousness; a power for God throughout the world, and an unfailing spring of inner refreshment and strength, free to all who come.

SUNDAY: OCTOBER FOURTH

Theme: *The Sermon in the Sacrament* **(Holy Communion).**

SUGGESTED SCRIPTURE READING: John 13:1-38.

SELECTED HYMNS: "Here, O Lord, I see thee face to face."—H. Bonar. "Not worthy, Lord, to gather up the crumbs."—E. H. Bickerseth. "Jesus, thou joy of loving hearts."—Bernard of Clairvaux. "Bread of the world, in mercy broken."—R. Heber. "According to thy gracious word."—J. Montgomery.

SALUTATION (or Call to Worship): "God is greatly to be feared in the assembly of his saints, and to be had in reverence of all them that are about him. And this is the boldness which we have toward him, that if we ask anything according to his will he heareth us."

INVOCATION PRAYER: (Note: The Scriptures in various places both exhort and encourage us to be silent before God. And there is much spiritual profit to be had in this devout practice. In the pastoral prayer after such words as, "Whom we name in our hearts before thee," silence is called for and is helpful. So it may be in the Invocation.) We have heard thy call to come to thy house, our Father, and behold we are here present to hear what thou wilt speak to us. As we worship enlarge our souls' desires that we may be drawn unto thee. Send forth thy Spirit into our hearts to help our infirmities, to give us freedom of utterance and warmth of feeling. Let us muse upon thy goodness, upon the blessings with which thou hast strewn our path and upon the mystery of the world and the shame of sin and the sadness of death—until our hearts melt in prayer and praise and supplication. O Lord, who by thy Word hast exhorted us to be still and know that thou art God, dispose our souls in awe and adoration, as in silence for a space we recollect ourselves and face the ineffable majesty of thy glory and thy love (Silence—possibly a half minute). Holy, holy, holy, Lord God Almighty, heaven and earth are full of the majesty of thy glory. Glory be to thee, O Lord most high. Amen.

THE SERMON

Title: *The Sermon in the Sacrament* **(Holy Communion).**

TEXT: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:23.

THE SERMON OUTLINE

INTRODUCTORY: Whenever one participates in the sacrament of the Lord's Supper, he engages in a service which has been taken part in by the multitudes of the Lord's people of all lands and during all the centuries since its institution. He takes of the bread and of the cup in the same way as did

Peter and John from the hands of the Lord Jesus, as did Paul and Timothy, as did Lois and Lydia, as did Dorcas and Damaris, as did Athanasius and Augustine, as did Martin Luther and John Calvin and John Knox, as did Jonathan Edwards and George Washington, and John Witherspoon, as did John Wanamaker and William McKinley. It has been an actual occurrence engaged in actually by living Christian men and women. All Christians, in all ages and countries, of all ranks and duties and stations in life, in obedience to their Lord, have reached out the hand and have taken the bread and have taken the cup, in remembrance of him, and in recognition of the fact that his body was broken and his blood shed for their redemption.

I. It is an imposing and touching spectacle that is presented to the spiritual view, with every world-wide observance of the communion service. Those who are most influential for good in the life of the world, in high places of government, of education, of business and professional activity, as well as in the home life of the lands engage, with a common, trustful, loyal, obedient faith in Jesus Christ, in this distinctive service which marks them off as his loving-hearted followers. They are glad to acknowledge him as their Master. They gratefully bow before him as their Saviour. They obediently engage in this sacrament in which they tell of their own loyalty and love to him as their dying and ever-living Redeemer. As Christians, we are members of a great host which no man can number. History speaks with no uncertain voice as to the truthfulness of the prophecy uttered by Christ when he said, "And I, if I be lifted up, will draw all men unto me." Let us not forget that there are millions on millions who from time to time take into their mouths the bread and the wine that are not only the symbols of his love, but the emblems of their love and fealty.

II. Not by a word has the form or the formula been changed. Not in any essential element or spiritual particular has the nature of the service been departed from. As nearly as possible, in everything essential, the simplicity of the Supper has been maintained. It has so continued since the night it was instituted by our Lord. It is universal among Christians to this very time. It will continue through all the coming days to be observed in its old-time reverence and love and simplicity, by all who have the mind and heart and name of Christians. It is one of the most sublime spectacles among men. It is an observance which demands the attention and recognition of all thoughtful minds and serious hearts. It is an institution which stands out commandingly in the gaze of the world.

What of it? Why is it? There can be no adequate explanation of it except that back of it are the facts that we are compelled to accept as facts. Jesus Christ was an actual Person, the most intellectual, the most forceful, the most spiritually loving and influential person who ever lived among men. He was the Son of God, the Lamb slain before the foundation of the world, who, before the creation of our human race, undertook our redemption, and who became in due time incarnate, to make atonement for our sins. Thus coming, and thus accomplishing his atonement, he set in operation the means for continuing his holy influence upon earth until time shall be no more.

III. The church of God, instituted at the very birth of our race, and with sufficient, even though incomplete, revelation during its earlier life, blossomed into the fulness of the dispensation with the coming of Christ, and has had a continuing and expanding experience ever since. The atonement, wrought out on the Cross, was the culmination of the divine provision for our salvation, and the truths of the Cross have been kept in the mind and heart and life of the church, in a most effective way, by the sacrament of the Lord's Supper.

IV. Men set for the preaching of the gospel may sometimes wander in doctrinal letter from the sublime and eternal truth of the vicarious atonement, but all who have any possible semblance to Christian faith and practice must observe the sacrament of the Lord's Supper. If they do not so observe it, they consciously, or unconsciously, disobey the Lord who gave it. If they do spread and observe the feast, the hearts of the people, led by the Spirit of God, can not but understand and interpret it in the deep evangelical sense, and realize that he in whose memory they keep it was the One who was wounded for their transgressions and who died that they might live.

V. Rationalism can not banish Christ from this sacrament which he instituted. He devised it with divine wisdom. An institution such as this can not be counteracted by false or defective preaching. Wherever the Supper is observed, the truths of the Cross stand out so plainly that souls see the atoning Saviour, and some are saved. The psychological purpose and the spiritual meaning of the sacrament are so apparent that the thorn-crowned and crucified Saviour preaches to human hearts by means of the symbols, even where the truth is not preached or emphasized in words, and the gospel speaks out, the power of God, and the wisdom of God, unto salvation. God's Word does not return to him void, nor do his sacraments, and wherever the Word is preached, and the sacraments observed, they accomplish that which he pleases and prosper in the thing whereto he sends them. And therein we rejoice and will rejoice, and we will continue to do this in remembrance of him until he comes.

PASTORAL PRAYER (Communion): Almighty God, whose well-beloved Son hath once offered up his body and blood on the cross for the remission of our sins, and now vouchsafes them for our meat and drink unto life eternal, grant us grace with pure hearts and fervent desires to accept this blessing at thy hands. May we by lively faith partake of his body and blood, yea, of Himself, true God and man, that only bread from heaven that giveth life unto our souls. Suffer us no longer to live unto ourselves according to the inclinations of a corrupt and sinful nature, but may he live in us and lead us to the life that is holy, blessed and unchangeable for ever. Thus may we be partakers of the new and everlasting Testament which is the covenant of grace. And thus assure us of thy willingness ever to be our gracious Father, not imputing to us our sins, but as thy beloved heirs and children providing us with all things needful for our good, that by our works and words we may magnify thy Name. Fit us, O heavenly Father, at this time so to celebrate the blessed remembrance of thy beloved Son. Enable us profitably to contemplate his love, and show forth the benefits of his death, that receiving fresh increase of strength in thy faith and in all good works we may with greater confidence call thee our Father, and evermore rejoice in thee: Through Jesus Christ our Redeemer and Lord. Amen.

OFFERTORY SENTENCE: "And whatsoever ye do, do it heartily as to the Lord, and not unto men."

OFFERTORY PRAYER: O God, the source of all we venture in thy sight to call our own, we invite thee to look within our hearts and see that we make our offering in sincerity and with that tranquil conscience which is theirs who yield to thee the degree and portion due of that material estate wherewith thou hast endowed them. And let that blessing come upon us which belongs to them of whom thy servant spake from thee saying, The Lord loveth a cheerful giver. Through Christ. Amen.

CHOICE COMMUNION ILLUSTRATIONS

THE LAST BEQUEST

The Lord's Supper has been greatly instrumental in keeping his cause alive. It is the voice of all believers preaching the Lord's death till he come. He who believes that the Lord did come and die for us, and will come again and take us to himself, will not hesitate to regard this last request of our Lord and Saviour.—Chas. F. Deems, D.D.

THE BOND OF BROTHERHOOD

The Lord's Supper may be made more profitable for us if we emphasize it as a bond of brotherhood. A communion with Christ, it is also a communion with each other, and not only among the few gathered within the walls of a single sanctuary; it is the fellowship of the ages. In the name of our common Christ, "encompassed by so great a cloud of witnesses," we sit with them in heavenly places whenever we come to the Communion Table of our Lord.—Rev. Chas. A. Savage.

DO YOU BELONG TO CHRIST?

I was present once at a sacramental supper, where at the Lord's table knelt all such as were children of God. Beside a certain father knelt his little girl; and the ministering man passed the elements to the father, but passed the elements by the child—and there the little girl knelt and wept at the Lord's table with a broken heart, sobbing to the father when they had risen from the Lord's table where she had not been a guest, "Papa, do I not belong to Christ?" And my heart, when I saw this scene, was broken like the heart of the little child.—Bishop Quayle.

THE POWER HOUSE

"This is the still room," explained a guide, as he ushered his party into a room of the power house full of noiselessly running machinery. "Nothing much doing here," said one. The guide answered with a smile: "Why, this is the center of the whole thing; the whole process hinges on what is done here. This is the most important place in the building." It is in the still rooms from which the call of the "good part" comes.

THIS HURRYING AGE

Among the ancient Greeks the runner that won the race was not the man who crossed the line in the shortest time, but the man who crossed it in the least time with his torch still burning. We are often so busy with life's activities that we are in danger of allowing the torch of our spiritual life to become extinguished.

A good woman said that in the rush and hurry of her life she felt in danger of being "jostled out of her spirituality." It is a real danger, this of being too busy to be good, of running too fast to keep our torch burning.

There is a beautiful hymn we sometimes sing, "Take time to be holy." It does take time to be holy. We must not live too much in a rush. We need to take time for meditation and prayer and fellowship with God if we would make any attainment in grace or growth in spiritual insight and character.—H.

Too Hurried

The Greeks had a foot race in which each man was given a lighted torch, and the laurel wreath was for the one who came in first "with his torch alight." Some one commenting upon this custom said, "Success in life is not merely 'getting there', but, more important still, in keeping the light of God burning in our hurrying souls." The only purpose that stands is the one lighted by the Cross of Christ.

Then, O friends of mine, if you light your torch at the Cross and keep it burning all the way, success is yours, though your name is not upon the scroll of fame, and though your body lies among the unknown dead.

Communion

During the critical days of August, 1918, a great meeting of prayer took place on Fountain Square, Cincinnati, the central spot of the city. At high noon, on August 8th, thousands of men and women of all creeds gathered in response to the invitation to participate in a brief prayer service to be conducted by representatives of the three leading faiths. Mr. Harry R. Probasco, who conceived the idea, presided at the meeting. The service consisted of three prayers of five minutes each uttered by Father Francis J. Finn, of St. Mary's Church, the Rev. Frederick Fagley, Secretary of the Federation of Protestant Churches, and Rabbi David Philipson, of the Rockdale Avenue Temple. The band from the Great Lakes Training Station at Chicago, that happened to be in the city at the time, furnished the music. It was indeed an inspiring community service. The great company that had gathered in response to the call forgot for the nonce differences of creed and joined together in prayer to the Father of all. Protestant, Catholic and Jew, praying from the same rostrum to him who is the God of all—truly a marvellous demonstration of the unity of men despite all their differences! Was this not an indication of what shall characterize the Golden Age which the prophets of the race have foretold?—Rabbi David Philipson.

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***The Puffed Up Frog.***

I heard one boy talking to another boy the other day. All I heard of the conversation was when the second answered the first saying: "You think you're big!" And I heard two girls using kind of boasting talk, when one said to the other, "I'm a lot older'n you are. You're only six and I am almost seven!" I do not suppose either the boy or the girl meant any harm; yet there is danger to us all in self-conceit. It is to illustrate this danger

I am going to tell you boys and girls the story I have for you this morning. I suspect you have already heard or read it, for it is one of Aesop's fables. That is, it is said that Aesop wrote it.

I think you may know some of the facts about Aesop. He was a celebrated writer of fables, born about 620 B.C., supposed to have been a native of Phrygia, an ancient country in Central Asia Minor, the same country where the apostle Paul was born. He was a slave in his youth at Athens, in Greece, but afterwards obtained his freedom, it is said in consideration for his wit. Years afterward a statue was erected to Aesop by the Athenians.

The story I have for you is an example of his wit, though we can never be sure that all the stories that are credited to Aesop were written by him. When a person gets a reputation for telling stories, especially if the person is in any way prominent, many stories they never told are attributed to him or her. For example, thousands of stories are credited to Abraham Lincoln that doubtless he himself never heard. The same is the case with this old Greek, Mr. Aesop. But this story I bring this morning in illustration of mistaken conceit is one attributed to Aesop, is in books of fables by him, and brings us a good lesson whether he is the author or not.

The story is about a frog who wished to be as big as an ox. It says that an ox, grazing in a meadow, chanced to set his foot on a young frog and crushed him to death. His brothers and sisters, who were playing near, at once ran to tell their mother what had happened. "The monster that did it, Mother, was such a size!" said they. The mother, who was a vain old thing, thought that she could easily make herself as large. "Was it as big as this?" she asked, blowing and puffing herself out. "Oh, much bigger than that," replied the young frogs. "As this, then?" cried she, puffing and blowing again with all her might. "Nay, mother," said they; "if you were to try till you burst yourself, you would never be so big." The silly old frog tried to puff herself out still more, and burst herself indeed.

The lesson of the fable is this, that self-conceit may lead to self-destruction. And that certainly is true, boys and girls. Maybe you did not know it, but this sermon has a text. The only difference between this sermon and most sermons is that the text for this sermon is at the end. This is the text. It is from the Book of Proverbs: "Seest thou a man wise in his own conceit? There is more hope of a fool than of him" (Prov. 26:12).—H.

FOR THE EVENING SERVICE

Title: ***Demonstrative Christianity.***

TEXT: "Let the redeemed of the Lord say so." Ps. 107:2.

THE SERMON OUTLINE

INTRODUCTORY: In this language the Psalmist makes a plea for demonstrative Christianity. If any man has whereof he can speak that man is the Christian. He is related to the best and most permanent realities in this life and in that which is to come.

The Lord Jesus Christ was a great Teacher. From his matchless lips fell the words that have enriched the souls of men through the centuries.

He spoke of his origin, his mission, his crucifixion, his resurrection, of the home he had left, of the home to which he would return; with such earnestness and zeal did he speak that the record is: "And it came to pass when Jesus had ended these sayings the people were astonished at his doctrine, for he taught them as one having authority and not as the scribes."

Jesus talked about those things nearest and dearest to his heart—things of spiritual importance. Those who heard him were doubtless impressed with the truth of this Scripture: "Out of the abundance of the heart the mouth speaketh." I sometimes think that the most charitable explanation of the aversion to conversation on spiritual subjects by many persons is that they have but little in the heart, and hence are able to say but little. "We can but speak the things we have seen and heard."

Conscious impression is necessary to generous expression. And the sweet singer of Israel strikes this note with zeal emphasis: "Let the redeemed of the Lord say so." Surely we are in line with the worthies when we give expression to our aspirations and experiences. This is a kind of apostolic succession which we may all practice with great profit.

I. Christians ought to be demonstrative because they are redeemed. The Scriptures record that God's people are redeemed from bondage, from the curse of the law, from the enemy, that their soul and their life are redeemed; that they are redeemed not with corruptible things as silver and gold, but with the precious blood of Christ.

Now, surely, the priceless boon of redemption calls with unhindered emphasis for a demonstrative Christianity, that expresses and commends the "Grace of God which bringeth salvation." To the "redeemed of the Lord" the Psalmist says: "Say so." This demonstration ought to be by word of mouth and heart and act of life. Such demonstrativeness we owe to ourselves, to others, and to God.

1. It does an individual incalculable personal good to express himself. His own sense of duty and gratitude multiply by putting in words what he feels in his heart. He gets a clearer idea of his own relations and fixes more firmly his purpose to glorify God.

2. Then, too, our experiences expressed are of inestimable benefit to others who are struggling with similar difficulties and running for the same goal.

3. Then, too, the glory of God is our chief end, and it is our high privilege as well as duty, "To show forth the praises of him who has brought us from darkness into marvellous light."

II. There are many ways in which we can demonstrate our belief and joy in Christ. Certainly we should feel an active and sincere interest in all that concerns the good of others. Our words go far in this commendable direction. The words are not spoken, which might have been said for the strengthening of others would fill many volumes. It is not enough to feel, nor to desire, nor to purpose. We ought to speak. Favors conferred call for expression of gratitude.

Some one has suffered reverses. He may think you feel for him, but if with sincerity you express your sympathy he knows, and knowledge is better than supposition. A word is needed and a word ought to be spoken.

A great sorrow has fallen upon a home—hearts are broken. The home may be one where luxury abounds, or it may be of meager proportions.

Sympathy expressed is demanded. Hearts beneath faded garments beat just as true and ache just as much as other hearts. They are just as susceptible to sorrow and to sympathy. Do you feel for them? Well and good, but not sufficient. Let the redeemed of the Lord say so.

You read a helpful book. It changes your thoughts and purposes completely. The author has spent a life of study and prayer to write it. It does you good—you know it, but how is he to know that you are helped? Would it not encourage him and inspire him to write perhaps another and better book if he knew its value to you? Write him a personal letter that he may feel the thrill of interest awakened in your heart by its production.

There is a consecrated character with whom you have been privileged to associate. Her life has been a benediction to you. From her patience, her energy, her conversation, her zeal, her good deeds, her godly life, you have drawn inspiration for years. She has been your spiritual benefactor. You probably owe more to her than you would to the person who would give you a fortune in money. You would doubtless be extravagant in your expressions of gratitude for the material fortune. Have you ever told this other and greater benefactor of your indebtedness?

Then there are those in the Church of God, who are peculiarly interested in the prosperity of Zion. Appropriate indeed to their zeal are these words. Almost every church has some of these characters. We owe them our gratitude. He may be an elder, or a deacon, or a Sabbath-school superintendent. Have you ever taken either by the hand and said, "I appreciate for Christ's sake and for the Church's sake your labor of love?"

There is your Sabbath-school teacher, deeply interested in your spiritual welfare. Sometimes she wonders whether you are responsive to her instruction. This anxiety she may have not because of anything you have said, but because of many things you have not said. She may go out into eternity with a heart burdened because you have neglected to "say so." Lift that burden. Speak!

There is that friend, maybe a member of your family; you are interested in his soul, you bear him frequently on your heart, you pray daily that he may be led to rejoice in a personal Saviour. Does he know the interest you have in him? The time will come when his ears are closed. Take him by the hand, look him in the eyes, tell him your intense secret; say to him: "I carry your soul on my soul day and night."

And your minister. Don't forget him. He knows you have your cares and trials and manifold duties, but he has the same. You have cares that he hasn't; but he has some you haven't, some burdens belong peculiarly to preachers. Their responsibility is glorious, but O, it is appalling also. Try to reach and help all; to discover the key that unlocks this and that individual's heart; to preach the sermon that finds the conscience and stirs the soul; to live the life that God, his people and the community require of him; to deal wisely and helpfully with all questions presented; to comfort the heart that is burdened; to dry the tearful eyes; to be as "wise as a serpent and as harmless as a dove." That's no easy place to fill. If you appreciate your minister, tell him so; if you are helped by his sermons, tell him so.

Then our deeds should demonstrate our faith and emphasize our allegiance to Christ. Our whole life should be an impressive testimony, our walk, our conversation, our service. We should prove by church loyalty, by faithful attendance, by our manifest zeal that we appreciate our redemption and magnify our calling.

"Let the redeemed of the Lord say so," and "say so" to the Lord. Morning, noon and evening let us lift our hearts to God and tell him that we appreciate his goodness and mercy. Let us "say so." Let us be constantly looking toward heaven, and with a heart that clamors for utterance through the lips let us say: "Thanks be unto God for his unspeakable gift!"

A demonstrative Christianity! I unite with the Psalmist in his eloquent and urgent plea. He does not by these words mean for us to flatter each other, or to say to God that we do not feel. He means for us to speak what we feel, to always speak sincerely, to tell each other and to tell the Lord what he has done for our souls.—C. C. C.

SUGGESTIVE TEXTS AND THEMES

Food For the Whole Man: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4.

A Contrast in Estimates: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. I say unto you, This man went down to his house justified rather than the other." Luke 18:10, 14.

Spiritual Development: "Grow in the grace and knowledge of our Lord and Saviour, Jesus Christ." II Pet. 3:18.

Spiritual Slackerism: "Thou art weighed in the balances, and art found wanting." Daniel 5:27.

Answering the Roll Call: "The Lord called Samuel: and he said, Here am I. I Sam. 3:4.

No More Strangers and Foreigners: "So then ye are no more strangers and so-journers, but ye are fellow-citizens with the saints, and of the household of God." Eph. 2:19.

His Matchless Peace: "Acquaint now thyself with him, and be at peace: Thereby good shall come unto thee." Job 22:21.

THE SUNDAY SCHOOL LESSON

Title: *The Macedonian Call.* Acts 16: 6-15; Romans 15: 18-21.

GOLDEN TEXT: "Go ye therefore and make disciples of all the nations." Matt. 28:19.

TEACHING THE LESSON

After Paul and Barnabas separated, Barnabas took Mark with him, while Paul chose Silas, one of the delegates from the Jerusalem church, for his companion on his second missionary journey. Then Timothy, a convert of Lystra on the first journey joins the party. He was a man of godly parentage, taught in the Holy Scriptures from his youth, trained to a religious life, and eminently prepared through the providence of God by the sight of Paul's sufferings, to be his comfort, support and companion. Luke also joined the company at Troas. Here Paul had a vision that changed all his plans. "A man of Macedonia"—not an actual Macedonian, nor their actual representative, stood before Paul, but only a vision. (Note: The heathen do not present themselves before us in person. God casts a shadow of their needs, and himself calls us. Yet not lack of visions, but lack of obedience is ours). Paul was ready the moment the way was made plain. The voyage. The landing. The visit to the prayer meeting at the riverside. The conversion of Lydia. She first heard. Then the Lord opened her heart. Then she heeded. Lessons: I. *The Holy Ghost is given to guide us into right paths.* II. *It is our duty to promptly accept God's will even when it crosses our own plans.* III. *Ofttimes more souls are converted in a small meeting than in a large one.* IV. *Every truly converted person will confess Christ.* V. *Salvation makes people thoughtful of others.* VI. *God needs every man for some plan.* VII. *Nothing makes a man strong like a call on him for help.*

ILLUSTRATIONS

Forbidden of the Spirit

Other missionaries have been forbidden of the Holy Spirit to speak the Word in certain lands. In the summer of 1812 Adoniram Judson reached Calcutta, burning with zeal to preach the gospel in India. There he was told that the British in India would not tolerate any interference with the religion of the people and he could not proceed. In his disappointment he went to the Isle of Frane for a short stay, and then made an effort to land at Madras. There also he was turned away. As a last resort he went to Burma where, under divine guidance, he was led to the Karens. You know the result of his work. The Karens had been prepared for his coming, for generations they had repeated the tradition that white teachers would come to tell them of the Book of God, their hearts were fruitful soil, whereas but stony ground in his Bithynia would have received his message.

Results in Europe

The great Christian cathedrals—Cologne and Milan, St. Peter's and Notre Dame, Durham, York and Canterbury—are all in Europe; there is nothing to match them in Asia. The Madonnas and Transfigurations, the Crucifixions and Ascensions, which adorn the great galleries, were all painted in Europe. The sublime oratorios, Elijah and Saint Paul, the Stabat Mater and the Messiah, which lift the souls of men heavenward, were all composed in Europe. The great Christian epics of Dante and Milton, the In Memoriam of Tennyson, and the noble Christian poems of Browning were all written on the continent of Europe. It was the fate of a soul, and that soul the soul of the continent, the soul of a mighty, enduring civilization, which Paul bore with him that day when he suffered that interruption of his plans. He was turned by the Spirit of God from a lovely little province into a broad continent of moral opportunity.—Dr. Charles R. Brown.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *God's Heritage Refreshed.*

"Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance when it was weary." Ps. 88:7.

What would this world be if the sun did not shine on it, the rain descend, or the dew fall? Desolation. Remember on whose agency we depend for revival. I. This Scripture *gives representation of the church as related to God.* 1. "Thine inheritance." Spoken figuratively, for it will only partially apply to the church. Inheritance is not his as if derived from a former possessor; but so called to show that he regards and cares for it as men care for their heritage derived from ancestors. The redeemed he claims as his. They are precious in his sight. 2. Men seek to preserve and defend their heritage when attacked. God has the best of reasons for preserving his. He says, "No weapon formed against thee shall prosper." 3. Men usually take pleasure in their inheritance. So the Lord. He hath loved his church with an everlasting love. 4. Men look for return from their inheritance. So God by his Word, ordinances, providences, has much to do in cultivation, improvement, fruitfulness of his heritage. II. *There are seasons when the church is in a drooping state.* 1. When there is a spirit of indifference to vital and essential principles. 2. Where formality prevails in her services. 3. When graces of Christian character are feeble and declining. 4. When a worldly spirit eats into religious engagements. III. *The agency by which the prosperity of the church is to be restored.* "Thou, O God, didst send a plentiful rain." 1. The source of the supply. "God." 2. The communication. "Rain." 3. The measure. This gift is commensurate with its source. He gives plentifully. 4. The effects. His heritage, his church, confirmed, strengthened, revived.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

October 4. What Jesus Teaches About Obedience. Matt. 7:20-27.

(The value Jesus puts on obedience; what to obey; what disobedience leads to; what obedience leads to; strength gained through obedience.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Mistakes are opportunities for learning.—Emerson.

Some are born good and others make good.

Analyze the trouble you have on your hands, and you will find that most of it has been borrowed.

Some people are so insistent on having their rights that they do not find time to think of their duties.

God provides food for every little bird, but he doesn't throw it in the nest.

A cleverly argued theory is a beautful thing, until it bumps into a half-open fact in the dark.

SUNDAY: OCTOBER ELEVENTH

Theme: ***A Peculiar People.***

SUGGESTED SCRIPTURE READING: Titus 2:1-15.

SELECTED HYMNS: "O Jesus, I have promised."—John E. Bode. "Take my life, and let it be."—F. R. Havergal. "Draw thou my soul, O Christ."—Lucy Larcom. "The Son of God goes forth to war."—R. Heber. "Stand up, stand up for Jesus."—George Duffield.

SALUTATION (or Call to Worship): "Serve the Lord with gladness; come before his presence with a song. Enter into his gates with thanksgiving, and into his courts with praise. It is a good thing to give thanks unto the Lord, so show forth his loving kindness in the morning, and his faithfulness every night."

INVOCATION PRAYER: Almighty God our heavenly Father, we would enter into thy gates with thanksgiving and into thy courts with praise. And here in thy house enter thou our hearts and so fill us with thy love that forsaking all evil desires, we may embrace thee our only good. Open thou our ears and let us hasten after thy voice and take hold on thee. Hide not thy face from us, we beseech thee, O Lord. Enlarge thou the narrowness of our souls that thou mayest enter in. Eternal God, who dwellest in light inaccessible and full of glory, it is meet and right that all flesh should be silent before thee, for thou comest forth out of thy holy habitation. In silence now we bow before thee, entreating thee to fulfil thy promises unto us, that wherever there be a humble and contrite heart, there also dwellest thou (silence—possibly a half minute). Worthy art thou, our Lord and our God, to receive the glory and the honor and the power; for thou didst create all things, and thou hast redeemed us by the blood of Jesus Christ thy Son our Saviour. Amen.

THE SERMON

Title: ***A Peculiar People.***

TEXT: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14.

THE SERMON OUTLINE

INTRODUCTORY: When Peter writes concerning Christ he says that he is our example, but when Paul writes to Titus he tells him to be a pattern. A pattern is that which may be reproduced exactly, but an example that which must be reproduced in spirit. We are not able to live exactly as Christ did, for he was in the Orient, and we are in this far different country, but we may have his spirit in all things, while on the other hand it is true that as we live in this world so others may live. It has both an encouraging and discouraging aspect; encouraging because in proportion as we are holy we may influence others; discouraging in that our imperfections are imitated and because of them men frequently go astray.

The word peculiar in the text may be translated in different ways. We are a purchased people. "He gave himself for us." We are a possessed people. "That he might redeem us." We are a peculiar people as the text says. Not eccentric; the strict meaning of the word is that which is unusual or above the ordinary.

I. A purchased people. "He gave himself for us." God is said in other places to have given his Son to die for us, as for example: John 3:16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life."

But in different places it is also said that he gave himself, and we have only to study the Scriptures to realize how free was that gift. He might have shirked the position and it might have been possible in some other way to have saved the world, but he did fully and freely give himself that we might live, and it is not to be forgotten that he knew all the time what his sufferings were to mean.

I have read of an attempt that was one time contemplated of bridging the channel from France to Dover. The cost was simply fabulous, but is as nothing compared with the cost of making a bridge between earth and heaven over which men might pass to know God. When God would create the world he has only to speak the word and it is done, but when he would redeem the world he must part with his beloved Son, and he must be content with the manger in Bethlehem, the life in Nazareth, the agony of Getsemane and the bloody sweat upon the Cross.

The story is told of a missionary who saw to his horror that one of his servants was in danger of death. He threw up his hand quickly and received in his own arm the arrow that was intended for the heart of his servant, and thus saved his life. The man prostrated himself at his feet, threw his arms about him and said, "I am your slave from this time on for ever." How ought we to live, who have upon us the blood of Christ? The hand that has been touched must lay hold on no thing that is against Christ; the ear that has been marked with blood must listen to no truth that is against him. the foot which has been consecrated must walk in no way that would be against his plan for us.

II. A possessed people. "That he might redeem us."

First: Possessing him. There are three ways in which we may lay claim to him.

(1) Christ with us, by which we understand that we are completely identified with Christ. He is our substitute and sacrifice, we were crucified with him, buried with him, raised with him, seated with him, but it is also true that he is with us in every time of trouble and of need, and will be with us until the end.

(2) Christ for us. He is our High Priest and Advocate at the right hand of God, making intercession for us, calling to remembrance his life of sacrifice and substitution so that God may be just and the justifier of all them that believe. We never fail but he instantly makes intercession in our behalf.

(3) Christ in us. "I live and yet not I, but Christ liveth in me." Just in the proportion that we have him within us we have power.

Second: Possessed by him. We may not live as if we were his, but as a matter of fact, we are. He made us, for without him was not anything made that was made. God gave us to him and we gave ourselves to him. Then he redeemed us. I can not but feel that because we are possessed of Christ our lives should be different.

Third: We are a people of possession. Certainly these things that belong to him are ours. His life is ours. His peace is ours. "My peace I give unto you." His joy is ours. "These things I have spoken unto you," he said, "that my joy might remain in you and that your joy might be full." We are a people of possession, rich in all things spiritual. Our lives certainly ought to be fruitful.

III. A peculiar people. We have studied this word in the Old Testament and New and find that most frequently it means a people above the common, God's special treasure. The Old Testament Israelites were a peculiar people indeed.

First: In their attire. John Robertson, the great Scotch preacher, has said that in the East still a dress is a symbol. To alter one's robe is to alter one's faith. So the Christian has a distinct dress. It is the imputed righteousness of Christ, not a thread of it is made on earth, the crimson in it is the blood, while the luster upon it is the mark of the throne. Have we not come to a time now when in our living the demand has been made upon us that we should dress as the world dresses, not in the clothing we wear, but in our habits of thought and our manner of life, and is it not true that too often there is little difference between us and the world?

Second: They were a peculiar people in speech. They spoke a different language from all other people, everything they said was different. They had a peculiar turn of the tongue that was unlike that of any one else; just as a mother watches her boy's letters from college to see if there can be noted any change in them, and suddenly she sees what she is looking for, he has found Christ and, while he uses the same alphabet and the same words, yet it is different. He has the speech of a Christian.

Third: In diet they were different. There are national dishes, there are certain things that God's people could not eat. The same is true today as in other days. Is it not true that we feed too much upon other things, upon novels, trashy literature, etc.?

The Old Testament Israelite was peculiar because he had no abiding city, he sought one to come. He was content to dwell in tents because he knew he lived in another land. We ought to have the same spirit. With a Christian every pull of his heart ought to be heavenward, Godward and Christianward, and if we are too much centered upon the things of this world it is rather a good indication that we are not where God wants us to be.—J. W. C.

COMMENDATORY PRAYER: Follow with thy blessing, O Lord, the preaching of thy Holy Word; take it home to our hearts and consciences; and keep us ever in thy faith and fear: through Jesus Christ our Lord. Amen.

OFFERTORY SENTENCE: "Vow and pay unto the Lord your God: and let all that be round about him bring presents unto him that ought to be feared."

OFFERTORY PRAYER: Thanks be unto God for his unspeakable gift!—to whom we bring our poor unworthy gifts, asking that they may be used for the advancement of the kingdom of our Lord and Saviour Jesus Christ in this and in all lands. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Peculiar but Not Eccentric: The phrase employed in our version, "peculiar people," has no doubt tended to suggest and foster exceedingly erroneous ideas of what God expects his people to be. It certainly does not mean a people who affect all kinds of peculiarities. Not only is this phrase associated with some of the most extraordinary exhibitions of fanaticism that have been witnessed in modern times, but I apprehend that there are not a few earnest and even devoted Christians whose minds have been more or less warped and their lives distorted by a misapprehension of the true significance of the phrase here used. There are some good people whose religion, to the casual observer at any rate, seems mainly to consist in making themselves very extraordinary, and they are disposed to claim that others should copy their peculiarities if they desire to follow the Lord fully. Such persons need to be reminded that God does not seek for an eccentric people, but for a people whose essential singularity lies in the fact that they are his. Be true to your calling as espoused to Christ, and this will save you from having to attempt the solution of many otherwise perplexing questions.—W. H. M. H. A.

Why Believers Are Called Peculiar People: I. Because they are the most precious of men. II. In regard to God they are a peculiar people, distinct and in gracious favor. III. They are peculiar people in regard to manner and condition of life. 1. Sprung not from certain families, but from Christ. 2. Their country no part of earth, for they are strangers and pilgrims, looking for a Saviour. 3. Their king is neither born nor created, but of his kingdom there is no end. 4. Their laws are spiritual. 5. Their language is the language of Canaan. Their speech betrayeth them. 6. Their apparel is devised and put on by God himself—garments of innocency.—T. T.

CHOICE ILLUSTRATIONS ON THE THEME

Consecrated to Christ

A biographer of George Fox, who founded the Society of Friends, has summed up his life of heroic self-abnegation in the service of goodness by saying: "The secret of George Fox's life is easily told. He was completely master of himself, because completely a servant of God."

No Neutrality

Canon Newbolt of St. Paul's, London, says: "Of all hopeless things, the attempt of being neutral is the most hopeless. The great Italian poet, that disdainful soul, brings to bear all his power of contempt on those whom he describes as despised both of heaven and hell—men who strove to be neutral, who lived without infamy and without praise, mingled with those neutral angels who were neither for God nor for his enemies, but were, as he said, for themselves." The world is always demanding of the Christian either alliance or open war. Men may attempt to mark off neutral territory between Christ and the world, but there is, in fact, none.—Ford C. Ottman.

Doing No Harm

The story has been told of a soldier who was missed amid the bustle of a battle, and no one knew what had become of him, but it was known that he was not in the ranks. As soon as opportunity offered, his officer went in search of him and, to his surprise, found that the man, during a battle, had been amusing himself in a flower garden. When it was demanded what he did there, he excused himself by saying, "Sir, I am doing no harm." But he was tried, convicted and shot. What a sad but true picture this is of many who waste their time and neglect their duty, and who can give no better answer than, "Lord, I am doing no harm!"—*Five Thousand Best Modern Illustrations.*

Before and After

An Italian woman, whose husband had accepted the gospel and joined a Protestant church, was asked: "Is it true that your husband has changed his religion?" "No," answered she, "but his religion has changed him. Formerly he had no religion, but now he has accepted one that must be very good, because it has changed him so. You must have noticed yourself that he does not get drunk, nor does he swear and scold as he used to."

That surely was a good testimonial, proving the value of the remedy by showing the patient "before and after."—*Five Thousand Best Modern Illustrations.*

Witnessing for Christ

A brick manufacturer, who is a very substantial man, advertised for a boy. A boy appeared, and he was running over with questions. "How much wages do you pay?" was the first question. "Five dollars a week and board," was the reply. "What kind of board?" said the sharp applicant for the position. "Well," said the corpulent and good-natured manufacturer, "I eat it." "Give me the job," said the boy, with a smiling glance at his prospective employer. The brick manufacturer was a good advertisement of the food that he gave his workmen. If you and I should ask some one to become a Christian, would he look at the Gospel's results in our lives and say, "I want it?"—*Five Thousand Best Modern Illustrations.*

Transforming Power

It is said of Fenelon that he had such communion with God his very face shone. Lord Peterborough, a skeptic, was obliged to spend the night with him at an inn. In the morning he rushed away, saying, "If I stay another night with that man I shall be a Christian in spite of myself." Fenelon's manners were full of grace, his voice full of love, and his face full of glory. The invitation, "come to Jesus," was in every act. He was a "spiritual magnet." That is what we all can be, by just yielding up all to Him, and letting Him live again in us. Under no other condition can this transforming power fulfil its mission to our souls.

A Witnessing Presence

There is such a thing as a witnessing presence, a witnessing appearance. It is close akin to the witnessing face. General William Booth in the early days of the Salvation Army, wrote: "About a month ago, one of our people, who had herself been a drunkard, was standing at one of the open-air services on the waste, when she observed a woman who had formerly been one of her bad companions suddenly leave the crowd and walk quickly away. Hurrying after her, she found this poor drunkard in great distress about her soul. 'Oh!' she said, 'I listened to the speakers; but when I saw you standing there so wonderfully changed from what you used to be, I could stand it no longer.' She was induced, however, to return to the meeting, and then to attend the service in the hall, where she found her salvation. She is now another living witness of the power of Christ to save the drunkard. May God preserve her faithful unto death!"

The Psalmist made a quite wonderful statement once: "They that fear thee will be glad when they see me; because I have hoped in thy word."—H.

PASTORAL PRAYER: Father in heaven, whose ear is ever open unto the cry of thy children, we praise thee for thy bounty which thou didst bestow on our fathers and dost continue to show to us their children today. We thank thee for the continuity of testimony, one generation telling to another the story of all thy faithfulness. Exalt our hearts in gratitude and tune our souls to worthy praise, that this our act of worship may be simple and sincere.

We thank thee for the good things of this life, for food and raiment and shelter; for work to do and zest in the doing of it. We thank thee for the perpetual touch of the divine in life, for the image of thyself in the soul of man; for days bound each to each by natural piety; for the vigor of youth, the wisdom of age, and for all the lessons of experience; the steps by which we climb to higher things; for the courage of the brave, the indignation of the righteous, the kindness of the thoughtful, and all that makes us men and keeps us Godlike. Make us anxious and ready to serve. Teach us, Lord, how to be fully and heartily in the world, yet not of it, its salt and not its slave; how to keep ourselves most divinely allied to the infinite, and yet responsive to the cry of the present need. Teach us how to strive and battle for the highest things, yet without bitterness. May our zeal ever be with knowledge, and our judgments tempered with mercy.

Our heavenly Father, we bless thee for everything good that thou hast given us, and that makes life glad. We thank thee for thy tender care, for the ties of love and friendship, for our homes, for the times when we can gather together, and for the memories of other days, of which nothing can ever rob us, and of those who have come to their rest. We thank thee that even by our sins and follies we can never wear out nor dishearten thine amazing love. We thank thee for the House of God where, in joy and sorrow, we have sought thee; for Baptism and the Lord's Supper, and for all holy influences that have helped to make us tender and to keep us true.

Look upon us all gathered in thy presence. Thou, O Lord, knowest our needs, our characters, the motives which have brought us here, the spirit in which we have come, the expectations we have cherished. If these are unworthy, forgive them; if they be good, satisfy them. Do thou, Lord, grant power to thy Word, and make it mighty, as in days gone by, to draw men to Jesus Christ, and to keep them in him. May our worship ever be reasonable service, the expression of our true self, the glad homage of heart and mind and soul to him, whose we are, and whom we would ever seek to serve. In his name we ask. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***As Good As Your Word.***

Boys and girls, you have often heard that expression, "As good as his word." How good is that, young friends? How much is your word worth? I hope it is as good as gold.

Now let me tell you a story. It is about a boy we will call Bill, though his real name was that good, well-sounding one, William.

Well, Bill had a high-school membership in the Y. M. C. A. He was two months in arrears. The secretary spoke to him about paying his dues. "I have been out of money," said Bill, "but I will pay up in full by Saturday." Saturday came, but Bill did not pay his fees, and he made no explanation to the secretary. One day the secretary sent for him and said: "Bill, about a month ago you told me you would pay your dues, but you didn't, and you did not explain why. I was expecting you to pay them or come to me with an explanation. If you had told me that you didn't have the money and would have to give up your membership in the 'Y,' we would have given you a membership, because some of our business men ask that their subscriptions be used for worthy boys. I am not concerned about the money, but I am concerned about you. You didn't pay and didn't explain why you didn't pay. Perhaps you do not realize the seriousness of an obligation or a promise. You said you would pay. You had used the privileges of the 'Y' and continued to use them without paying for them. Week after week passed, and you did not say a word. Do you realize that dependability is a very important element in a person's character? Suppose you should apply for a position after graduation, I could not recommend you. I can't depend on you. You promise to meet a debt and do not meet it, and do not explain why, and yet you have spent money for pleasure in the meantime."

Bill is not a rare exception among boys. Many boys do not consider a promise binding. "I'll meet you at nine o'clock," a boy tells you, and it doesn't seem to concern him whether it is nine or nine-thirty when he reaches the appointed place.

If you ever make a promise or state your purpose to do something, remember that such an obligation is as sacred as a contract or a sworn affidavit. If you can not meet an appointment, notify the person concerned. If you can not fulfil your duties, explain as soon as possible to the person affected. Boys and even men become careless about obligations. They borrow a small sum of money and forget to pay the debt. They borrow a book and fail to return it. They make an engagement and fail to keep it. They agree to abide by training rules and then break them.

Jesus said to his disciples, "Let your speech be, Yea, yea; Nay, nay;" because he wished his followers to realize that a simple promise was as binding as an oath. We should be inwardly honest and in all ways be true to our word.

FOR THE EVENING SERVICE

Theme: ***The Value of Christian Conversation.***

TEXT: "And they talked together of all these things which had happened." Luke 24:14, 15.

THE SERMON OUTLINE

INTRODUCTORY: Many people seem studiously to avoid conversing with their friends upon religious themes. All their wealth of Christian knowledge and experience remains carefully concealed and furnishes encouragement to no one except themselves. They are readily willing to exhibit their social or intellectual furnishings, but their spiritual belongings are reserved under a miserly guard. They manifest an unaccountable reticence concerning themes which stir their deepest life and which would seem most suitable for confidential intercourse among friends.

I. It is good and helpful for Christians to converse together upon religious subjects.

It pleases God. "Then they that feared the Lord spoke often one to another, and the Lord hearkened and heard it." He not only heard, but he called the attention of his angel scribes and told them to make record of the fact. Not only so, but he had a purpose of rich reward concerning them, "And they shall be mine, saith the Lord, in that day when I make up my jewels." The Lord hearkened and heard the loving conversation of his people. It pleases you to overhear some kind word spoken about you. Father and mother bring home presents for their children. Does it not please them to hear the children in another room talking about what a kind father or mother they have? Do you think our heavenly Father indifferent to praise?

Christian conversation increases our knowledge of spiritual things. A large part of our wisdom and strength and hope comes from conferring with others. Conversation creates sympathy and gives broader views, new suggestions and corrects errors.

Christian conversation also crystalizes the thoughts we already possess. Conversation is creative. Oliver Wendell Holmes tells us in Autocrat of the Breakfast Table that he did not talk chiefly to assert the thoughts he had; but to find out what he really thought. Dr. Trumbull says, "There are subjects worthy of your earnest thought which can be sifted in conversation as they can not be in solitary consideration."

Christian conversation also moves one's emotions. Expressing love increases it. So Christian conversation always awakens in us desires and purposes that are good.

But, further, it arouses our wills. We stir each other to better things. This is one of the directions in which consists the value of meetings of Christians for prayer and conference and the united study of spiritual themes. Our wills are aroused and strengthened and we go out resolved upon better service for God than ever before.

II. But as suggested by the study of the circumstances of this walk to Emmaus we notice a second fact: Jesus meets with those who converse about him and his kingdom. "While they communed Jesus himself drew near, and went with them." Talking about Christ brings him near us. You have found that true. In communion with friends about him, though not aware of his presence at the time, afterward, like with those disciples who walked the Emmaus road with the risen Christ, you were constrained to say, "Did not our heart burn within us while he talked with us by the way, and while he opened unto us the Scriptures?"

We talk kindly of our departed friends and they almost seem to be with us. Some one has pictured in imagination the spirit of a departed mother with her unseen arms about her weeping boy and with unseen lips whispering words of comfort into his ear. Whether this picture to be true to the spirit world we do not know; but this we do know, that when our thoughts turn to Christ he is with us, and that when we talk together of him by the way he makes one of our number.

We are accustomed to say, "Speak of angels and you will hear the rustling of their wings." One thing is sure, that when we are speaking affectionately of spiritual things we are in an attitude to have still deeper spiritual things revealed to us. It has been truly said: "We do not sufficiently realize that if any two of us will make Jesus the subject of our conversation, he himself will be of our company."

There is great value in Christian fellowship. One way in which to make that fellowship more effectual is to try to appreciate how much it means to us. As we look back over our personal histories can we not see how rich in blessing have been the sympathy and suggestion and help in actual endeavor which others have afforded us? Day by day we have been fortified and cheered by the fact that we have fellowship not only with Jesus himself, through the Holy Spirit, but also with the great army of the redeemed in heaven and on earth.

Do not forget, either, that you meet daily those whom it is in your power to encourage and aid in their Christian purpose. In business, in recreation, in the tranquil peace of the home circle itself are those who need and will appreciate the inspiration of a fellowship not only amiable and affectionate, but distinctly Christian.

It is important, too, to bear in mind the value Christ himself placed upon spiritual friendship. He knew our needs as no other ever has known men, and he put upon the mutual fellowship of his people an emphasis second only to that laid upon fellowship with him.

PRAYER AFTER EVENING SERMON: Dear Father, in the thought of whose love there is rest, and beneath the covert of whose forgiveness there is peace; as thou drawest the blanket of darkness about the earth, so do thou cover our souls with the mantle of thy mercy.

The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Ghost, be with us this night and evermore. Amen.

SUGGESTIVE TEXTS AND THEMES

The New Day in Politics: "Righteousness exalteth a nation, but sin is a reproach to any people." Prov. 14:34.

A Little Sanctuary: "I will be to them as a little sanctuary in the countries whither they shall come." Ezek. 11:16.

A Square Issue Squarely Met: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Gal. 2:11.

The Pedigree of Hope: "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope." Rom. 5:3, 4.

A Feathered Express: "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook." 1 Kings 17:6.

Gates: "The gate shall not be shut until the evening." Ezek. 46:2.

Human Blanks: "Every man hath his proper gift of God, one after this manner and another after that." 1 Cor. 7:7.

The Conversion of a Business Man: "And he forsook all." Luke 5:28.

THE SUNDAY SCHOOL LESSON

Title: ***Paul in Philippi.*** **Acts 16:22-34; Phil. 4:4-7.**

GOLDEN TEXT: "Rejoice in the Lord always: again I will say, Rejoice." Phil. 4:4.

TEACHING THE LESSON

For some time the missionaries, making their home at Lydia's house, preached the gospel in Philippi. The work progressed and a church was founded. But frequently they met in the streets a poor slave-girl, owned by a company of speculators who made much money through her fortune-telling. The implication is that she was possessed of an evil spirit, which Paul cast out and saved her from her condition. But her power to make money for her masters was gone, and this led to the imprisonment of Paul and Silas. Our lesson tells of the arrest, the midnight worship, the earthquake, the great question of the jailer, the great answer. Lessons: I. *Wicked men delight in making good men suffer.* II. *All that Christians suffer for Christ's sake will work for their good and God's glory.* III. *Suffering Christians often reach the hearts of more sinners than those who go free.* IV. *Christians find a house of praise wherever they go.* V. *God's grace enables the Christian to love his enemies.* VI. *Faith that brings salvation changes the stout-hearted sinner into a merciful brother.* VII. *Praise and thanksgiving follow true repentance.* VIII. *God works by various means to bring souls to know him.* IX. *Endure hardness as a good soldier of Jesus Christ.* X. *A man has only as much religion as he can command in time of trouble.*

ILLUSTRATIONS

THE EFFECT OF A PRISON SONG

Thirty men, red-eyed and disheveled, lined up before a judge of the San Francisco police court. It was the regular morning company of "drunks and disorderlies." Some were old and hardened, others hung their heads in shame. Just as the momentary disorder attending the bringing-in of the prisoners quieted down, a strange thing happened. A strong, clear voice from below began singing:

"Last night, as I lay a-sleeping,
There came a dream so fair."

Last night! It had been for them all a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested.

"I stood in old Jerusalem,
Beside the temple there,"

the song went on. The judge had paused. He made a quiet inquiry. A former member of a famous opera company, known all over the country, was awaiting trial for forgery. It was he who was singing in his cell.

Meantime the song went on, and every man in the line showed emotion. One or two dropped on their knees; one boy at the end of the line, after a desperate effort at self-control, leaned against the wall, buried his face against his folded arms, and sobbed, "O mother, mother!"

The sobs cut to the very heart the men who heard, and the song, still welling its way through the court-room, blended in the hush. At length one man protested. "Judge," said he, "have we got to submit to this? We're here to take our punishment, but this—" He, too, began to sob.

It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after a suppressed effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax:

"Jerusalem, Jerusalem! Sing, for the night is o'er!
Hosanna in the highest! Hosanna for evermore!"

In an ecstasy of melody the last words rang out, and then there was silence.

The judge looked into the faces of the men before him. There was not one who was not touched by the song, not one in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the workhouse that morning. The song had done more good than punishment could have accomplished.—*The Youth's Companion.*

The Supreme Question Supremely Answered

The supreme question, "What must I do to be saved?," and the supreme answer, "Believe," etc., are illustrated in each conversion. Let his own story of how Mr. John Wanamaker began the Christian life illustrate. "I waited at the church until everybody went out except the janitor and the minister," Mr. Wanamaker said. "As the minister came down the aisle he met a country boy coming up, and I was the chap. I simply said to him, 'I have settled it tonight to give my heart to God.' And he reached out his hand and said, 'God bless you, my son; you will never regret it.' That was the whole business. I didn't wait to get some feeling. I accepted the fact—that I was a sinner, and that there was a Saviour for sinners, and I came to him simply on the proposition that the gift of God is eternal life."

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***Christ the Rock.***

"And that rock was Christ." 1 Cor. 10:4.

The history of the Jews full of instruction. Their journey from Egypt to Canaan "by way of the wilderness" is one of the most extraordinary of records. Many of the afflictions which they endured were direct consequences of their own sin; but the Lord was merciful and gracious, and exercised his almighty power rather to bring them out of their trouble than to inflict the judgments which their murmurings provoked. Our text alludes to one of the interpositions of God on behalf of his people, Num. 20:11. "And that rock was Christ." It was a lively type of Christ, representing to us the spiritual blessings which flow from him. I. Our Lord is compared to a rock *because it affords a refuge and shelter from the enemy.* The dwelling-place of the Kenites was strong for they put their nest in a rock, Num. 24:21. In 1 Sam. 24, we read of David hiding himself among the rocks in the wilderness of Engedi. In the times of persecution the people of God have frequently hidden themselves in the clefts of the rocks. Thankful we do not need the shelter of the dens and caves of the earth. But we need the shelter of the Spiritual Rock. We have spiritual enemies. Folly of those who do not take refuge in Christ. We need a shelter from the afflictions of time. II. *Rocks afford vantage ground for the conflict with the enemy.* In the conflict with sin and Satan and the world Christ is the refuge and defense of his people. III. *Jesus is compared to a rock because he is a firm foundation on which to build our hopes.* "Other foundation can no man lay," etc. Do we cherish the hope of salvation? Let us see that it is a well-grounded hope.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

October 11. What Is Expected of Us as Good Citizens? Rom. 13:1-7.

(List on blackboard things good citizens are expected to be and do; law observance, support of authority, honesty, fair play, neighborliness, etc.)

SUGGESTIVE BULLETIN BOARD SLOGANS

As a man grows older and wiser he talks less and says more.

Misery doesn't love company, it just craves an appreciative audience.

Some people acquire a reputation for being happy and contented when the fact is they are too lazy to complain.

A little extra effort now and then will bring results to the best of men.

All your sins may be forgiven and never trouble you again—unless you run for office.

Argument thrives where facts are scarce.

If you do not know where you are going you will see no sign-posts.

The world pays you for what you do; heaven only, for what you try to do.

SUNDAY: OCTOBER EIGHTEENTH

Theme: ***To His Own Company.***

SUGGESTED SCRIPTURE READING: Acts 4:1-23, Acts 1:15-26.

SELECTED HYMNS: "Now I resolve with all my heart."—Anne Steele. "Jesus, and shall it ever be."—Joseph Grigg. "People of the living God."—J. Montgomery. "My God, accept my heart this day"—Matthew Bridges. "I'm not ashamed to own my Lord."—Isaac Watts.

SALUTATION (or Call to Worship): "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the earth, is Mount Zion."

INVOCATION PRAYER: Our Father, we worship and adore thee, the fount of all perfection. Thou art holy, wise, righteous and merciful, and we bring our unworthy lives to thee, our mighty Physician. Fill our minds with radiant light and our hearts with glorious power. As thy beauty is upon us in the splendor of autumn, so may thy Spirit clothe us with the strength of fellowship, the might of prayer, the inspiration of music, and the freedom of truth. In Jesus' name. Amen.—Rev. H. P. Guhse.

THE SERMON

Title: ***To His Own Company.***

TEXT: "And being let go, they went to their own company."—Acts 4:23.

THE SERMON OUTLINE

INTRODUCTORY: The healing of the lame man at the Gate Beautiful of the Temple had stirred an intense excitement in Jerusalem. It had attracted a crowd to the disciples. And Peter, who never saw a crowd but he longed for the opportunity to preach to it, began to preach—there were about five thousand gathered—and many of his hearers were converted. The priests and the captain of the Temple and the Sadducees were very indignant at this powerful doctrine. They put an arrest on Peter and on John, and committed them to prison for the night; and the next day they had them out and examined them on their authority for this miracle. We know how bravely and nobly Peter answered: what a change from that night of denial before Calvary! We know into what a sorry pass the council came: they threatened Peter and John, and let them go. "And being let go, they went to their own company."

I wish to spiritualize our text, for it seems to me to be full of rich suggestion. It hints at facts which lie very near to us. None of us are prisoners in a literal sense. The age of persecution in its barbaric forms has fled from our land of liberty for ever. But for all that there are shackles which still bind us, and we are under many constraints from day to day, and it is as true of us as of Peter and John that being let go we go to our own company. Like the carrier-pigeon which, freed from its wicker, like the mountain rivulet which the little child may dam, but which when released goes hurrying to the sea—so all of us are subject to constraint, but being let go, we go to our own company.

I. First, I think of the constraint of home. It is the earliest pressure which we know. In the years when we are climbing towards maturity we are in the sweetest of all earth's imprisonments. We are engirdled by love then and by a father's ordering. But the day comes when a young man leaves home. Like Peter and John in our story, he is let go. He has to face the world now on his own resources. It is in such a time, when the restraints are gone which were the safety and the strength of home, that a man steadily goes to his own company. What were the thoughts that were smouldering and burning under the gentle but firm constraint of home? It is not their liberty that wrecks men—what we call wreck is often revelation—it is the kind of life which they have led in secret before the hour of liberty arrives. The bonds of authority are broken now. There is no will to consult but a man's own. So being let go, with many a "God bless you," and hidden tears, and prayers to a father's God, for all that is noblest or for all that is poorest men go to their own company.

You know the parable of the prodigal son by heart. Did you ever think of the story in this light? Being let go, he went to his own company.

And you have often read of Jesus in the Temple. Did you ever think of that story in this light? I doubt not that, as the companies turned homeward other sons besides Jesus were missing from the crowd, and other mothers besides Mary of Nazareth went back to Jerusalem to look for them. And one would find her son among the soldiers, and another would find her son in the bazaars; Mary alone found her son in the Temple. As naturally as the sunflower to the sun the heart of Jesus turned to that holy place. Being let go, he had gone to his own company.

II. Again I think of the constraint of work. There was a little book published some time ago with the attractive title *Blessed be Drudgery,* and I think that most of us as the years pass learn gladly to subscribe to that beatitude. What moods and whimsies does our work save us from! How it steadies us and how it guards us! If it were not for that bondage of our toil how intolerable some of us should be to live with! I have known busy men who through the week would have scorned the very suggestion that they ailed, yet somehow they often ailed on Sundays. Of course there come seasons when such bondage irritates. But being let go, we go to our own company. Every evening in a great city explains that. Men are imprisoned all day in the routine, but when the evening comes gravitate to their own. Here are three young fellows who work at the same desk. They are fellow-clerks in the same city office. You will find all of them at the desk during the day; but the question is, where will you find them at night? What is your company? Where do you gravitate? When you can follow your own sweet will, whither away? Say to yourself when work is done tomorrow, "Being let go, I go to my own company"—and then thank God for it, or be ashamed.

III. Once more, and touching on more delicate matters, I think of the constraint of our self-interest. I speak of the bondage which everybody knows and which arises from our social system. No man is free in an intricate society to say and do exactly what he pleases. The most uncharitable people I ever met were the people who took a pride in being candid. I grant you that in the heroic nature the thought of self-interest has hardly any place. But I am not talking about heroes now, I am talking of the average man in the average Christian city. And what I say is that he is so interlocked in this great mechanism which we call society that something of the rough and vigorous and outspoken liberty which characterized our forefathers is gone. There are accommodations and compliances and silences that are well understood on every exchange and market. And one of the hardest tasks for any man is to keep a clean conscience and an unsullied heart while bowing to those restraints of self which society or wise self-interest demands.

But that bondage is not a perpetual bondage. All are released from it in various ways. If action be fettered, thought at least is free, nor is there any veil by the fireside at home. Or it may be that when a man has made his fortune he feels that at last he can dare to be himself, for he no longer depends for his advancement on the kindly offices of any brother. The question is what are you then? What judgments do you pass by the fireside? Are you less courteous and kindly now that you are made than in the years when your career was making? Being let go from social entanglement and from the grim and ceaseless pressure of self-interest steadily and silently and surely men go like the apostles to their own.

IV. Again I think of the constraint of evil habit. One of the most arresting of Christ's miracles is the curing of the Gadarene demoniac. In his isolation and in his lonely misery the man is a type of sin's separating power. He had been very happy once in Gadara; his wife had loved him, and so had his little children. He was well thought of in his little village, and the evenings were pleasant there when work was done. Then fell on him the curse that ruined him, wrecking his intellect and all his happiness and driving him apart from those he loved until that hour when he was faced by Christ. In that great hour it was farewell to bondage. His fetters were broken and he was a man again. Fain would he have followed his deliverer and shared the fortunes of his Galilean healer. But Jesus said to him, "Go home again. Thy wife has been praying for thee and thy children love thee." So being let go from the tyranny of sin, the poor demoniac went to his own company.

And that is always one of the plagues of sin. It separates a man from his own company. Sin separates the father from the son. Sin separates the mother from her child. From all that is ours by birthright of humanity we are barred out by the tyranny of evil. And then comes Christ and gives us spiritual freedom rescuing us from the bondage of the years, and being let go we go to our own company. For the best is our true company and not the worst. We were made for goodness, tenderness and purity and light which are the true society of a God-created spirit.

V. Then lastly I think of the constraint of life, for there is a deep sense in which this life is bondage. We are the children of immortality and not of time, and here we are cribbed and cabined and confined. Nothing is perfect here and nothing rounded. We are not built to the scale of three score years. There is no such thing as ultimate success here; the only success is not to give over striving. So are we fettered and hampered and imprisoned, and the bird is beating its wings against the bars. But when death comes the spirit is set free, and being let go it travels to its own. Did you ever think of eternity like that? It is an arresting and an awful thought. It is far wiser to think of it like that than to go about saying you do not believe in hell. I never read that even Judas went there. I read that Judas went to his own place. Being let go by his own act of suicide, he went to his own company—the rest is silence. God grant us all such love for what is good, such kinship of heart with the brave and the pure and the lowly, such secret comradeship with all who are wrestling heavenward in the living fellowship of Jesus Christ that when death comes and the prison doors are opened and we go to our own company at last, we may go to be for ever with the Lord!—M.

COMMENDATORY PRAYER: Into thy hands, O Lord, we commend our spirits, souls and bodies, for thou hast created and redeemed them, O Lord God Almighty. Guide us all and all whom we love this day with thine eye, and kindle thy light in our hearts, that thy godly knowledge increasing in us more and more, we may always be found to walk and live after thy will and pleasure; through Jesus Christ our Lord. Amen.

OFFERTORY SENTENCE: "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver."

OFFERTORY PRAYER: Teach us, O God, that all useful and beautiful things are thine—that the money in our hands is a talent and a gift from thee. Then wilt thou help us to put all our means to the right use. When we bring our money, may we come ourselves reverently to worship and cheerfully to present our gift. Receive what we bring and sanctify it for use in thy kingdom. May we, the givers, become partakers of the blessing which rests upon the gift, for Jesus' sake. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Being Let Go: We do not know what we or other people are until the restraint is taken off.—J. P.

Restraints: I. Good restraints. 1. Restraint in the presence of ladies. Men being let go join their set—you hear their words, see their quality. 2. Restrained by the limits of hospitality. "I can not avenge this insult now, because I am bound to show hospitality." But being let go—3. Restraint of occasion. For example, at a funeral. Being let go away from the grave and the cypress shadow, you will see what he is really. 4. Restraint religiously. Here we have the subtlest restraints. The tender memories. The old home feeling, the childish sounds, the old family usages, seem to keep one back. Religious education. First prayers. Verses learned. II. Bad restraint. 1. A man shut up in bad society. He longs for moral liberty. He is better than he can be under his circumstances. 2. Others are crippled for want of means. God will discriminate. He knows what a munificence you would show if you had the liberty. 3. Many a man is misunderstood for want of liberty. He is waiting—great all the while. We belong to a company. Until we have found our company we are restless.—J. P.

Our Own Company: I. We all suffer a kind of imprisonment by our ircumstances. II. In these environing circumstances there are now and gain clear providential openings. III. When so released we go to our own ompany.—A. R.

Their Own Company: I. It is a man's own company which matures hat is predominant in him. II. A man's own company discloses him to thers. III. Man's own company discloses him to himself. IV. A man's wn company is the test of the regenerate life. We know that we have assed from death unto life if we love the brethren. V. A man's own comany settles his destiny.—H. R.

Men will go at last where they are fit to go.—J. L. W.

The disciples, being let go, went to their own company. So all will go t last.—N.

CHOICE ILLUSTRATIONS ON THE THEME

Where You Belong

It is related of the distinguished Rev. Dr. Bellamy that he had seasons of eep despondency when he was confident he was going to hell. His brethren ften labored with him in vain. One day, after all reasoning had failed, one f the ministers said, "Well, brother, you know more about yourself than we o. To us you appear very well. But after all you may be a whited sepulhre—beautiful outside, but inwardly full of corruption. If so, you will go o hell. I should like, however, to know what you will do when you get ere?" "Do?" cried the Doctor, with great animation and emphasis; what will I do? I will vindicate the law of God, and set up prayer meetngs." "All right," said the brother; "but in that case the devil will not eep you there; he will soon turn you out as unfitted for his place and comany." The Doctor was happy. Men will go at last where they are fit to o; and those who spend their lives in the service of God would be poor ompany for the devil and his angels, while those who hate God and despise hristians here must have strange notions if they expect to be for ever happy ith them hereafter. The disciples being let go, went to their own comany. So all will go at last.—J. L. Nye.

Full Enlistment

A dear brother, who has been struggling with a life of compromises, rites me: "The Christian life is a sad and hard life, until one gets wholly n." I am sure this is so. One can not know the best of it until he has holly turned his back on the world.—Dr. George F. Pentecost.

Unhappy Compromise

Off Cape Horn we witnessed a very singular sight. For some miles there as a narrow strip of water, where the great waves flew in broken spray, nd dashed high over the ship. On either side the sea was comparatively alm, whilst this boiled with fury, rolling and singing. Yet there was no rock bout which the sea urged, nor was there any such fierce wind as to acount for it. Overhead the air was thick with sea-fowl. Thousands of irds dived into this troubled water. The smaller fish were, I suppose, flung up by the toss, and thus fell a prey to the birds. I asked naturally what was the reason of this strange sight, and found it was the point at which the tide met the strong current of the sea, and here they raged together. Within the tide only ran and it was calm. Without the current prevailed and there too was calm. On this troubled bit they met and neither prevailed. It is the picture of those who are at once too religious to belong to the world—too worldly to belong to religion: torn by both and satisfied by neither.—Mark Guy Pearse.

SENSITIVE TO SIN

There is a fable current among the glass blowers of the island of Murano, near Venice, that the founder of their industry was on one occasion commanded to manufacture a goblet of the finest possible quality for the Doge. Of such delicate and costly material was it made, and so finely was it blown that if a drop of poison were put into it, it would shiver the glass to atoms. Of course such is only a fable, but it is a fairly true picture of that which mars our lives, makes us unfit to hold the heavenly treasure, and hence unable to communicate it to others.—J. Stuart Holden.

WAGES OF SIN

Leftie Louie, notorious gunman executed in New York, preached a sermon on the consequences of sin before he died. He said, "A fellow who honestly earns six dollars a week is better off than one who earns a thousand dollars a week if he does not get it straight." Of himself and his associates he said, "We were supposed to have as many friends as any fellow on the East Side, but when it came to a showdown only the synagogues stood by us, outside our parents. Stick to the synagogue and to your parents. If I had my life to live over again I would surely follow this advice."

MEN SORTED

Men will be sorted yonder. Gravitation will come into play undisturbed. And the pebbles will be ranged according to their weights on the great shore where the sea has cast them up, as they are upon the beach; all the big ones together and sized off to the smaller ones, regularly and steadily laid out. —A. Maclaren.

HEAVEN AND HELL

Dante described both heaven and hell most wonderfully, for he had been in both. Once, as the servant of sin, he had known shame and doubt and darkness and despair—which are certainly the grim portal of hell; and then, through God's forbearing mercy, he had found peace in believing, and love to God, which casteth out fear—and here was the beginning of heaven. And so, when timied people saw him as he glided along the street, they said, with a shudder, "There is the man who has been in hell!" If we would not go where Judas has gone, we must begin our heavenly life on earth.—J. N. Norton.

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***Hands and No Hands.***

Have you ever seen a man without hands? There was once a child born without hands who learned to use his feet and his toes so that he could write and pick up things from the ground. With his mouth and teeth and with his feet and toes he made up in a wonderful way for the absence of his hands.

A little boy was told this story by his mother one morning.

Because he was very young and ignorant, he thought that there might be many people maimed in this way. When he went out for a walk with his mother his little mind was thinking of this and he was on the watch for people without hands.

As they went along the road towards the village he saw an old woman carrying some twigs and branches. She had gathered them in an open wood for her little fire. The load was heavy and she had often to rest, for she was old. The child was sorry for her and wished he was big enough to carry her load. There came along a strong schoolboy with his hands deep in his pockets. He passed the old woman without a word. The little boy thought the only reason for not helping her must be that the schoolboy could not help her, and as he could not see the hands that were in the pockets, he cried to his mother: "Oh, mother, see the poor boy. He has no hands!" But, of course, the boy had hands, strong ones, but they were idle and unkind.

When they came into the village they went into the post office, and while they waited their turn the child heard a man saying to the post office clerk, "But I can't write." He was being asked to sign a receipt. The little boy was so small that he could not see over the counter and could only see the man's arms. He had never met a grown-up person that couldn't write, and so he jumped to the conclusion that there could be only one reason for not being able to write. His mother heard him saying softly to himself, "Poor man, he has no hands." Of course the man had hands, but when at school he had been idle and he had forgotten even how to write his name, or was so ashamed of his bad writing that he preferred to make a cross instead.

As the boy and his mother came home they passed a cart that had stuck on a steep hill. The horse seemed unable to pull it any farther though it was nearly at the top. A stone under one of the wheels kept it from slipping back. They stood and watched for a moment. The child longed to be strong enough to help. Then some men came up the hill and they saw the difficulty and laid hold of the spokes of the wheel to help the horse to start. But they were not quite strong enough. A gentleman—perhaps I should say a man in the dress of a gentleman—soon approached. He was wearing gloves. The little boy felt sure he would stop and help, but he just looked at his gloves and at the muddy wheel and passed on. Still ruled by his one idea, the boy could think of only one explanation. The gentleman must have lost his hands in the war and was wearing gloves over artificial ones. The mother heard her son once more saying, "Poor gentleman. He hasn't real hands. He can't have real hands."

As I told you he was a very little boy and didn't understand. That was how he came to think that the schoolboy and the workman and the gentleman hadn't any hands.

But was he so very far wrong after all? If you have got hands and don't use them when you should and don't train them to be skilful and to be kind, you are worse than a man without hands, though you may not be worse off. We talk about a "handy" man. That means someone who can use his hands to some purpose. See that you are the same. Every gift God makes to us is meant to be used. Remember your hands are a very special gift. Learn to be skilful with them and to be kind.—Rev. R. C. Gillie.

FOR THE EVENING SERVICE

Title: *The Final Conclusion.*

TEXT: "Let us hear the conclusion of the whole matter, fear God," etc. Eccl. 12:13.

THE SERMON OUTLINE

INTRODUCTORY: The book of Ecclesiastes is a sermon, as its name indicates. The wise Solomon was the preacher. The words, "Vanity of Vanities; all is vanity," found at its beginning, is the text. It is a penitential sermon in which the preacher is sadly lamenting his own folly and mistake in having promised himself satisfaction and happiness in the things of this world while neglecting his soul. His own fall he offers as a proof of the weakness of human nature, and his recovery as a proof of the power of God's grace and the riches of his forgiving mercy.

The sermon had, as all sermons ought to have, a practical application in closing. In this application there is warning to avoid the risk upon which he had so early made shipwreck, and a kindly invitation to step into the way of true wisdom and find all her ways pleasantness and her paths peace. It is the conclusion of the sermon we are to study: "Let us hear the conclusion of the whole matter; fear God and keep his commandments; for this is the whole duty of man."

The Pilot of a United States revenue cutter was asked if he knew all the rocks along the coast where he sailed. He replied, "No; it is only necessary to know where there are no rocks." That pilot's words suggest the deep moral and spiritual truth Solomon meant to teach us. It is as if he had said: "It is not necessary that you run upon every rock before you know to avoid it; I shall not try to tell all the rock that lurk on every hand to wreck you, but I will tell you the sure, safe way. It is only necessary to know where there are no rocks: "Fear God and keep his commandments and there will be no danger of you making shipwreck of the soul."

To understand the full force of King Solomon's words, we must know what was the object he set before him when he wrote this book. He meant it as a record of the grand and unexampled experiments he had made in search of man's highest good.

I. Consider, then, first, Solomon's diligent search. His object was to find man's highest happiness. His opportunities were in many respects the best any man ever enjoyed. He tells in the second chapter that the great inquiry he set himself to prosecute was this: "What was that good for the sons of men, which they should do under heaven all the days of their life?" In other words, how can man best fulfil the purpose of his existence? How can he attain to the highest measure of well-being?

It was certainly a noble inquiry and well worthy the wisest of men to pursue. Well we know that he had excellent opportunities for pursuing it. I suppose that since the world began there has never been such wealth, such splendor, such magnificence, and with it all so fertile a mind and so capable of extracting from the resources of earth all the satisfaction and pleasure they could yield. As some one has said, "The world seemed literally to exhaust itself upon that man. It emptied itself into his lap. It spread its treasures at his feet. It lavished on him all its luxuries and delights. It pressed the rarest wine to his lips. It set the richest gems in his crown. It warbled the sweetest music in his ear. He tells us in this book how he had everything material that fancy could prompt or heart could desire. Houses, and gardens and vineyards, and orchards, and pools of fish, and stately upholstery, and silver plate and gold plate, till they actually trimmed the candles with snuffers of gold, and scooped out the ashes of the grate with shovels of gold."

He dwelt in palaces of whitest marble. Around them fluttered birds of brightest plumage and sweetest song. He had gardens of rarest beauty, rich with flowers from every clime. I have read that to this day, non-indigenous flowers are found by botanists near Jerusalem—flowers found nowhere else in Palestine—the lineal descendants of the very plants which Solomon collected from foreign lands. We may read it all in his own words. He says, "I made me great works; I builded me houses; I planted me vineyards, I made me gardens and orchards, and I planted trees in them of all kinds of fruits; I made me pools of water, to water therewith the wood that bringeth forth trees; I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me; I gathered me also silver and gold, and the peculiar treasure of the kings and the provinces; I got me men singers and women singers and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem." Then he adds, "Also my wisdom remained with me." God had endowed him with a wisdom which amounted to genius. He was a thinker, a man of extraordinary versatility. He was a great writer. We are told that his proverbs were three thousand and his songs one thousand and five. The Bible tells us that he was a wonderful student of Natural History. We are sure that in botany and orinthology and zoology and chemistry he was the highest scholar of his age. The accomplishments of twenty average men seemed to center in him. He lived many lives in one. He tapped every conceivable source of happiness.

With what result? Through all he had kept this one life-aim before him, to find out wherein lay man's highest good, how he could best fill up his allotted days on earth. But with what result?

II. Solomon's deliberate conclusion: Do you see Solomon as he is standing thoughtfully yonder in the vestibule of his palace? He looks out for a moment on all his vast possessions; he meditates for a little as he recalls the experience of these past eventful years; he draws a long deep sigh that whispers of "vanity and vexation of spirit," and then he speaks out to us words as weighty as were ever uttered by the lips of man: "Hear the conclusion of the whole matter; Fear God and keep his commandments for this is the whole of man."

You notice I left out a word of the text. If you will look in your Bibles you will see that the word "duty," in the text, is printed in italics, indicating that it has been supplied by our translators and does not exist in the original. I think the real meaning of the text is expressed better without it. The idea of duty, though that was in the mind of Solomon, yet it was not the main thought. He had been eagerly inquiring how a man can reach his fullest, highest development; how he can reach his truest dignity; how he can fulfil the end of his being. If he secures this he reaches highest happiness and duty. The Septuagint translation of the text brings out this meaning exactly: Fear God and keep his commandments; for this is the whole man." Without religion a man is not whole; not complete; there is a gap in his being. He may have everything else besides—wealth, and honor, and rank, and fame, and knowledge, and art, and science,—but still he falls short of a whole man, a "man" in the noblest sense of the word, a man in the image of his Maker, unless he possesses that religion which is meant here by the fear of God and the keeping of his commandments. This expression stands for genuine personal piety, "the fear of God" denoting the inward principle; and the "keeping of his commandments" the outward practice.

SUGGESTIVE TEXTS AND THEMES

The Word and the Words: "The words that I speak unto you, they are spirit and they are life." John 6:63.

Length, Breadth, and Height: "The city lieth foursquare, and the length thereof is as great as the breadth: The length and the breadth and the height thereof are equal." Rev. 21:16.

The Called of God: "And we know that to them that love God all things work together for good, to them that are called according to his purpose." Rom. 8:28.

Prosperity of Soul: "Beloved, I pray that in all things thou mayest prosper, and be in health, even as thy soul prospereth." John 3:2.

The Ministry of Reconciliation: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." II Cor. 5:18.

The Supremacy of the Invisible: "By faith he forsook Egypt, not fearing the wrath of the king: for he endured as seeing him who is invisible." Heb. 11:27.

Christ's Knowledge of Man: "Jesus answered them. Do you now believe? Behold, the hour cometh, yes, is now come, that ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me." John 16:31, 32.

THE SUNDAY SCHOOL LESSON

Title: *Paul in Thessalonica and Berea.* Acts 17: 1-11; 1 Thess. 2: 7-12.

GOLDEN TEXT: "Open thou mine eyes that I may behold wondrous things out of thy law." Ps. 119:18.

TEACHING THE LESSON

Paul's journey, with Silas and Timothy, to Thessalonica was made soon after his discharge from the prison at Philippi. Undaunted by his experience there he presses on his way. Here, in the city of Thessalonica, he faithfully and fearlessly presented Christ to the Jews, taking their Scriptures as a proof of his Messiahship. I. *The guiding hand.* God may lead us about, but he never leads us wrong. Paul and his companions journeyed one hundred miles to reach Thessalonica. Here the Jews had a synagogue. For three weeks Paul tarried for the purpose of instructing his people in the things which concerned their eternal welfare. II. *The gathered fruit.* It was small in comparison with that at Philippi, yet it was precious. III. *The reflex action.* Persecution, which came as the result of rejected light. Then the way opens to another field. IV. *The contrast.* The contrast between the Jews of Thessalonica and those of Berea was marked. When Paul went on to Berea he carried the very same message to them. But instead of getting angry, they searched the Old Testament to see if Paul had spoken truly. The Bereans heard the word, searched the Scriptures, received the word, many believed. V. *While many reject the Gospel it never loses its power.* God will have a church wherever his truth is preached, though it has many enemies. VI. *Wicked men make trouble and lay the blame on God's people.* VII. *An honest search of the Scriptures will convince one of the truth of the Gospel, and will result in conversion of the soul.*

ILLUSTRATIONS

SEARCH THE SCRIPTURES

The prospector does not find the nuggets of gold by scraping the surface. Rare botanical specimens are found by diligent searching. It is by earnest and prayerful study of the Bible that we discover truths that we may call our own. We have a brother who has been working in the gold mines of California for many years. He has a watch-chain that he greatly values because the gold in it is what he searched and dug out of the mountain himself by hard labor and much sacrifice. Truths discovered as the result of hard study are very precious to us. The Bible should be an every-day book to us. A very handsome and expensive Bible on the parlor stand, covered with bric-a-brac, is of little value as compared with a good working Bible.—J. Edwards.

MISSIONS AMID DISCOURAGEMENTS

Dr. Thomas Coke was a great organizer of Methodist missions, and on most of his nine journeys to America he spent much time among the West Indies Islands, encouraging and directing the missionaries. He was often in personal danger, while his missionaries were imprisoned and the negro slaves were severely punished for attending the gospel meetings. It was the law on one island that a slave should be whipped every time he was found praying. Amid all these discouragements Dr. Coke continued zealously in the work, raising money, sending out new missionaries, and in every way promoting the great cause of missions.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***The Work of the Holy Spirit.***

"Ye are the temple of God, and the Spirit of God dwelleth in you." I Cor. 3:16.

There were materialists in Paul's day as well as in ours. They were such because they allowed the body to dominate the spirit. There are many who would annihilate the spirit, because they want to gratify the flesh. They have no desire to harbor within themselves the Holy Spirit. I. *The Spirit gives light.* Though I walk through the valley of the shadow of death, thou art with me. "He directed his light to the ends of the earth" (Job 27:3). "Thou gavest them light in the way they should go" (Neh. 9:12). "God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (I Cor. 4:6). II. *Converts souls.* "Zion shall be redeemed with judgment and her converts with righteousness" (Isa. 1:27). "Then shall I teach transgressors thy ways and sinners shall be converted unto thee" (Ps. 51:13). "So is every one that is born of the Spirit" (John 3:6). III. *Makes one fit to work.* "That they may know my service and the service of the kingdom" (II Chron. 12:8). "Serve him with a perfect heart" (I Chron. 28:9). "All kings, . . . all nations shall serve him" (Ps. 72:11). IV. *Gives joy.* "The joy of the Lord is your strength" (Jer. 8:10).

CHRISTIAN ENDEAVOR SOCIETY TOPIC

October 18. How to Answer "Wet" Arguments. I Tim. 1:8-11.

(Refer to recent books on prohibition; make scrap-book of answers to "wet" statements.)

SUGGESTIVE BULLETIN BOARD SLOGANS

No man gets ahead if he can not see ahead.

In the long run it is useless to shout louder than you act.

A man who always arrives too late will find some day Prosperity's card, and on it written, "Sorry."

The four-square man is the only one who is well rounded.

Garments of righteousness never go out of style.

Why go to church? Why not? Eventually—why not now?

A magazine, like a radio, should tune out the unworthy.

Stepping heavenward is simply following the plain path of duty, which always leads upward.

SUNDAY: OCTOBER TWENTY-FIFTH

Theme: ***A Rich Helper.***

SUGGESTED SCRIPTURE READING: Phil. 4:1-23.

SELECTED HYMNS: "My God, how endless is thy love."—I. Watts. "O bless the Lord, my soul."—I. Watts. "When all thy mercies."—Joseph Addison. "Now thank we all our God."—Martin Kinkart. "Lord, with glowing heart I'd praise thee."—F. S. Key.

SALUTATION (or Call to Worship): "From the rising of the sun unto the going down of the same the Lord's name is to be praised. And he lighted the lamps before the Lord; and he burnt sweet incense on the golden altar. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."

INVOCATION PRAYER: O God, who hast folded back the mantle of the night to clothe us in the golden glory of the day, chase from our hearts all gloomy thoughts and make us glad with the brightness of hope, that we may effectively aspire to unwon virtues. We would enter thy gates with thanksgiving and into thy courts with praise. We would indeed also worship thee, who art a spirit, in spirit and in truth—in the beauty of holiness. Help us so to do. O God, of whose majesty the Scriptures saith, The Lord is in his holy temple, let all the earth keep silence before him—fill our hearts with holy fear and child-like expectation of thy love and grace in Jesus Christ, thy Son, as now we continue in prayer and abide in silence for a time before thee (silence—possibly a half minute or more). Glory be to thee, O God, Father, Son, and Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.

THE SERMON

Title: ***A Rich Helper.***

TEXT: "My God shall supply all your need, according to his riches in glory." Phil. 4:19.

THE SERMON OUTLINE

INTRODUCTORY: Paul and his colleagues were poor. They were in this respect like their Master who had not where to lay his head. The Philippian Christians, though poor themselves, had thought of Paul and his need and had ministered to him of their goods. What they had sent to him is, of course, now unknown; but it was sufficient he said to make his situation for the time comfortable. In acknowledging their kindness he said that he regarded it as an offering they had made to God himself, being for the furtherance of the gospel, and that God would so accept it and abundantly reward it. It is as though he had said: "You have shown your regard for me as a friend of God, by sending to me in my distress, and I have confidence that, in return for all this, God will supply all your wants when you are in circumstances of necessity—My God shall supply all your need, according to his riches in glory by Christ Jesus." In other words, the Apostle here draws a bill upon the bank of heaven and leaves it to God to make returns to all who minister to the cause of God and in his name. But in so doing he also brings to every Christian who reads these words a reminder of his many needs and of the certainty and amplitude of the Divine supply.

I. The great need. "All your need." The Christians at Philippi were in need as well as the apostles. It was a time of great tribulation, and under their persecutions they could not well succeed in their secular affairs. But every Christian is a bundle of needs. He has needs physical. There seems to be no creature with so many wants and so constantly recurring. He has needs social. Life can only develop itself by clinging to other forms of life. So our affections need objects about which to twine if we would develop strength and beauty. Such words as father, mother, brother, friend, represent the needs of our social nature. He has needs mental. The mind in its best state is like the garden of Eden. But uncultivated it is like a wilderness which brings forth only thorns. It needs teachers, books, culture. Man has needs moral and spiritual. Man is a sinner. These words are enough to express his utter poverty. He needs nothing less than God's great salvation. But salvation does not end his needs. Even as a redeemed soul a man's needs are many and constantly recurring. The Christian is a sinner and he needs frequent forgiveness and a constant renewal of spiritual life. The Christian is a traveller, journeying across the desert of this world—rough, arid, dry, and with enemies on every hand. He can not perform the journey in his own strength. The Christian is a voyager, trying to cross the rough and boisterous ocean of life. There are waves of distress, billows of trouble, storms of adversity, shoals of danger, quicksands of error, and rocks of destruction he has to encounter. What will be the fate of his poor bark if he have not the breezes of Divine influence to waft him, the anchor of hope to steady him, the compass Divine to direct him, the voice of the Captain to cheer him, and the hand of the Pilot to guide him safely to the haven of everlasting peace? The Christian is a racer, trying to reach the goal of glory. A thousand voices call him back. Innumerable attractions of the world allure him aside. Earthly weights and cares threaten to cast him down. How liable he is to faint and tire, and, therefore, how great is his need of Divine stimulus and strength. The Christian is a soldier, trying to win the victor's crown. His foes are legion in number and very strong, for he wrestles not against flesh and blood merely, "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Surely Omnipotence alone can uphold us in our battle with spiritual foes. No one can ever over-express it—our needs seem infinitely great and many. "All our need" seems to tell of a demand almost illimitably large.

II. The sure and ample supply. "My God shall supply all your need, according to his riches in glory by Christ Jesus."

Here we know (1) the agent, God; (2) the medium, though Christ Jesus; (3) and the measure and resource; proportionate to need and out of the inexhaustible supply of heaven.

1. These things being so then we know that the meeting of our needs is

certain. Paul is positive that this source should never fail. The reason was he knew it could not fail.

2. It will be abundant. It will not be simply according to our necessities. That would require a great supply. But, better than that, it will be according to God's riches, suited to his character not ours, commensurate with his magnificence rather than with our poverty and need. God is rich, gloriously rich, and he gives not according to our measure, but according to his measure. A courtier once said to his king who was bestowing upon him a gift: "That is too much for me to receive." Said the king: "But it is not too much for me to give." God gives like a king, with regard to his great resources, "according to his riches in glory." "Oh, the depths of the riches!" etc.

3. It will be, therefore, not according to our deserts. Instead, it will be according to the glorious fulness of his grace. If the gloriously rich God give according to his wealth, and not according to our deserts, but according to his grace and loving favor in Christ, how rich, indeed, he makes us all!

4. It will be adapted to our need. The need is great, diversified, constant. The supply will be seasonable, suitable, abundant. On a merchant's desk we once saw a book labelled, "Want Book." How comforting it is to know that God has a "supply book" which exactly meets our want book! His promises, providences and Divine visitations combine to meet the necessities of all his people.

5. It will be through the medium of Christ. Christ Jesus is the channel of communication by virtue of his finished work. All the riches of God's grace and the raptures and splendors of an eternal heaven are to be given through Christ.

This blessed promise is yours, yours to live upon, and made by a very rich Helper. Are you not neglecting or ignoring it? Many years ago an aged and ragged Indian wandered into one of our western settlements, begging for food to keep him from starving. A bright colored ribbon was seen about his neck from which hung a small, dirty pouch. On being asked what it was he said it was a charm given him in his younger days. He opened it and took out a worn and crumpled paper. It proved, on careful inspection, to be a regular discharge from the Federal army entitling him to a pension for life, and signed by General Washington himself. Here was a man with a promise duly signed, which, if presented in the right place would have secured to him ample provision for all his days, and yet here he was wandering about hungry and helpless and forlorn and begging for bread to keep him from starving! And what a picture it gives, too, of many Christians, who, with all the promises of Jehovah in their hands, the charter of an eternal inheritance in full possession, are yet gloomy and sad and starving in the wilderness!

COMMENDATORY PRAYER: O God, the Fountain of all grace and truth, in whom to believe is to have eternal life, bless unto us thy Holy Word, and write its lessons on our hearts; that we, hearing it with our outward ears, may receive it inwardly into our souls, and live according to its holy precepts: through Jesus Christ our Lord. Amen.

OFFERTORY SENTENCE: "But to do good and to communicate forget not, for with such sacrifices God is well pleased."

OFFERTORY PRAYER: O Lord our God, in this that we offer thee, we but give thee what was always thine. Accept our gift, together with the offering of our very selves; that while thou blessest what we lay upon the holy table of our Lord, Christ Jesus, the benediction of thy refreshing grace may descend upon thy servants and renew us, with devoted and generous hearts, to love and serve thee most faithfully in all our works and ways. We ask through Christ. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The Need and the Supply: I. The extent of the supply. "All." The emphasis is on the "all." "They that seek the Lord shall not want any good thing." "No good thing will he withhold from them that walk uprightly." II. Its means. "Riches in glory"—glorious riches. Indicative of the wealth of the Deity. III. Its medium. "Out of his riches in glory." "By Christ Jesus." The Christ who made the worlds. IV. Its certainty. There is no doubt—no contingency. God shall do it.—J. S.

Our Need and Supply: I. The scope of the promise. II. The supply. Not according to deserts. But according to his riches in glory. III. The medium. "Through Christ."—M. S.

Man's Necessity: I. Man's necessity. No one self-sufficient. II. God's wealth. III. The supply for this necessity out of this wealth. Certain. Abundant. Adapted to need. Through Christ.—C. B.

Sure Supplies: I. God is rich—gloriously rich. In life. In the power of imparting life—a fountain that can never be exhausted. In strength. "Is anything too hard for the Lord?" In knowledge and wisdom. "O the depth!" In mercy. In goodness. II. The Christian's supplies are sure.

Comfort for the Needy: I. Your need. Is great, diversified, constant. II. The supply. Suitable, seasonable, abundant. III. The source of supply. Certain, inexhaustible, free.—J. L.

CHOICE ILLUSTRATIONS ON THE THEME

Partnership With God

"When St. Teresa was about to found her Homes of Mercy," said Mr. Hanson, "she had only three halfpence in her possession, and she said in ever memorable words: 'Teresa and three halfpence can do nothing; God and three halfpence can do everything'."

Like a Father

One writer uses this beautiful illustration: "A king is sitting with his council deliberating on high affairs of state involving the destiny of nations, when suddenly he hears the sorrowful cry of his little child, who has fallen down, or been frightened by a wasp; he rises and runs to his relief, assuages his sorrows and relieves his fears. Is there anything unkingly here? Is it not most natural? Does it not even elevate the monarch in your esteem? Why then do we think it dishonorable to the King of kings, our Heavenly Father, to consider the small matters of his children? It is infinitely condescending, but is it not also superlatively natural that being a Father he should act as such?"

Well, he has given us the promise: "Like as a father pitieth his children, so the Lord pitieth them that fear him."

God Knows and Cares

A little girl was seated in the corner of a 'bus on her way to Picadilly. Before starting, the conductor popped in his head, and said, "Where to, Miss?" "Home, sir," was the reply. With a broad grin, the man inquired, "An' where may that be, my little lady?" For a moment the small passenger looked perplexed, then her face cleared, and she answered confidently, "Father's up there," pointing to the roof; "he knows."—*Sunday School Chronicle.*

God Relied Upon

It is related of the late Dr. Temple, Archbishop of Canterbury, that once in following his duty and obeying his conscience, he offended some people and laid himself open to grave misunderstanding. He was Bishop of London at the time, and Archbishop Benson spoke to him about the matter with suggestion that he might make explanation. "Sha'n't do it," was Temple's reply. "I suppose you rely upon the future to vindicate you," said Benson. "No, I don't," answered Temple. "Upon what do you rely, then?" said Benson. "God," was the firm and unyielding reply. God was his helper. He could not be moved.

We God's Property

By way of illustrating that we are all the children of God, and have the right to call upon him, Dr. Torrey told an amusing but true story.

An old black man was the slave of a gentleman who cared nothing about Christianity. A favorite amusement of his was to chaff the colored man.

"Sambo," he said, "aren't you afraid the devil will get hold of you?"

"I am not," was the reply.

"Sambo, doesn't the devil ever attack you?" the master questioned.

"Often," showing his gleaming white teeth.

"What do you do?"

"I looks up to Heaven and says, 'Massa, look after your property.'"

A Rich Helper

A station-agent at Bloomington, New Jersey, saw a man walking on the tracks of the Lehigh Valley railroad. On his back he carried a huge package, apparently containing household utensils as well as clothes. He seemed tired. The agent stopped him and ordered him off the track, telling him that he was liable to arrest for trespass, besides incurring the risk of being killed by a train. The man, who was a Hungarian, demurred, and produced a railroad ticket, good from Jersey City to Scranton, Pa. The agent looked at him in amazement, and asked him why he was walking when he might ride. The Hungarian replied that he thought the ticket gave him only the privilege of walking over the road. His right was explained to him, and the tired man delightedly boarded the first train that stopped. How many of us Christians make the same mistake! Our Lord wants to bear all our burdens and hold us in continual freedom from care and from the power of sin.—*The Christian Herald.*

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***The Lion, the Wolf and the Fox.***

TEXT: "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." Prov. 27:6.

It is often much easier to get into trouble than out of it, much easier to get into an enemy's toils than out again. The text tells us that a true friend may wound or reprove us to our good, but the kisses of an enemy are deceitful. The enemy may seem to be a friend only to do us harm. Our text is a wise proverb. The story I have for you this morning, boys and girls, though not in the Bible, teaches the same lesson. For I am bringing you another of Aesop's fables. You know his fables are very ancient truth, for they were written more than twenty-five hundred years ago. This one is about the lion, the fox, and the wolf. You know in those old times the birds and animals were represented as talking to one another and acting in many ways like human beings do.

This is the story:

The king of the forest, the lion, was once long and seriously ill, and his majesty's temper not being at all improved by the trial, the fox, with his usual discretion, kept away from court as much as he could. He slunk about, however, as near as he could without being seen, and one day overheard the wolf talking to the lion about him. The wolf and fox were never very good friends, and the wolf was now calling the lion's attention to the fact that the fox had not shown his face for a long time at court, and added that he had strong reasons for suspecting that he was busily engaged in hatching some treason or other plot. The lion thereupon commanded that the fox should be brought at once to his presence, and the jackal was accordingly sent to look for him. The fox, being asked what he had to say for himself; replied that his absence, so far from arising from any want of respect for his sovereign, the lion, was the result of his extreme concern for his welfare. He had gone far and wide, he said, and consulted the most skilful physicians as to what was the best thing to be done to cure the king's most grievous malady. "They say," stated he (and here he gave a malicious leer at the wolf), "that the only thing to save your majesty's life is to wrap yourself in the warm skin taken from a newly-killed wolf." The lion, eager to try the experiment, at once dragged the wolf toward him and killed him on the spot.

Yes, boys and girls, it is easier to get into the enemy's toils than out again. It is far easier to get into trouble than out of it. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful."

FOR THE EVENING SERVICE

Title: ***The Life That Knows No Defeat.***

TEXT: "I can do all things in him that strengtheneth me." Phil. 4:13.

THE SERMON OUTLINE

INTRODUCTORY: These words contain a great boast, but Paul knew whereof he was speaking. He had tried Christianity under all conditions and circumstances in life and found it equal to every emergency.

I. Some one might say that the circumstances under which he penned these words testify against him. He was a captive, held in prison, when he longed to be among his congregations. It is said of Samuel Rutherford that he was exiled from his lovely parish of Anworth and cast into the cold, gray prison at Aberdeen, but he wrote letters of consolation to his flock, dating them not from the prison-house but from "My Lord's Palace at Aberdeen." The cold, dingy prison was transformed into a palace where he held high converse with his Lord. To Paul the prison became a pulpit, from which were sounded words of eternal life. The enemies had cast him into prison hoping thereby to stop the spread of Christianity, but Paul turned it into a great opportunity to tell others of the Christ. The whole imperial guard heard the story of Jesus and the apostle's letters went to the uttermost parts of the earth. There is no defeat here.

II. There were things that Paul could not do, there are thing that you and I can not do, because we were not meant to do them. God can not do all things for we are told he can not lie, he can not be unkind. But we can do all things that Christ wants us to do.

III. In Christ Jesus Paul found sufficient power to do all things that he was meant to do. Christianity is not, as some believe, an added burden to life, but it is a dynamo that in a wonderful way aids us to carry the burdens of life. Just as in a great factory, where all the power is generated in one spot, perhaps by one engine and is all conveyed and distributed to each part so that every wheel is turned and every hammer lifted with complete efficiency, so in Christ Jesus the child of God receives that power which is needed for the task at hand. The difference between the man who is only under the influence of the world and the man who is in Christ is the difference between a sailing-ship and a great steamer. The sailing-vessel may be drifted out of its course or arrested in its progress by contrary winds, and if the winds fail altogether the ship will lie idle and can not move. That is the man of the world, who is in the world and of the world, and the world does what it likes with him. There is no driving power from within, it is all from without. He is at the mercy of the wind and the waves. But he that is in Christ is like a steam-vessel, plowing its way across the briny deep, not depending upon the powers from without, nor hindered very much by them, but steadily driven forward in sunny and in stormy weather by the power that is within. It is Christ within the soul that is pushing us forward. There is assurance and steadfastness that you fail to find in the man of this world. The man without Christ knows not wither he is going, nor can he make progress to any extent by his own will. He is at the mercy of the surrounding influences. But the child of God has one aim in view, one purpose in life; and no storm, however severe it may be, can drive him from his course. He that gives the power to go forward is also our guide and the goal will be reached.

IV. The power within gives us confidence to attempt the most difficult task to which Christ calls us. Christ summons us to tasks that are quite beyond us, but they are not beyond him. Some times we seem to be ill-fitted for the work to which we have been called, but in him and through him we shall succeed.

When Westcott was quite an elderly man, having spent all his life as a professor at Cambridge, he was suddenly called to take the heavy charge of the bishopric of Durham. He had no experience along those lines, he had no practical knowledge of the work, having spent many years as a teacher. When the call came, he said he felt no fitness for the place, but he was willing to surrender all to God. And what was the result? This delicate frail scholar went from the schoolroom to the bustling mining population of Durham, and as bishop he was found as efficient as he had been as teacher.

We are made complete and efficient in Christ and not in ourselves. Difficulties will vanish when we are driven forward by this divine power.

It is said that a great musician visited a friend in the country and his host took him to the church on the Sabbath. Several weeks later as he was visiting there again and was invited to go to the same church, he declined in these words, "I will not go with you unless you can take me to hear some one who will tempt me to do the impossible." This is what Christ is ever doing—tempting us to do the impossible. St. Paul stood in the center of the Roman Empire, planning to take it for Christ. This is the faith and courage that Christ inspires in those that follow him—"I can do all things in him that strengtheneth me."—F. S. E.

SUGGESTIVE TEXTS AND THEMES

The River of Water of Life: "And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb." Rev. 22:1.

Christian Unworldliness: "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one." John 17:15.

The Religious Function of Language: "Behold, the half was not told me." 1 Kings 10:7.

Christian Self-control: "But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." 1 Cor. 9:27.

Christian Endurance: "Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life." Rev. 2:10.

Christian Coöperation: "For we are God's fellow-workers: ye are God's husbandry, God's building." 1 Cor. 3:9.

THE SUNDAY SCHOOL LESSON

Title: ***Paul in Corinth.*** **Acts 18: 1-11.**

GOLDEN TEXT: "Now abideth faith, hope, love, these three: and the greatest of these is love." 1 Cor. 13:13.

TEACHING THE LESSON

There had been a general expulsion of Jews from Rome. Two of them, a Jew named Aquila and his wife Priscilla, had settled in Corinth, and when Paul arrived there from Athens he took up his abode with them because he was of the same trade as they. Together they wrought at tentmaking. Paul was a native of Tarsus in Cilicia, and he learned the local industry, that of weaving goats' hair into cloth and making the cloth into tents. We are told of his supporting himself by his trade at Thessalonica and at Ephesus, as well as here at Corinth. "My business is preaching the Gospel," said Carey, "I cobble shoes to pay expenses." I. *Paul's preaching.* "Every Sabbath in the synagogue" (vv. 4, 5). II. *His message rejected by the Jews* (v. 6). Paul turned from them. III. *His message received by the Gentiles* (vv. 7, 8). His preaching was in the house of Titus Justus, a Gentile proselyte who lived near the synagogue. Many Corinthians believed. IV. Even Paul the dauntless had his time of depression, but in a vision he was reassured. "Be not afraid . . . I am with thee . . . no man shall harm thee," were the words of God that come to him. "I have much people in this city." Paul continued his preaching in Corinth for a year and a half. During this time he wrote two letters to the Thessalonians, the first products of his pen which we possess. V. Lesson: *God's people are never without some friends.* VI. *In the worst places God can create the best saints.*

ILLUSTRATIONS

Needed Encouragement

It is said to be a rule in the Franciscan Order that when a Brother has preached an unusually eloquent sermon he shall be set the next morning to paring the potatoes for breakfast! There was no danger of Paul's becoming too full of pride over his eloquent sermons; he had too many discouragements throughout his ministry. The danger was that he become disheartened. We have an instance here at Corinth of the way in which he needed encouragement.

Dignity of Work

A young man came to visit the monk Macarius and found him weaving a mat. "What!" exclaimed the youth, "do you work for food that perishes?" The monk did not answer him but handed him a book and bade him read. Noon came, and instead of being invited as a guest to eat the young man was told that in the cloister the apostolic rule held good. "If any will not work, neither let him eat."

That was the rule which the apostle Paul wrote from Corinth to the church at Thessalonica. The same hand that wrote so many of the New Testament Epistles was filled with goats' hair which he was weaving into a coarse cloth for tents.

The negroes of East Africa are wont to say that "The white man works, the black man does not; the white man is a common man, the black man is a gentleman." The ancient Greeks and Romans had slaves to do their work, and deemed manual labor beneath the dignity of a free-born citizen.

Wholly different was the belief and practice of the Jews and early Christians. Jesus Christ himself sanctified toil. His early years were spent in a carpenter's home, and no doubt he himself labored at this trade.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***The Reign of God.***

"The Lord reigneth; let the earth rejoice." Ps. 97:1; "The Lord reigneth; let the peoples tremble." Ps. 99:1.

"The Lord reigneth," is the keynote of both psalms. This truth is the bright light shining behind the clouds. I. *The ground of gladness.* 1. Righteousness and judgment are the foundation of his throne. This is a greater ground of joy than fulness of bread. "Zion heard and was glad, because of thy judgments, O Lord." No peace can bring gladness unless it is a righteous peace. "And peace is a delusion unless Christ's sword has done its work." 2. Light is sown for the righteous. "The idea is of the diffusion of light at the dawn. . . . Light is a metaphor of happiness and prosperity." The happiness of the loyal subjects of God is implicity contrasted with the misery of the wicked rebels. II. *The ground of worship.* Trembling here describes joy mingled with awe. I. God's rule is supreme. He is high over all, yet "dwelling between the cherubim" his mercy is over all his work. Adoring worship is due to him. 2. God's rule is intimate. His ear is open to our cry. Moses, Aaron, and Samuel were instances of great intercessors. 3. God's rule is holy. The thrice-sung refrain is "Holy is he." We must exalt him, and worship at his holy hill.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

October 25. How Is Our Country Helping and Hindering the Spiritual Growth of Other Countries? Acts 13:1-3; Jas. 4:1-3.

(Missionary meeting. What the church is doing to help other countries; what modern materialistic civilization is doing to hinder.)

SUGGESTIVE BULLETIN BOARD SLOGANS

It doesn't require a trained nurse to nurse a grudge.

The person who thinks only of saving himself still needs saving.

The more religion we export, the more we possess. Love grows by exercise.

We can do it, if we will. We can do it, and we will.

Materialism: You are in danger of worshiping a god that you made instead of the God that made you.

If a man has an experience of God he will have a purpose in life.

Today's good deed makes that of tomorrow the readier done.

Prayer does not change God; it changes you.

Do not be driven to prayer; practice it systematically, as a privilege.

SUNDAY: NOVEMBER FIRST

Theme: ***The King of Many Crowns.***

SELECTED SCRIPTURE READING: Revelation 19:1-21.

SELECTED HYMNS: "Crown him with many crowns."—Matthew Bridges. "Hark! ten thousand harps and voices."—Thomas Kelly. "Look, ye saints; the sight is glorious."—Thomas Kelly. "Who is this that comes from Edom."—Thomas Kelly. "All hail the power of Jesus' name."—Edward Perronet.

SALUTATION (or Call to Worship): "Praise waiteth for thee, O God, in Zion; unto thee shalt the vow be performed: O thou that hearest prayer, unto thee shall all flesh come."

INVOCATION PRAYER: Our heavenly Father, we are glad to come out of the turmoil of daily life into the stillness of thy sanctuary. Sometimes we have been worried and distressed by the strain which inevitably comes from human relations; sometimes we have been discouraged by the drive of business and the anxiety that comes from the strenuous effort necessary to make a living; sometimes we have yielded to the impulses of our lower natures and have allowed ourselves to feel ill toward some of thy children. These things have taken away our peace and repose and have left our hearts as a storm-tossed sea. In this sacred hour and in this holy place we seek the return of calm and repose. (Silence—a half minute or more.) Help us to be conscious of thy presence. Speak peace to our souls. May we live for this hour in the higher regions of the soul, and when we leave thy house may we not forget that we have been with thee. Bless all the members of our church family and make us instruments for bringing thy Kingdom to the whole world. In Jesus' name. Amen.

THE SERMON

Title: ***The King of Many Crowns.***

TEXT: "On his head were many crowns." Rev. 19:12.

THE SERMON OUTLINE

INTRODUCTORY: A new vision appears to the eye of the seer. Heaven opens and a conqueror is seated on a white horse, and riding at the head of the armies of heaven. This great personage is Jesus Christ.

On earth they offered him a crown; but he would not have it. All crowns are his. Yet they succeeded in putting a crown on his head; but it was a thorny one. How changed his aspect now! He appears as a conqueror, who has vanquished many foes, and shall yet overcome every hand raised against him. But he also appears the supremest of Kings. Let us think of the crowns that adorn his head.

I. He wears the crown of nature's empire. In the absence of the light of revelation many and absurd were the theories held even by thinkers of the origin of things. Atheism had no higher conception of that origin than chance.

As the light of revelation spreads, the divine origin of all things becomes more and more known. In the fuller light of that revelation men everywhere are coming to see that the Great Former of the universe is none other than he who is man's Saviour, and who, as the many-crowned king now appears to the eye of the seer.

The Empire of Nature is marvellous in its government. It is a system of empires, acting in the most perfect harmony the one with the other; but over them all is one controlling Mind. This mighty One is Jesus. The government of nature is upon his shoulders. By him all things consist.

But what power he had over nature while he sojourned among men! When did it ever fail to hearken to his command? In obedience to his command water becomes wine, bread and fish multiply. At his bidding the storm hushes, and the waves are still; eyesight comes into blind eyes, and strength and agility into lame limbs. At his command the barren fig tree dies; but the widow's son and the brother of Martha and Mary awake from death's sleep as he bids them rise. Nature with many voices speaks of the sovereignty of Jesus over it.

II. He wears the crown of the empire of mind. There have appeared great intellects that have exercised regnant power over the minds of multitudes. There have been and are those who by thy might of their intellects have elevated themselves to the position of rule in the domain of mind. But the greatest of these is not to be named alongside of Jesus. As the picture is but the expression of the artist's thought, as the cathedral, a marvel of human genius, is but the expression of the architect's conception of such a structure, so is the universe but an expression of the thought of Christ.

The sovereignty of Christ in the realm of mind does not prevent misconceptions of truth, or antagonism thereto. Let us not fear the assaults of unbelievers upon our religion. He who wears the crown of the empire of mind can raise up in obscurity a thinker the might of whose logic can put to flight the staunchest foe.

III. He wears the crown of the moral world. There is here the kingdom of evil. It has been long the antagonist of God. Its agents assail men and seek to make them its subjects. They are mighty and seem as if irresistible. But they can be conquered. There is one mightier than all the forces of that kingdom, even Jesus. Before him devils tremble, and do his bidding.

He has legislated for the moral world. Yet shall redeemed men cast their crowns at the feet of Jesus, ascribing to him the glory of their liberation from sin.

IV. He wears the crown of the political realm. Early did the Church meet with political antagonism. Indeed, the fierceness of the opposition seemed so great as if the Church must disappear from the earth.

How often in its history has the situation of the Church been alarming because of political enmity! But how gloriously has she ever triumphed! Christ is King of kings and Lord of lords. Yet shall all rulers and their peoples come bending to him.

V. He wears the crown of the spirit realm. There is an unseen universe of intelligent beings. There is the realm of fallen angels. They are in revolt against God. But they are subservient to Christ, however unwilling. Christ is their King. They must obey him now. More than once while on earth did he show his power over them.

He reigns in heaven. The armies of the sky are at his command. Cherubim and Seraphim acknowledge his supremacy. He sends the angels to wait on his saints.

What a marvellous King is he who rides the white horse as leader of the hosts of heaven! What need he fear who has such an one as his friend? What need the Church fear since he who has such resources at his disposal is on her side?—W. D.

COMMENDATORY PRAYER: Eternal God, we are ever thankful that thou didst reveal thyself in Jesus Christ. We would always think of thee and love thee as the Eternal Father. And may now and ever crown thy Son our Saviour as King of our lives. May we be his glad and willing subjects. May he soon come to be acknowledged as King over all men and all the realms of life. Thy kingdom come, thy will be done on earth as it is done in heaven. We ask in thy name. Amen.

OFFERTORY SENTENCE: "And this commandment have we from him that he who loveth God love his brother also."

OFFERTORY PRAYER: Blessed Lord, accept our morning offering, a little part of a sacred store set aside in acknowledgment of thine ownership of all. Oh, may we ever be faithful in bringing the whole tithe into thy storehouse. Thou hast promised abundant blessing to those who thus obey thee; and we know thou art not slack concerning thy promises. Therefore bless thine obedient children, dear Lord, and make us channels of blessing. For Jesus' sake. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Many Crowns: I. On his head is the crown of conquest of sin. This is the victory. II. On his head is the crown of the conquest of sorrow. Sorrow reigned supreme. There is victory through him. III. On his head is the crown of the conquest of suffering. IV. On his head is the crown of the conquest of Satan. No light conquest! V. On his head is the crown of the conquest of death. "O grave, where is thy victory!"—W. M. S.

The Supreme Kingship of Christ: I. In the material universe. II. In the mental world. He is King of kings here. III. Jesus Christ is supreme in the moral world. Men are everywhere actuated by principles, purposes, motives made regnant by him. IV. In the spiritual universe Jesus is supreme.—R. R.

The Crowned Christ: I. Christ's perfect physical health and bodily beauty is a crown that attracts us. II. There is, too, the crown of intellectual wisdom. III. The crown of moral perfection rests on the head of Christ. IV. The crown of divine love—drew men to him. V. Power to save.—A. J. L.

The Redeemer's Crown: To our Lord Jesus belongs the crown of—I. Royal descent. II. Victory. III. Empire. IV. Priesthood. V. Every excellence. VI. Eternal glory.—P. P.

Christ and His Crowns: I. The regal crown. Universal proprietorship and of dominion. II. The victor's crown. He conquered by his life, death, resurrection. III. The Bridegroom's crown. The Church is his bride. She gives him the crown of universal adoration and gratitude.—T. S.

The Crowns of Christ: I. The crown of thorns symbolized Christ's submission to sin, the crowns of glory his triumphs over sin. II. The crown of thorns shadowed forth Christ's love to men, the crowns of glory men's love to him. III. The crown of thorns showed that Christ's kingdom is limited in its instruments, the crowns of glory that it is universal in its extent. IV. The crown of thorns unfolded the transitoriness of Christ's sufferings, the crowns of glory the eternity of his joy. Thorns—perishable in nature. The "many crowns" point to the everlasting joys which thrill the Redeemer's heart.—T. W. M.

CHOICE ILLUSTRATIONS ON THE THEME

The Crown of Mercy

How by forgiveness and mercy one may heap coals upon the head, and display the surprises of love and friendship, is beautifully illustrated by the following incident:

There had once been brought to his Highness as a present a very beautiful shield inlaid with gold. Every one in the Durbar Hall feasted his eyes upon this beautiful thing, and the courtiers edged anxiously nearer the royal chair in the hope that Amir Sahib might perhaps, as he sometimes did, bestow the present upon a faithful and deserving slave. The Amir slowly cast his eyes round the ring, and each heart beat high as the Amir's eyes rested a moment on this man or that. Suddenly the Amir called out, "Nassir, Pesh biar, come forward." Out of a far corner came Nassir. The Amir turned to the anxious circle, and said: "Look upon this man. He was with me in Samarcand." The hearts of the courtiers sank; Nassir then was to be the recipient of the shield. "He was with me in Samarcand, and for a little thing he turned and cursed me. These were his words," and the Amir repeated the curse. "Is this thing so?" he said to Nassir. The old man hung his head in shame. "He cursed me; he half drew his sword on me his master. What is this man worthy of?" There was a dead silence. The shield was forgotten, for behold Nassir's day had come. It had, but not in the sense anticipated. "Give him the shield," said the Amir: "he was with me in Samarcand."

The surprise of this act exhibits a kingliness far more truly revealed than through the exercise of tyrannical power and revenge.

The Kingly Christ is Central

The writer has in his library a copy of the American Constitution so delicately shaded in the copperplate type that it brings out in relief, as the observer stands off a little distance, the familiar features of George Washington, the founder of the American Republic, and the man who made that great charter of liberty a national and enduring fact. From one point of view it is a chapter of political history; from another, it is a portrait of the Father of his country. So, while the Bible gives us the poetry, the most lofty system of morals, the most vivid portraitures of human character, and the most extraordinary system of spiritual truth,—yet back of all, and above all, it sheds upon us "the light of the knowledge of the glory of God in the face of Jesus Christ."—*Brooklyn Eagle.*

CAPTAIN AND KING

Old "Bust-Me-Up" was a queer-shaped, ugly old tug running between London and Portsmouth. She never came into port but that she collided with some vessel and did some damage. Hence the name! But one day, to everybody's amazement, she came in straight as a die and glided gracefully to her berth, and a sailor standing on the quay couldn't help shouting: Whatever's come to you, 'Old Bust-Me-Up'?" and an old sailor shouted back, "Got a new skipper aboard!" This was the secret of the change. And when Christ becomes our Captain, he controls us and changes our lives, and he will giude us straight to port. The Captain of our salvation."—*Sunday at Home.*

KING, PRINCE OF PEACE

An Ottoman prince who had been born and had grown to leadership near the Hellespont, used to pace those shores in royal discontent that there was no room for him to go forward like his fathers; for the Strait marked the limit of his nation's power. But one night, on which he had come out alone with his despair, the full moon suddenly broke through the clouds, and flashed a pathway to the opposite continent. In a moment his decision was made, and the shining had not faded from the water before an Ottoman band was over and in possession of the first post of these European domains which the Turks had held for five hundred years. Like this and yet how infinitely different, was the glory of the Lord that flashed from heaven upon the eyes of the wondering shepherds on the night of the Redeemer's birth. On this shining pathway, to the shores of the dark earth, came the Prince of Peace to conquer, not by force, but by love, the hearts of men, and thus establish a kingdom that should last not a few fleeting years, but as long as the sun and moon endure.—George Adam Smith.

KING AND LIBERATOR

We once heard Mrs. Jennie Fuller tell of a Hindu gentleman who was brought aboard a ship at Bombay loaded down with chains, carried by his servant. As soon as he was put down on the deck his servant fastened the chains firmly to the deck by hammer and peg. A Christian fellow-traveller inquired of him why he carried this heavy load of chains, and the reply was something like this:

"When I was a young man I was very wicked, and I resolved that I would begin putting on a chain for every sin I committed, and now I have on 600 pounds of chains." Christ sets free from the bondage of sin, and we are reminded of the old-fashioned hymn,

"The lion of Judah shall break every chain,
And give us the victory again and again."

—Emma Sellew Roberts.

Our King is Liberator

A man who had been in the State prison at Thomaston, Me., for 43 years was liberated by the governor. He had been condemned to life imprisonment, though insisting upon his innocence, and had been a model prisoner. He wept when he heard of the governor's pardon, and when taking leave of his fellow-prisoners. He had become old in prison and had little idea of the changes that had taken place in the world beyond the prison walls. When asked how liberty seemed he replied: "It feels like a dream. I am dreading a sad awakening now, but it seems real." Even at this late period in life the blessing of liberty evidently was very welcome to him. How much more wonderful is that liberty which Christ gives to all who show their desire of it by coming to him, the Great Liberator!

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***The Snuffers.***

TEXT: "The snuffers." 1 Kings 7:50.

You smile at such a text, and no wonder! But snuffers were very useful in the Temple; they kept the lights trim and bright. Therefore, they are spoken about again and again in the Bible. We don't see snuffers very often now. But every boy and girl has seen them where candles are used. They look like a pair of scissors carrying a box on one leg and the lid on the other. The lid "snaps" the wick and shuts it into the box and extinguishes it—just as charitable people keep unpleasant things to themselves, and so quietly put an end to their offensive odor.

I. Now you see what snuffers are for; *they are for making a dull light shine brighter.* When the candle has been burning for some time it seems to get dull and drowsy, then "snap" go the snuffers, and the light gets bright! There are snuffers which do that for boys and girls, and men and women too, for that matter. There was that sum you worked out on your slate. It was all wrong. What did the teacher do? Rub it all out. That was the "snap" of the snuffers. It made you brighter; you took more care over your sums next time. It was the same when you were "taken down" in the class over that half-learnt lesson. That humbling was the "snap" of the snuffers; it made you master your lessons better next time. You see these men trimming the trees? Why do they do that? To make them bear more fruit. The trees are the better for the sharp snuffers—and so are you. Never be discouraged. When anything happens you don't like, think of the snuffers, and let your light shine out all the better. When mother chides, don't think she wants to find fault. It isn't that; but she sees your light needs the snuffers, and so she is using them kindly, gently, to make you a brighter, better boy or girl.

II. Sometimes *you* are the snuffers. That's funny, but it's true! There's your little brother, for instance, he isn't half so wise as you, and sometimes he makes mistakes. Put him right; but take care how you use the snuffers. *If you use them carelessly you may put out the light altogether.* What I mean is this, you may so discourage him that he won't have any heart to try to do better. Therefore, use the snuffers gently.

III. Remember, God wants your light to shine that others may get blessing by it; so you must expect Him now and again to trim it. Think of this when any trouble comes: God wants to make use of it to make you braver, better, purer, more faithful and more loving; so, whenever you fail, don't be discouraged; just take it like the "snap" of the snuffers, and resolve to do better next time.—Rev. J. Reid Howatt.

FOR THE EVENING SERVICE

Title: ***Hiding the Word.***

TEXT: "Thy word have I hid in mine heart, that I might not sin against thee." Psalm 119:11.

THE SERMON OUTLINE

INTRODUCTORY: The text seems to refer to a custom of concealing valuables in time of war and danger to prevent them from being stolen. The best place for their concealment would be selected, and sometimes the place was so good that the articles hidden were never found by the owners.

The Word of God is the treasure spoken of in our text that was concealed. It is more precious than gold and silver, and its possession by its owner must be made certain and secure.

I. The place where it is hid is the heart. It is safer there than in any other place. It will do more good there than in any other place. It will inform, guide, correct, warn, convict, comfort and save. The Word is the truth that sanctifies the heart.

I have thought considerably on the best way to hide the Word in the heart, but I have not felt satisfied with the result.

1. One way surely must be much reading of the Word; reading it rapidly, and slowly, and progressively from Genesis to Revelation, and critically, and prayerfully.

2. Another way, I think, is to commit it to memory; to get it by heart. This was an old-time custom. Ruskin, under the inspiration of his mother, committed large portions of the Word to memory, and was ever glad he had done so. In consequence he was able to wonderfully enrich his own writings and his heart was ever more enriched. Many other old-timers were the gainers by this good old practice of committing to memory whole sections of the Scriptures. There is a good modern custom which is also very helpful, though not so good, namely, the practice of committing to memory many Golden Texts and memory verses. There is a lack of earnestness and thoroughness nowadays.

3. A third very good way of hiding the Word away in the heart is to obey it, to do what it says. That fastens it in the memory and the heart like a nail clinched.

But there is a second half to the text and the subject which deserves careful consideration:

II. Why the sacred writer hid the Word in his heart. It was, as he says, that he might not sin against God.

How does God's Word in the heart keep a man from sin? Is that the most proper question to ask here? And what are the best answers?

The Word is clean and it is cleansing. It is the means used by the Spirit in sanctifying the soul. So Jesus said in the intercessory prayer.

The Word in the heart is a constant reminder of God's will, a light and guide along life's way. It gives the knowledge which is eternal life. Having the Word hid in it the soul can not perish through ignorance. Sin is darkness, the Word is light, and light excludes the darkness. The Word of God drives out the love of sin and all deeds of darkness. It is the instrument the Spirit mainly uses in cleaning the heart and keeping it clean.

The best thing in the best place for the best purpose! "Thy Word," "in my heart," "that I might not sin against thee." Does any one think there could be a higher reason, a nobler purpose than that? But how does hiding God's Word in the heart promote holiness? How does it prevent sin?

1. It discovers sin. If you know God's Word well you are on the high road to the easy discovery of God's will, for it is the revelation of the Divine will. By it you will know what God approves and delights in. By it you will know also what he abhors and detests.

2. It announces sin. It tells you where the evil is and when you may expect it. It is a sort of tocsin that warns you of impending danger. It is an alarm to startle you just when the danger is close.

3. It points out the way of escape. It reveals the secret door in the wall, when your only safety is in flight. It is the chart on which is marked every shoal, every quicksand, every rock, and the safe channels too.

4. It arms us against the danger. If kept in the heart it keeps the heart. It is in its very nature expulsive of sin and cleansing therefrom. Hid like a sword in its sheath to be drawn out at a moment's notice. Hid like a guard in a house, a sentinel in a fort, to watch diligently against the approach of temptation.

5. It strengthens and nerves the spirit. It must be in the heart, for with the heart we feel, believe, love.

6. It reveals the path of duty.

Our early settlers had to keep their guns within reach while about their work on the farm, for the Indians might come upon them unawares. Our foes are quite as likely to take us when off guard. We need to have our weapon at all times within reach. "Thy Word have I hid in mine heart, that I might not sin against thee."

SUGGESTIVE TEXTS AND THEMES

Christian Joy: "Rejoice always." 1 Thess. 5:16.

Christian Standards: "Jesus answered, The first is, Hear, O Israel; th Lord our God, the Lord is one: and thou shalt love the Lord thy God wit all thy heart, and with all thy soul, and with all thy mind, and with all th strength. The second is this, Thou shalt love thy neighbor as thysel There is none other commandment greater than these." Mark 12:29-31.

Christian Ideals: "All things therefore whatsoever ye would that me should do unto you, even so do ye also unto them: for this is the law and th prophets." Matt. 7:12.

Christian Liberty: "For freedom did Christ set us free: stand fast there fore, and be not entangled again in a yoke of bondage." Gal. 5:1.

Christian Greatness: "But it is not so among you: but whatsoever would become great among you, shall be your minister." Mark 10:43.

Christian Following: "And he saith unto them, Come ye after me, and I will make you fishers of men." Matt. 4:19.

THE SUNDAY SCHOOL LESSON

Title: ***World's Temperance Sunday.*** **Galatians 5:13-26.**

GOLDEN TEXT: "Be not drunken with wine, wherein is riot, but be filled with the Spirit." Ephesians 5:18.

TEACHING THE LESSON

In the castle of the old Danish stronghold of Kronborg four striking pictures hang, which once seen never can be forgotten.

In the first picture you see a boat starting out to sea. In the middle of the boat a charming blond-haired boy sits looking with childish eagerness at the waves. By his side an angel stands guard. At the end of the boat there are two small figures, one bright and joyous, who has hold of the rudder; the other dark and gloomy, who is asleep. The one is the good spirit of the boy; the other the evil spirit.

In the second picture the boy has become a young man, eagerly looking ahead at some goal. The good spirit still directs the rudder and controls the sails, but the evil spirit has awakened and is secretly trying to wrest the rudder from the good spirit. Will he succeed?

The third picture gives the answer. The young man has become a middle-aged man. With all his strength he is trying to meet the terrible storm that has arisen. The sky is lowering. The good spirit sits weeping, while the evil spirit holds the rudder and guides the boat into the storm.

In the last picture there sits a weary, silver-haired old man. The storm has spent its force, the evening sun is shining through the clouds and lighting up the near-by haven. But the mast of the boat is broken, and only with great difficulty is the good spirit guiding it thither, for the evil spirit has been vanquished.

These four pictures portray the conflict that Paul in our lesson today says each one must wage. There are two great antagonists in each Christian, the lower, evil inclinations that left to themselves will drag him down, and the higher, good inclinations, the fruit of the divine Spirit operating on the human spirit, that are leading him upward. Which shall win?

No message could be more appropriate to the observance of World's Temperance Sunday. Intemperance is one of the lusts of the flesh. "The works of the flesh are" (vv. 19-21).

ILLUSTRATIONS

The Fruit of the Spirit

Note the contrast between the works of the flesh and the fruit of the Spirit. "The fruit of the Spirit is joy."

You have heard of the little girl who prayed, "Dear Lord, make all bad people good, and all good people nice." There are many good people who, though free from all the evil qualities listed by Paul in our text, are not "nice" to live with, because they are narrow in every sense of the word. Their religion has not made them joyous. "Religion is a love which radiates, a happiness which overflows."

"It is a comely fashion to be glad:
Joy is the grace we say to God."

The Flesh Against the Spirit

Charles Haddon Spurgeon has left on record an interesting account of a visit he made to the Library at Trinity College, Cambridge, where he saw a fine statue of Lord Byron. All the world knows something of the tragically sad career into which Byron was hurled by sinful indulgence.

Mr. Spurgeon says the librarian instructed him to stand in a certain position and look upon the statue of Byron. He looked and said: "What a fine intellectual countenance! What a grand genius he was!" The librarian then led Spurgeon to a position on the other side and told him to look again. Then there seemed to be in the face of Byron such a scowl and dreadful leer as Milton would have painted into the face of Satan when he said, "Better to reign in hell than to serve in heaven." "Do you think the artist designed this?" Spurgeon asked. The librarian answered, "Yes, he wished to picture two characters—the great, the almost superhuman genius, and yet the enormous mass of sin that was in his soul."—Joseph Nelson Greene.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *Christ the Good Shepherd.*

"I am the good Shepherd, and know my sheep, and am known of mine." John 10:14.

This is not the language of self-adulation; but of sincerity and truth on the part of Christ, and of gracious intimation to his people. Jesus Christ was never known to boast; for he was "meek and lowly in heart." He merely proclaims his own character in the text. I. *The character of Christ.* "I am the good Shepherd." 1. He is goodness itself. "God is love." "He delighteth in mercy." And this goodness is the source of all the good he manifests toward his flock. 2. He has purchased his flock by the shedding of his blood. They are a redeemed people. Acts 20:28. 3. He feeds them. In the green pastures of his Word, church, ordinances. Ps. 23:1, 2. 4. He guides them. They are ignorant—shortsighted. He guides them by his Providence, Word, and Spirit. 5. He defends them. Ps. 59:9, 16; 94:22. II. *His knowledge of the people.* 1. He distinguishes them from others. "And know my sheep." He has chosen them. He draws them to his fold. He has formed them in his image. 2. He knows them individually—in their various situations and circumstances of life. III. *Their knowledge of him.* "And am known of mine." They know and value his person. They know his will. They know his voice. They know his present power to save them. They know his intentions as to the future. How condescending is Christ's love! How necessary is self-examination. How blessed is the true believer's condition!

CHRISTIAN ENDEAVOR SOCIETY TOPIC

November 1. What Jesus Teaches about Faith in God. Matt. 6:25-30.

(Use the concordance in a study of Jesus' words about faith. Use commentaries. What faith is. What faith does.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Wet candidates for office are rare. They are also rank.

Election day is the cross examination of the prayer meeting.

We are called as co-workers with God to complete this unfinished world.

Those who want post-mortem praise will have to render ante-mortem service. It is no longer fashionable to die in order to benefit mankind.

One of the ways to keep the worst from happening is to prepare for it.

Hell is simply remoteness from God through persistent sin.

Christianity is service motivated by the spirit of Christ.

SUNDAY: NOVEMBER EIGHTH

Theme: ***The Dawn of Peace*** **(Armistice Sunday).**

SUGGESTED SCRIPTURE READING: Psalm 46:1-11.

SELECTED HYMNS: "God the All-terrible."—H. F. Chorley. "Gather us in, thou Love."—George Matheson. "O God of love, O King of peace." —Henry W. Baker. "These things shall be,—a loftier race."—John A. Symonds. "In Christ there is no East nor West."—John Oxenham.

SALUTATION (or Call to Worship): "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

INVOCATION PRAYER (Armistice Sunday): Our Father, who hast given song to the very spheres and set harmony in the midst of all thy glorious creation, stir us by the mighty orchestration of spiritual refrains. Sweep hard over every harpstring of our nature; create melody in every quiet nook of our hearts; trumpet the strange, sweet music of peace into every surging ocean of our souls. Attune our whole lives to the uppermost notes of joy, as thy Spirit plays on the frail and discordant lute of our being. And thus send us out into the common walk of duty and of living—so harsh and strident with the melody of men's strife—having a new song upon our lips, and vibrating to the air of heavenly symphonies. We pray in the name of him who was with thee when the morning stars first sang together. Amen. —Rev. H. P. Guhse.

THE SERMON

Title: ***The Dawn of Peace*** **(Armistice Sunday).**

TEXT: "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

THE SERMON OUTLINE

INTRODUCTORY: It is perfectly certain that at a date no longer remote peace will take the place of war and arbitration and justice be substituted for brute force in the settlement of international difficulties. It is an old maxim of the law books that "he knoweth not the law who knoweth not the reason thereof." I speak of the forces that make for peace that your faith in it may not be a sentiment merely but may rest upon reason, and that you may thus perhaps be equipped to both enjoy and support this greatest of reforms.

I. Argument for democracy.

The best definition of democracy is that phrase of Lincoln's: "Government of the people, for the people, by the people." The increase of popular government is world-wide. It is rising in countries like Turkey and Persia; it made Germany and China republics. India is filled with unrest of people claiming a share in government. The House of Lords in England has yielded up its privileges to the representatives of the people in the House of Commons.

The rise of the people is no less apparent in the United States. It is seen now in the demand that there shall be no privileged classes, in the revolt against bosses and independence of party and machine, in control of primaries, in the initiative and referendum, in trade unions, in free trade and reciprocity. When government was in the hands of the few, in those of despots or kings, or privileged classes, the people had nothing to say about war; but it is the people who bear the cost and who are slaughtered. The glory is for the few, the sufferings for the many. The people are against war, and with the increase of popular government there will be a decrease of war. The men with the ballot will abolish the bullet.

II. The educational argument.

I need not dwell upon this self-evident argument, but we know that education is increasing throughout the world. China has adopted modern education and new schools. Think of the constantly increasing sums of money spent for education in our country. Now this is a vast force that tends for peace, and it strengthens the previous force to democracy in the same direction. For a democracy without education might be a mobocracy, and it is fortunate that education is increasing with popular government.

Education is an appeal to reason, war is a dethronement of reason and an appeal to force. The educated man knows that might can not make right. He best understands arguments for peace, and it is a significant fact that the great educators are leaders of the peace movement. It appeals to them that questions of international justice should be determined by international courts.

III. The economic argument.

The waste of war is a force that makes for its abolishment—the cost is incomprehensible. What could we do if we had the whole one hundred per cent of our revenue to spend on the commonwealth? Think what forests we might reclaim, what lands we might irrigate, what canals we might dig, what highways we might build! What diseases like tuberculosis, hookworm and cancer might be destroyed! What improvement in the living of the toilers, what pensions for old age to brighten life might be provided for! What training in arts and industries might be given to children, through the founding of new schools! All these things wait for money, and the money is spent for wars and the preparation for wars.

None can compute the cost of war in the broken hearts, in the wrecked homes, in the orphaned children, in the loss of production, in characters wrecked by idleness and dissipation and the bitterness that surely sow seed for future wars.

IV. The Divine argument.

Someway I feel that you are waiting for this argument. It is the supreme one. What is God's purpose in this matter? What saith the Lord? He puts his message into two chapters, a prophecy and a history. In the prophecy we read of a radical transformation: "And he shall judge among the nations and shall rebuke many people, and they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." And in the history we read that he, this Prince of Peace, has come, and at his coming a multitude of the heavenly host sang, "Glory to God in the Highest, on earth peace, good will to men." The world has never lost that vision or forgotten that music. This history further says that God made of one blood all nations of the earth, and that he also redeemed them by the one blood of this Prince of Peace, overarching us with the Fatherhood of God, and binding us into an indissoluble brotherhood—that he is thus a God of love and that our religion is nothing less than the life of God in our souls, so we will love God and love man. Let love work no evil to his neighbor but as ye would that men should do to you, do you also to them likewise.

This Prince of Peace sends his disciples to all nations with this transforming message of love. For wherever it goes, it changes their lives. It reforms the soul, which is the soul of reform, it obliterates geographical boundaries, it breaks down the walls of partition between peoples, it cares not under what flag a man is born nor for the color of his skin. "A man's a man for 'a that." There is neither Jew nor Gentile. He bids us to put up the sword, "for ye are brethren," and sends us forth to all nations, to win them to the kingdom of peace.

In yonder park there is a cannon blazoned with the words, "The last argument of kings." What is the last argument of kings? Force, cannon, war. But what is the last argument of the King of kings? It is love. Love is the only irresistible force in the world. This will bring peace.

V. Progress toward peace.

On the fiftieth anniversary of the battle of Bull Run, which was made the occasion by addresses of glorifying not war but peace, and when hundreds of old soldiers who had taken part in the first bloody battle of the war met in friendliness and, forming in double lines, facing each other, the Blue looking south and the Gray looking north, with outstretched hands they advanced to meet each other and stood with clasped hands for five minutes, pledging eternal friendship. If so in America, why not in other nations? Why may not Germany and France and, Poland and Russia, Italy and Austria, America and Japan clasp hands of eternal peace and friendship?

Another sign of progress was the celebration of the Hundred Years Peace between England and the United States. At the close of the war of 1812 we had forty-six forts on the United States side of the Canadian boundary, matched by about the same number on the Canadian side, besides fleets of war vessels. By mutual agreement these forts were disarmed and all but one vessel removed, which was kept to do police duty. And in 1914 we celebrated a hundred years' peace on the longest boundary in the world between two nations—from ocean to ocean, maintained without a fort, a soldier or a gun. If we can do this with our nearest neighbor, why can we not do it with nations 3,000 miles away? And if we can do it a hundred years, why can we not do it perpetually?

Another sign of progress is the World Court, etc.—E. A. T.

COMMENDATORY PRAYER: O God, grant unto all men the vision of thy glory and thy greatness, that they may learn the secret of thy peace, and find in thee their refuge and their strength. Clothe the nations of the world with the panoply of thy righteousness. Break with thine iron rod the cruel tyrannies of hate and the selfish lusts of gain, and keep in perfect peace all those who put their trust in thee. Grant that with faces toward the dawn, and in the bonds of universal brotherhood, the nations of mankind may walk in the paths that lead to the fair city of peace, whose foundations are mercy, justice and good will, and whose builder and maker thou art We ask in Christ's name, who is the Prince of Peace. Amen.

OFFERTORY SENTENCE: "Greater love hath no man than this, that a man lay down his life for his friends."

OFFERTORY PRAYER: Dear Saviour, as of old thou didst breathe on thy disciples, that they might receive the Holy Spirit, so breathe on us thy blessing as we bring our offerings in worship. Help us to remember Jehovah our God; for it is he that giveth us power to get wealth. Since thou dost freely give us all things, help us to give ourselves to thee with these gifts, which are only the symbols of our devotion. In the name of him who died that we might live. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

The devastation of war. Joel 1:13-20.
The curse of war. Leviticus 26:17, 21-39.
God is against war. Psalm 46:8-11.
The Prince of Peace. Isaiah 9:5-7.
God's benignant reign. Isaiah 11:1-10.
War inspired from beneath. Revelation 9:1-21.

Let men learn to love their enemies and they will soon have no enemies. Enmity can resist force, logic and wrath, but it can not resist love. It is powerless against love.

Seventy cents of every dollar raised by taxation go to wars past and future.—Secretary Mellon in his *Annual Report for 1925.*

All men are breathren. They should live together as brethren. The ideals of war are unchristian, based on hate rather than love. It is not wise to learn war, or greatly cultivate the art. If men do not learn war, they will not practice it, but, on the other hand, a trained army and an equipped fleet are always more or less hungry for war. Nations that are very well prepared for war are liable to be too willing to fight.

Napoleon was right when he said, "I doubt if war ever really settled anything; it unsettles everything."

War will cease only when the individual realizes that it is economic suicide.—Henry Ford.

A well-known syndicate writer, whose daily paper articles are read by thousands of admiring readers, in a recent contribution says:

"War is the most fascinating habit of the human race."

"It is the strongest call that youth ever hears."

"It is his greatest adventure and his most exciting opportunity for action."

"Patriotism and love of country are stronger appeals than religion or the church."

"Youth will always respond to the call of war. It is the strongest call."

All of which, if true, is a terrible comment on the slow response of the human heart to the higher calls of life. But is it true the call to war is stronger than the call of religion? And is it true that patriotism and love of country will urge youth farther along roads of adventure than the appeal of the church?—Charles M. Sheldon.

SUGGESTIVE ARMISTICE DAY ILLUSTRATIONS

A Converted Bayonet

Sir Herbert Samuel has been telling how one day in Palestine, he chanced to pick up a German bayonet very near to the place where Jesus was born. This bayonet, the modern equivalent of the spear, had been literally transformed into a pruning-hook. He was able to buy that converted bayonet, but the owner was making constant use of it, and seemed loth to part with it. Sir Herbert has presented the weapon to the Imperial War Museum, in England, where it may now be seen, distinguished by the appropriate words from Isa. 2, verse 4: "They shall beat their swords into plowshares, and their spears into pruning-hooks."—J. E. Williamson.

Cacodyl Isocyanide

The above is the name of a poison gas that is poison. It is so deadly that it would destroy an army as 1 destroy the light of a candle.

A distinguished chemist, Dr. Hilton Ira Jones, said recently, "I can not believe that the nations of the world would use it for warfare, simply because it always kills." But later he declared, "if war ever comes again, it will not be fought with shot and shell. It is easier to destroy life wholesale with the new gas."

Thousands of tons of this poisoned breath can be manufactured in a day. The cost is less than the cost of powder and guns. And is Dr. Jones correct in thinking that nations will not use the new weapon? He is not. Eleven years ago we learned that no method is denied, no instrument tabooed, no horror repudiated, when what the world has called "national honor" is in jeopardy or when a "sovereign" state faces the defeat of imperialistic hopes.

There is only one way to avoid the catacylsm that must follow the next general armed conflict—the way of peace.—Daniel A. Poling.

Militarism is on the Defensive

On the wall of the International Labor Office at Geneva there hangs a painting, the gift of the city of Locarno in commemoration of the historic peace treaty bearing the name of that little Swiss community. On the canvas, in the background, there may be seen the smoldering embers of the wars of yesterday. The sky is dark with the clouds of desolation and despair. In the foreground there lies an old man with the pallor of death spread over his face, his body disfigured and torn, a broken and bruised fragment of humanity, cast aside by the ravages of war. This figure typifies the generations of the past—generations that knew not peace, generations that fought and bled and died in a mad succession of Armageddons. To his right another figure lies, limp and lifeless. By his side the artist has placed a broken sword symbolical of the fact that, even though the present generation suffers from the terrors of conflict, the implement of war has been broken as the seed of hope breaks through the clod. In the middle of the picture, kneeling between the past and the present, may be found the figure of hope in the form of a mother nursing at her breast the babe, who in the days to come will rise in his strength to sheathe at last the swords of the world.

This painting typifies the spirit of the Armistice season. Belonging to the past are the heartaches of the wars of former days. Belonging to the present are the tear-stains leftovers of yesterday's conflict. Belonging to the future are the promises of a better day, with childhood and youth gathering strength for their hour of destiny. Mankind arises during these days of treasured memory to ask the question, "What assurances have we that, in the future, nations will learn war no more?"

In the years that have elapsed since the guns were silenced on the Western Front we have seen our hopes for a warless world rise and fall. We have seen dictatorships established. We have seen democracy throttled. We have seen the peace dreams of the prophets railed against by the cynic and scoffed at by the scorner. We have seen preparation for war go on unabated. The marching of armies may still be heard in the land. Improved battle-ships and heavier cruisers with larger guns are being launched upon the seas. Inventors and scientists are busy in the laboratories of the militarist, devising ways and means for the slaughtering of whole communities of men, women, and children. We have tried in vain to devise a formula of disarmament for cruisers and auxiliary vessels. It would seem on the surface of things that but very little progress has been made during the past decade for the achievement of those ideals in the pursuit of which 10,000,000 soldiers laid down their lives.

We turn from this picture of despair to one of hope. The horizon is strangely aglow with the dawning glory of a new and brighter day. Men are slowly but surely beginning to understand the suicidal effect of war upon all the worthier aspirations of the human race. Militarism is on the defensive.—W. W. VanKirk.

Difference of Degree Only

The Gesta Romanorum tells of a pirate who was captured by Alexander the Great. "Why do you engage in robbery?" asked Alexander. The pirate responded, "I have but one little ship—I am called a robber; you rob and pillage with a great navy and you are called an emperor. What is the difference? You are a great robber and I am but a little robber." Is not that the difference between a highway robber and a nation that despoils another? One is a little robber and the other a great robber. And that is the difference between aggressive war and murder—just a difference in degree.

The Cost of Killing

The standing armies of Europe number about 3,000,000. This means that a continent one quarter the population of the globe maintains more than one-half the soldiers. This means that it is costing every taxpayer of Europe, or rather Great Britain, Central Europe (except Germany), and Southern Europe—for Scandinavia, Holland and Switzerland maintain a very small armed force—is paying anywhere from fifty to sixty dollars a year out of his income for preparations for killing his neighbor.

It is a very sad comment on civilization. It would be sad enough were all this due to suspicion of one's neighbor, distrust of his motives, and therefore done simply for security, but unfortunately it is not only that. There still exists the desire for national aggrandizement, the ancient hatreds and revenges, and alas, a good deal of the barbaric lust of bloodshed and of killing. Even granted that we keep up our big armies and navies for security, it is still very pitiable to find the nations all still such fools. If the World War disclosed any truth whatever, it was that there is no security in armaments. There has never been anything in armaments but war and there never will be. The only security is friendliness and world political organization through which world friendliness can act.—Frederick Lynch.

If the Flag Could Speak

Beneath my folds soldiers have fought in defence of their passion for liberty, and under the inspiration of my symbolism statesmen have built a Republic dedicated to the ideal of the sovereign rights of free citizens. I have seen the growth of a model system of public schools seeking to offer a fair start in life to every boy and girl. I have encouraged the scientist in his search for truth, the merchant in his contribution to human wealth, and the laborer in his toil to provide for human comfort. For a century and a half the sons and daughters of Europe and Asia have looked upon me as the emblem of hope and opportunity.

But with all that glorious history there are moments when the breezes cease to blow and I must droop in shame at the knowledge that in the great land I represent, the bodies and spirits of little children are being broken in mines, factories and mills; that corruption has found its way even into the municipal halls of my great cities; that in the hearts of some citizens sheltered by me there abides a spirit of hate for fellow-men; that I have not been permitted to play a part of larger usefulness in the work of benefitting all mankind regardless of nation, creed, or color.

What of my future? It rests with my sovereign citizens, and in them have I placed my trust that the day may come when I shall wave over a million schoolhouses all providing equal opportunities for the guided growth of childhood; over federal institutions in which there will abide a genuine concern for the safety and prosperity of the whole world; over factories where the rights of mankind will be upheld; over halls of business dedicated to unselfishness; and over Churches truly consecrated to the loftiest ideals of Christian brotherhood!—S. C. Adams.

QUOTABLE ARMISTICE DAY POETRY

War

"Waste of Muscle, waste of Brain,
Waste of Patience, waste of Pain,
Waste of Manhood, waste of Health,
Waste of Beauty, waste of Wealth,
Waste of Blood, and waste of Tears,
Waste of youth's most precious years,
Waste of ways the Saints have trod,
Waste of Glory, waste of God—
WAR!"

—Studdert Kennedy.

The New Age

When navies are forgotten
  And fleets are useless things,
When the dove shall warm her bosom
  Beneath the eagle's wings,—

When memory of battles
  At last is strange and old,
When nations have one banner
  And creeds have found one fold,—

When the Hand that sprinkles midnight
  With its powdered drift of suns
Has hushed this tiny tumult
  Of sects and swords and guns,—

Then Hate's last note of discord
  In all God's worlds shall cease,
In the conquest which is service,
  In the victory which is peace!
—Knowles.

A Prayer of Memory

Let us forget, dear God, the hate that started
A war that rent the world, itself, in twain;
Let us forget the shrapnel's bitter rain,
The screaming shells that soared and dipped and darted.
But let us not forget the broken hearted,
Who never more will look on life again
Without a sense of loss, a sigh of pain . . .
And let us not forget the loved ones parted!

Let us remember, God, that war is ended—
And that peace lies, today, across the earth,
And that an era—new and sweet and splendid—
Is bringing to torn souls a second birth.
Let us remember, through the years to be—
That love, alone, can ease cruel memory!
—Margaret E. Sangster.

Armistice Day

O'er the trenches, day and night,
Red death rode, to spread its blight,
And men's souls were taking flight
To the stars o'er "No Man's Land"—
Hate unleased on every hand!
Shrapnel screaming overhead,
And the trenches running red!
God of good, enthroned above,
Whispered, "Children, is this love?"

Onward waged this war of hate,
Satan's lust to satiate;
Sons of mothers, torn with pain,
Gave their all, and died in vain;
Faced the guns of cunning make,
Satan's lust for blood to slake!
While the God of good above
Whispered, "Children, is this love?"

"Is this love—the love I've taught?
Will this carnage come to aught?
Down the ages men have died
In these crusades—crucified!
Ignoring in their greed for pelf—
'Love thy neighbor as thyself'."
And the God of good above
Pitied them, in his great love!

Came the Armistice—and peace,
From the hell of hate surcease.
"Peace on earth, good will to men"—
Brothers, will we war again?
—James Edward Hungerford.

PASTORAL PRAYER (Armistice Day): Almighty God, Governor among the nations, forasmuch as thou art the God of peace, and hast promised those who hearken unto thy commandments peace as a river and righteousness as the waves of the sea, we come to thee in behalf of the nations. May homes that are desolate be cheered by thy presence. May hearts that are broken be open to thy ministries. Send forth thy spirit of truth to search transgressors, convicting them of sin and of righteousness and of judgment. Mercifully quell unholy passions, and impart the spirit of love that suffers long and is kind in place of the spirit of bitterness and hate. Grant unto those who are in error clear vision of the truth, and unto wrong-doers a new heart wherein dwelleth righteousness. May good will be restored among men by the reception of Christ into the life as a transforming Power and by communion with him as an abiding Presence. We beseech thee so to overrule in the affairs of nations and so to deal with all the peoples of the earth by thy righteous judgments and thy great mercies that thy children shall be blessed with "healing peace," and longing eyes shall behold the kingdom of God coming with power. All this we ask with humble confession of our sins, and with earnest supplication for salvation through Christ our Lord. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *The Grace of Courtesy* (Lesson from Art).

TEXT: "Be courteous." 1 Peter 3:8.

"Be courteous"—what does that mean? I think all you boys and girls know what it means. Yet, I think its meaning will be a little more plain if we say that it means, be polite. But what is politeness? Or what is being polite? Let me use an illustration.

Sometimes you have seen a road being made, or mended. Stones are used. These stones fill up the holes so the traffic-wheels don't sink into the ruts or mud. You say it is a good road now, only a little rough. But suppose now you go over it with a steam roller and press the sharp stones down. There is a great difference now. It is the same road, only you have taken off the roughness. So the polite man or boy is the one who has had the roughness taken off his manners.

Take another illustration. You take off your shoes at night to have them cleaned. Over in Europe people in hotels do that every night, setting the shoes just outside the door of their rooms. They are just the same shoes, but how different they look in the morning! How much better! All the difference is that you have had the polish put on.

Now, being polite means simply having a little polish on our manners. To be polite is just the opposite of being rude. It means to take the roughness off our manners. It means to have a little polish put on.

Over in some eastern countries it used to be considered proper, if one means to be polite, to leave one's shoes or slippers outside when you go inside a man's door. We had to do that at the Mosque of Omar, in Jerusalem, when I was there. Well, some people in this country, even some boys and girls, seem to think it is proper to leave their manners outside their own doors. They are rude and careless and disobliging to members of their own families. They seem to think any manners good enough for them! But it is said that charity begins at home; so should politeness—only we must make sure that it does not end there.

But some people say, What is the good of being polite? It is not useful, like being honest or industrious or punctual. Well, it isn't necessary to have sugar in our tea, is it? But I think most of us, if we drink tea, like it with sugar. It makes it taste better. So, boys and girls, politeness sweetens our lives. Some one is running a machine. What a noise the wheels make—they creak and rattle, and the work is hard, too. You get a little oil and put it on them. It isn't necessary, but it makes them run smoothly and easily. So politeness, courtesy, makes the wheels of life run smoothly and easily.

Before I close I want to give you a special instance of courtesy, or politeness. One of the finest compliments about which I have known was the compliment offered by the great English painter, Sir Joshua Reynolds, to Mrs. Siddons, the great queen of tragedy, whose portrait he painted. When it was finished Mrs. Siddons noticed a peculiar brocaded effect upon the corner of the robe, and found on closer examination that it was the painter's name inscribed upon it. Turning to the artist she was met by a stately bow. "I could not resist the opportunity," Sir Joshua explained, "of sending down my name to posterity on the hem of your garment."

Boys and girls, let us pay attention to this little text. It does not tell us to be fops and foolish; but it does say, "Be courteous." We are told by Christ to love one another. Politeness is love showing itself in trifles. But being courteous, being truly polite, is no trifle. We are told of Christ, when he was a boy, that he went down to Nazareth, was obedient to Joseph and Mary, and that he grew in favor with man as well as God—that is, they liked him more the older he grew. Why? One reason, I am sure, is this: He was gentle and obliging to every one around him. And so he has taught us all to be polite, or, in other words, to be courteous.—H.

FOR THE EVENING SERVICE

Title: ***Love for Our Unseen Saviour.***

TEXT: "Whom having not seen ye love." 1 Pet. 1:8.

THE SERMON OUTLINE

INTRODUCTORY: The Christian life springs out of a personal faith in and love for the unseen Christ. The apostle who wrote this sentence describes a state of mind and heart existing among the scattered Christians throughout Asia Minor. Although he has himself seen the Saviour of whom he spake, he affirms indirectly that sight of Jesus was not necessary either to faith or love. They had never seen him, and yet they loved him and rejoiced in him with a "joy unspeakable and full of glory." He undoubtedly had in mind our Lord's saying to Thomas, which he also heard: "Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen, yet have believed." These scattered Christians were in the line of that blessing pronounced upon them beforehand by the risen Lord.

I. The nature of this love.

1. It is, as we have said, a personal attachment to our unseen Lord. It is not the accepting of Christianity as a system. It is not enough that we believe the record concerning Christ. It is not enough that we are members of his church. The real question is, How do we stand related to Christ? Do we love him? Is he dear to us? Does he become Husband, Brother, Friend? We ought to be able to say, "We love him because he first loved us." We ought to be able to join with Paul, who exclaimed: "Who loved me and gave himself for me."

2. "But," says some one, "can we love an unseen Christ?" There are some who think such love impossible. They say it is unreasonable to expect us to love a person we have never seen. But this is a mistake. Even among human friends such love exists. We know of a Brooklyn lady who has for years been in correspondence with a young Japanese girl, and both, though separated by thousands of miles, and though they never saw each other in this world, have, through their letters, become acquainted, and formed a very warm attachment for each other. This has come about entirely by correspondence. Any one would be impressed by the natural, spontaneous and unstudied expression of this attachment on the part of the Japanese girl, showing unmistakably that her letters come from her heart and that she has a sincere and deep affection for her unseen friend in this country. Here we have a beautiful example of affection toward an unseen friend. If we can believe in the existence of an earthly friend and that that friend is worthy of tender and grateful affection, as we certainly can, where is the difficulty in believing in the existence of our heavenly Friend who is Christ the Lord, who once bore our sins in his own body on the tree, and loves us with an everlasting love?

We know of an officer in one of our churches who corresponded with a young colored girl in a Southern school and became as interested in her and as warmly attached as he doubtless would have been had he met her face to face. The love of the blind is a strong love, though all their friends are unseen. It is an added delight to think of our religion as a personal love for the unseen Saviour.

II. What are some of the signs of this love?

1. One of the earliest is a deed of solemn dedication. First somewhere in private, in the presence of God alone, these vows are made. It is something personal and private which has to do only with God and one's self. But very soon there follows a public dedication. The order is first to accept Christ and then to avow Christ. Joseph of Arimathea was not long "a disciple secretly." Like with him, so with us; soon a time of testing must come, and when the time comes we must openly confess Christ as our Lord.

2. Another sign is carefulness not to offend or grieve him. This same is a sign of earthly love. We have reason to question our love for a friend if we are not watchful lest we wound him. We may well question our love for Christ if we carelessly grieve him.

3. A further sign is a glad and willing obedience to his commandments. If we love we will gladly obey. His commandments will not seem hard to keep. Duty will be a delight because the heart is in it.

4. Another sign is a readiness to defend him against his foes. Loyalty leads us to stand up for a human friend, when he is unkindly assailed. Loyalty to Christ will make us strong in defence of him and his honor.

5. Still another sign is a constant desire to promote his cause. We must test ourselves by this, though there are many other ways of showing love.

SUGGESTIVE TEXTS AND THEMES

Witnesses unto Christ: "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

Through Death to Life: "The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones." Ezek. 37:1.

Religious Certainty: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1:15.

The Kingdom of God: "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." Luke 11:20.

The Lord Over All: "The same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Rom. 10:12, 13.

The World-Wide Commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

The Greatest Discovery: "We have found him." John 1:45.

Essentials and Non-essentials: "Is not the life more than meat and the body than raiment?" Matt. 6:25.

THE SUNDAY SCHOOL LESSON

Title: ***Paul in Ephesus.*** **Acts 19:8-20.**

GOLDEN TEXT: Have no fellowship with the unfruitful works of darkness, but rather even reprove them." Ephesians 5:11.

TEACHING THE LESSON

We have all heard of the Seven Wonders of the world. One was the pyramids of Egypt. A second was the Hanging Gardens of Babylon. These were terraces on the side of a hill so arranged as to appear hanging. Another was the Colossus at Rhodes: the figure of a man so immense that one foot stood on one side of the harbor and the other foot on the other side, and between them the ships passed. It is from this statue that we have our word colossal. Then there were the Pharos of Alexandria, a famous lighthouse, the Tomb of Mausolos, whence our word mausolem, the Statue of Jupiter at Athens, by Phidias, and the Temple of Diana at Ephesus.

When the people of Ephesus began to think calmly and quietly on the words of Demetrius, they must have seen how much of an alarmist he was. For how could this Jew called Paul ever turn the people away from the worship of Diana, or make any one despise the temple of which they were so proud? The thing was absurd. Yet the words of Demetrius came true. Those people did not know that wherever the Jesus of whom Paul told them may go he is sure to conquer. Nothing and no one can resist his power. The town clerk of Ephesus thought that no harm could possibly come to their religion or to their beautiful temple. These things were far too firmly rooted in the hearts and minds of the people of Asia. But Jesus has a marvellously attractive power, and when men begin to seek after him they turn from all else.

We find in this lesson a striking and suggestive name used to designate the Church of Christ—"The Way." I. *It is a way that makes a stir in the world.* II. *It is a conquering way.* III. *It is an enlightening way.* IV. *It is a hated and opposed way.* V. *It is a protected way.* God raises up friends of the Gospel even among the ranks of its enemies—"chief of Asia"—men in authority.

ILLUSTRATIONS

Conflict With Vested Interests

In city after city opposition from the Jews met Paul—at Antioch, in Pisidia, Iconium, Lystra, Thessalonica, Berea, Corinth. At Philippi and Ephesus the Gentiles were the aggressors. At Philippi it was the masters of the "maid having a spirit of divination" who stirred up the trouble; it was when they saw that the hope of their gain was gone that they accused Paul and Silas before the magistrates of setting forth "customs not lawful for Roman's," and thus concealing their own interests under the cloak of patriotic zeal, stirred up the mob against the missionaries.

A like motive actuated the instigations of the mob at Ephesus. It was the manufacture of images and shrines which was endangered by Paul's preaching against idolatry. If the people continued to turn away from the worship of Diana to the worship of God, there would soon be no sale for these images. The worship of Diana was endangered by "this Paul," they cried, while their real motive for stirring up the uproar was that their trade was endangered. Christianity was weighed in one side of the scales and the shrines of Diana in the other.

Here Lies a Soul

"Before reading the story of my life," LeSage makes Gil Blas say, "listen to a tale I am about to tell thee!" And then he tells of two tired and thirsty students who, travelling together, sat down by a roadside spring. Near the spring they noticed a flat stone, and on the stone they detected some letters. The inscription was almost effaced, partly by the teeth of time and partly by the feet of the flocks that came to water at the fountain.

But, after washing it well, they were able to make out the words, "Here is interred the soul of the Licentiate Peter Garcias." The first of the students roared with laughter and treated the affair as purely a joke. "Here lies a soul!"—what an idea! A soul under a stone! The second, however, took it more seriously and began to dig. He at length came upon a leather purse containing a hundred ducats, and a card, on which was written in Latin the following sentence: "Thou who hast wit enough to discover the meaning of the inscription, inherit my money, and make a better use of it than I have!"

Poor Peter Garcias felt that his shining ducats had been a curse and not a blessing, because he had loved them for their own sake instead of for the sake of the use to which they could be put. "Make a better use of them than I have!" he implored.—F. W. Boreham.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *World Peace.*

"They shall beat their swords into plowshares. . . . Let us walk in the light of the Lord." Isa. 2:4, 5.

Ideas of world peace are not new. Here is one whose merit has preserved it through more than two thousand years of speculation and strife. Crystallized in the advent, it has grown in favor with the centuries. I. *Centers round a particular individual.* Elaborated by highest ethical spirit. Vitalized by religious plan—from "mountain of the Lord's house." Late world conflict revealed futility of war. Every participating nation desires to evade responsibility for starting it. Given the law of righteousness as revealed, in Christ, international peace could prevail easily. II. *Basis in world-wide brotherhood.* "Wolf and lamb," Isa. 11:6. William Penn's treaty with Indians. Canada's fortless boundary line. The economic benefit of "good will among men" seen in stock exchange and in mission fields. III. *Fellowship in glorious life-program;* "walk in the light of the Lord." Opens channels for nobler service—"heroes of peace"—Grenfell, Sheldon Jackson, Paton, etc.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

November 8. Our Share in Making World Peace Permanent. Isa. 2:2-4.

(Armistice Day. Organizations seeking to make permanent world peace through good will, mutual understanding, League of Nations, international law. Creating the spirit of peace in all the world, spreading the gospel, etc.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Let child love child, and strife will cease.
Disarm the heart, for that is peace!

There are too many men praying for peace with their fists clenched.

The man who identifies himself with the dollar sign for many years is apt to become crooked.

The only sermon the devil really fears is the living one on two legs.

Arouse a man's soul and you give him an incentive to improve his social conditions.

Don't put in so much time preparing for a rainy day that you have no time to enjoy the sunny ones.

SUNDAY: NOVEMBER FIFTEENTH

Theme: *The Golden Bowl.*

SUGGESTED SCRIPTURE READING: Ecclesiastes 12:1-4.

SELECTED HYMNS: "Soldiers of Christ, arise."—C. Wesley. "God's trumpet wakes the slumbering world."—S. Longfellow. "Fight the good fight with all thy might."—J. S. B. Monsell. "Press on, press on, ye sons of light."—W. Gaskell.

SALUTATION (or Call to Worship): "How precious is thy lovingkindness, O God! The children of men take refuge under the shadow of thy wings. They shall be abundantly satisfied with the goodness of thy house; and thou wilt make them drink of the river of thy pleasures."

INVOCATION PRAYER: Merciful Father, we thank thee for Jesus Christ, thy unspeakable gift. We worship thee with great joy, as we think of his human birth, his atoning death, his resurrection, and his glorious life in heaven. Along the living way he has made grant us grace to travel till we reach thy right hand. May we look up and lift up our heads, knowing that our redemption draweth nigh. Thou hast given us faith: take away our doubt of the unseen. Thou hast given us great and precious promises: may we expect their fulfilment, living in hope of thy glory. May this world be our temple, in which we continually praise and magnify thy holy name. Grant us power from on high that our service may be faithful, our witness-bearing clear and bold. Rescue, we beseech thee, the captives of sin, the slaves of ignorance, and all who are held in the prison of fear. Bring men to repentance and knowledge of the truth, that thy Son may see of the travail of his soul and be satisfied. Make us helpers of thy gospel, distributors of thy grace to the world. Give to those who labor strength, and to those who suffer the patience of hope in Christ. Through his name. Amen.

THE SERMON

Title: *The Golden Bowl.*

TEXT: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh," etc Ecclesiastes 12:1-7.

THE SERMON OUTLINE

INTRODUCTORY: In this closing chapter of Ecclesiastes the curtain suddenly falls upon the sublime pen-pictured drama of human life. With sympathetic eye we look upon the mourners as they go about the streets, for man has gone to his long home, and the spirit has gone to God who gave it. We listen to a mysterious voice that awakens the silence of the tomb with the reverberating echo of its ceaseless refrain, "Vanity of vanities, all is vanity," for "the silver cord has been loosed and the golden bowl broken" of one who but erstwhile was numbered with the living. "Or ever the silver cord has been loosed, or the golden bowl be broken,"—what is the pregnant truth enwrapped in the heart of this symbolic figure and poetic phrase?

The "silver cord" is what we may term "the thread of life," with its extended linkage of the days, weeks, months and years of earthly existence. The "golden bowl," or luminous lamp, is a striking emblem of what human life should be in the expression and impression of its distinctive or characteristic qualities.

What should they be?

I. Am I amiss of the mark is saying, that, for one thing, our lives should be morally beautiful? Come with me, and upon the pinions of our imagination let us flit our way to another clime and let us thread our steps through the crowded streets of an Eastern city until we come to the palace of royalty. Let us, in fancy, boldly pass the armed guards at the portals and enter the audience chamber of the king.

From the arched ceiling of the royal salon there hangs before our eyes a silver chain, terminating with a golden bowl, gently swaying in the evening breeze. As it radiates its brilliant light and illuminates the richly ornamented room how it fascinates the artistic eye and charms the aesthetic taste.

And here it is that we have a vivid picture and find an apt symbol of what human life should be—morally beautiful.

Do we not intuitively admire the beautiful; are we not held willing captives under its thrall, as we see beauty reflected in the symmetrical arch of the prismatic rainbow, the glittering star, the sleeping lake, the smiling flower? God is the Divine artist, and he spreads the matchless creation of his thought all about us in the framing of the skies and the mosaics of the earth. Do we not find it worth while at times to step aside a moment or two from the busy swirl of material occupations to drink at the spring of artistic beauty as we behold it in sculpture and painting, pulsating in stone and breathing on canvas? If in obedience to this birthright we recognize and appreciate the beautiful in nature and the beautiful in art, no less so do we feel the witchery of the beautiful in human character. Merely artistic culture, social culture, intellectual culture may exist while the heart is putrid and the life foul.

There is no type of beauty like heart beauty; a life filled with the spirit of Christ; a veritable golden bowl creating a zone of etherial loveliness. Let Him, I pray thee, paint your characters, fashion your thoughts, frame your speech, tone your actions, and he will make your life beautiful for him, with a quality fairer and deeper than any imitative article "graven by art and man's device." It will be soul-beauty—nothing finer this side of the city of pearl and of gold.

II. Then, too, the "golden bowl" characteristic of human life should be humbly serviceable.

The golden bowl seen in the palace of the monarch was not simply a thing of beauty, but of utility—a lamp to illuminate the darkness of the night. Is not this the vocation of the golden bowl Christian? The inspired Word so declares it: "That ye may be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation, among whom ye shine at lights in the world."

This world is spiritually benighted; the pall of death hangs heavily over it. All the attainments of science and philosophy, poetry and art, all the efforts of the wisest and acutest intellects of bygone centuries, have failed to produce a light to irradiate its spiritual gloom and reveal the essential knowledge of God to a lost and despairing world.

Only through Christ, who is "the Light of the World," has the torch of hope been placed in the tomb, and the dreaded grave been made the vestibule to paradise, while the drear coastline of "the world to come" has been lifted from the pathless and trackless ocean of eternity and set ablaze with the glorious light of "life and immortality."

As humble followers of that blessed "Light of the World" each disciple is to be a light in the world and a light for the world. As "golden bowls" filled with the fragrant oil of his grace and truth, the Master says to them, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

Illuminators for Christ! What a glorious vocation! Any ideal grander, or more chaste in conception? You need hang out no gaudy sign of empty church membership affirming, "I am a light." You need make no assertive or vociferous claims. All that you need to do is—shine.

The "Golden bowl" kind of light will shine anywhere; the darker the sphere the brighter. It never complains of its environments nor mopes because of its contracted corner. It shines just as willingly in a hut as a palace, just as brightly on "Back Alley" as "Grand Avenue." It shines purely and serenely just where the hand of the Master has suspended it.

III. Such a "golden bowl" for Christ is not only beautiful and serviceable, but also divinely fashioned. Mark it well! It is a "golden bowl" which Christ designs for beauty and for use. Not a bowl of paltry clay, or iron, or brass, or bronze, or even silver, but "precious gold." Not some interior material thinly plated with an imitation skim of spurious gold, and put forth with the specious claim, "just as good." It is genuine gold; gold all the way through; gold with Heaven's carat-stamp enfixed, and Heaven's musical ring to it.

"The precious sons of Zion are comparable to fine gold," affirms the King himself.

Where did God get this precious metal with which to fashion these "golden bowls?" "Behold I show you a mystery." A mystery of omnipotent power and measureless love. Through the dead centuries of the past men have sought, and sought in vain, for the fabled "Philosopher's Stone" through the magic agency of which to convert base metals into gold. God is the Divine alchemist. He holds the secret of all knowledge and all power.

What man has failed to do in the material realm, he has successfully accomplished in the spiritual domain. Omnipotence takes the "base metal" of our sin-stained and sin-ingrained natures, and through the miraculous alchemy of the "New Birth" transmutes it into the "golden bowl" quality of a regenerated nature, causing it to reflect the Christ-like in spiritual beauty, and the Christ-like in consecrated service. A "vessel unto honor, sanctified and meet for the Master's use." Not only this; but after these "golden bowls" have ended their mission of beauty and service upon earth they are to be translated to a higher sphere of beauty and service above, where amid the glories of the new Jerusalem they will "shine as the brightness of the firmament, and as the stars for ever and ever." A grand vocation this upon earth; a superb destiny in heaven!

Is it your petition and your prayer, your aspiration and your effort, to fulfil this mission upon earth that you may realize this destiny? If it is, then rejoice, for in it you have the infallible evidence that you too are indeed a golden bowl for Christ.—Rev. M. B. Lambdin.

COMMENDATORY PRAYER: Our Father, teach us what life is—what it is for, what its possibility. Make us fair and useful Christians—golden bowl Christians. Help us to hold forth the word of life to others. We ask in the name of Christ. Amen.

OFFERTORY SENTENCE: "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord." 1 Chron. 29:9.

OFFERTORY PRAYER: Gracious Lord, the bountiful Giver of all good, regard with thy favor the offering of thy people which we now dedicate to the service of thine house. In the name of Jesus Christ our Saviour. Amen.

ILLUSTRATIVE MATERIAL

SEED THOUGHTS

Then shall the "silver cord" by which soul and body were wonderfully fastened together, "be loosed," that sacred knot untied, and the old friends be forced to part; then shall "the golden bowl," which held the waters of life for us "be broken"; then shall "the pitcher" with which we used to fetch up water for the constant support of life and the repair of its decays "be broken," even "at the fountain," so that it can fetch up no more; and "the wheel" (all those organs which serve for the collecting and distributing of nourishment) shall be "broken," and disabled to do their office any more. The body shall become like a watch when the spring is broken, the motion of all the wheels is stopped and they all stand still; the machine is taken to pieces; the heart beats no more, nor does the blood circulate. Some apply this to the ornaments and utensils of life; rich people must at death leave behind them their clothing and furniture of silver and gold, and poor people their earthen pitchers, and the drawers of waters will have their wheel broken.—Matthew Henry.

"Life is a mission. Every other definition of life is false, and leads all who accept it astray. Religion, science, philosophy, though still at variance upon many points, all agree in this, that every existence is an aim."

The childhood of immortality.—Goethe.

"Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness, and small obligations given habitually, are what win and preserve the heart and secure comfort."

A sacred burden in this life ye bear,
Look on it, bear it solemnly,
Stand up and walk beneath it steadfastly;
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win.

—Frances Anne Kemble.

CHOICE ILLUSTRATIONS ON THE THEME

Life Made Beautiful

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes whose heart fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Word both earnest, and brave, and true,
Each moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest way if God wills it so.

Beautful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains few may guess.

Beautiful twilight, at set of sun;
Beautiful goal, with race well won;
Beautiful rest, with work well done.

—R. S.

Life Made Serviceable—Witnessing

A friend of mine returned some time ago from a foreign country where he had been the representative of the United States Government. I said to him, "Why have you come back?" "Because I got tired of the responsibility." "How is that?" I asked. "Why, everywhere I went the people of that country watched me and talked about 'Uncle Sam.' If I even took a drink of water, they would gather round to see 'Uncle Sam' drink. And I just got tired of the responsibility." But that is just what the world is doing with every one of us children of God. They do not care so much about our songs and prayers and creeds, but they are caring tremendously about our life.—*Record of Christian Work.*

Serviceable Living

A young Jewess, who is now a Christian, asked the lady who had instructed her in the Gospel to read history with her, "because," she said, "I have been reading the Gospels and I am puzzled. I want to know when Christians began to be so different from Christ." "The golden Bowl" should be serviceable. One of the best ways of our serving is by giving a true witness for Christ.

The Golden Bowl With Room for Christianity

A friend says to me, "I have not time or room in my life for Christianity! If it were not so full! You don't know how hard I work from morning till night. When I have time, where have I room for Christianity in such a life as mine?" It is is if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if the man had said he had no room for his soul. It is as if the life had said it had no time to live, when it is life. It is not something added to life; it is life. A man is not living without it. And for a man to say, "I am so full that I have no room for life," you see immediately to what absurdity it reduces itself.—Phillips Brooks.

Life Divinely Fashioned

Life is a thing very mysterious. An X-ray expert of Chicago asserts that he saw depart from a charity patient in a hospital the soul of that person. Just as the attending physician declared that death had occurred, this "plainly distinguishable aura" spread out over the body, and then disappeared. Hence, this doctor reasons, he actually witnessed with his material eyes the soul, or, at least the current which controls the actions and motions of the body, depart. If we grant that the scientist didn't hypnotize himself by his eagerness to discover something new; that his material eyes and not his imagination received the light through the chemical screen; and that this "aura" was really the dying man's soul, the tremendous importance of this scientist's word will be generally recognized. The day that man solves the great mystery of life will surely be a notable one in history. But it is natural that man, after all these centuries, should be a little skeptical. We will have to be shown in a very convincing way before we believe that any man has seen the departure of human life.

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***Opportunity.***

TEXT: "As ye have therefore opportunity." Galatians 6:10.

Opportunity is a word from the sea. It means opposite the port—op-port-unity. To be opposite the port means the chance to sail in. There are opportunities in life and in religion, as well as in sailing the sea. Paul, in our text said, "As ye have therefore opportunity." What did he mean?

It may help if I tell you a little story. It is old and familiar, and yet I think you will be glad to hear it again. I know it is in your school books. But I am going to tell it to you again in this little sermon to you boys and girls of my junior congregation. Your parents, and all the older people, may listen if they wish; but this sermon is for you. One of the queer things I have noticed is that the older people listen as carefully to the little sermons I give you as they do to the ones intended especially for them. I know the reason. It is because big people are just little people grown up! But this sermon is for you.

What does Paul mean by opportunity? Here is the story to explain.

In one of the ancient Greek cities there stood long ago a statue called "Opportunity." Every trace of it has vanished, but there still is in existence an epigram which gives us an excellent description of it, and as we read the words we can discover the lesson which those wise old Greeks meant that the statue should teach to every passerby.

The epigram is in the form of a conversation between a traveller and the statue:

"What is thy name, O statue?"
"I am called Opportunity."
"Who made thee?"
'Lysippus."
"Why art thou standing on thy toes?"
"To show that I stay but a moment."
"Why hast wings on thy feet?"
"To show how quickly I pass by."
"But why is thy hair so long on thy forehead?"
"That men may seize me when they meet me."
"Why, then, is thy head so bald behind?"
"To show that when I have once passed I can not be caught."

Now, boys and girls, in our days we do not see statues standing on the highways to remind us of our opportunities for doing good and being of service to others; but we do know that opportunities come to us. And they are ours but for a moment. If we let them pass they are gone for ever. Opportunity will not wait for us; we must be ready when it comes. First, you must be Christian girls and boys. Then you must do all the good you can, to all the people you can, in all the ways you can, as long as ever you can. As you have opportunity be and do the best that is possible for you. Now is your time., You are opposite the port. Ask God's help and sail in!—H.

FOR THE EVENING SERVICE

Title: ***Making the Best of It.***

TEXT: "And now men see not the bright light which is in the clouds." Job 37:21.

THE SERMON OUTLINE

INTRODUCTORY: Life will always have its drawbacks and limitations. It is overcoming and succeeding where you can and making the best of things where you can't. The great thing is the spirit in which you reckon with life. When some people have to choose between two evils they always choose both.

I. Making the best of financial misfortune.

A cynic says: "The only real loss is the loss of money." Surely he never lost a mother, a wife, a child. But the loss of money has practical and often tragical social results. Yet wealth is not happiness, poverty is not misery. Some of the happiest men live on less than others spend upon their cigars. You can't buy the best things—sleep, love, laughter. If a poor man can sleep and his rich neighbor lies awake fearful that he is going to lose his money, the poor man is the richer of the two.

For every down there is an up; for every loss there is a gain. If the see-saw drops down today it will lift up tomorrow. The tide may be on the ebb and run out far and fast, but it will come back again. Over our sorrows as well as our joys these words are written: This too shall pass away. Moreover, it is always possible to defeat defeat.

II. Making the best of sickness.

An emphatic passage in Emerson begs us by all that is sacred not to talk about our ailments. We have disregarded his wisdom. We talk about our ailments as easily as we talk about the weather.

But my body is mine, it is not I. A man is never broken until his will is broken. The most stirring chapter of history is the conquest of the physical by the spiritual. The biggest contributions to humanity have not come from war lords or millionaires but from the people with twisted spines and useless legs. The man who gave the world its most marvellous music was deaf. The telephone was perfected by a man who never heard sound. Our best ships were designed by a man who never saw his own plans. The man who gave us some of our most wonderful poetry was dead from the waist down. Weak men and sick women with nerves quivering with pain, ailing, miserable, have worked righteousness, subdued kingdoms, quenched the violence of fire, stopped the mouths of lions, turned aside the edge of the sword and out of the weakness been made strong.

III. Making the best of bereavement.

Man has always been a rebel against death. Imagine what the world would be like apart from death. It would have been overpopulated centuries ago. All the old patriarchs, Abraham, Isaac, Jacob would be alive today. Their influence would be bad for the race. When a man grows old he is usually the foe of progress. There is the survival of the good, but what about the survival of the bad? What if Nero, Alexander, Napoleon were still alive? The hope of the lover of peace has always been that the lover of war would pass away. What becomes of the new leaf if the old one persists in clinging to the branch?

The trail of life is a long trail. One by one our comrades drop. Make the best of it. There is silence here but song there. Why mourn for the guests of God?

IV. Making the best of death.

Man has never acknowledged the supremacy of death. There is something in his heart that tells him that death is not a terminus but a thoroughfare, not a blank wall but an open door.

Life is too good not to be better. This life of a few years is a prophecy of the life of endless years. Life's last word is LOVE. Love can never lose its own. You will die as you live. The pure heart can not fear the breaking down of the last barrier between itself and God. Man who has faced the morning ought not to be afraid of the evening.—T. L.

SUGGESTIVE TEXTS AND THEMES

The Prayer of Self defense: "Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood." Jonah 1:14.

The Sacrifice to the Storm: "So they took up Jonah, and cast him forth into the sea." Jonah 1:15.

The Impress of Sin's Tragedy: "Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows." Jonah 1:16.

The Tomb of Penalty and Pity: "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." Jonah 1:17.

Divine Discontent: "But now they desire a better country, that is, a heavenly." Heb. 11:16.

The Father's Faithfulness: "God dealeth with you as with sons." Heb. 12:7.

The Final Faith: "That those things which are not shaken may remain." Heb. 12:27 (R. V.).

THE SUNDAY SCHOOL LESSON

Title: ***Paul in Jerusalem.*** **Acts 21:27-39.**

GOLDEN TEXT: "Thou shalt be a witness for him unto all men of what thou hast seen and heard." Acts 22:15.

TEACHING THE LESSON

Paul's return to Jerusalem closes his third and last great missionary journey. Prophetic shadows rest heavily. At Miletus he had said that in every city the Spirit gave intimation that bonds and imprisonment awaited him. At Tyre he met the same sound of warning, and at Caesarea the voice of prophecy unveils still more clearly the coming trial. Friends weep and plead with him not to go into certain peril, till Paul's loving heart is torn in twain. Yet unfalteringly he and his company go on to Jerusalem. I. *Paul's report to the church at Jerusalem* (vv. 17-19). It was a wonderful story of how the Gospel had been received. II. *Paul's concession to the Hebrew Christians* (vv. 20-26). He found the true though difficult path. He was ready to fight like a soldier in a charge about essentials. He was ready to make hearty and friendly concessions about incidentals. III. *Paul is mobbed in the temple* (vv. 27-32). Paul's old enemies stirred up a riot. IV. *Paul is saved from death by the chief captain* (vv. 31-36). Lysias ordered Paul bound with chains until he could investigate the trouble—thus saving his life.

ILLUSTRATIONS

Paul Saved by Citizenship

A somewhat similar case was that of Dr. Newman of the American Baptist Hospital at Ungkunk, China. He was saved from death by his American citizenship as Paul by his Roman. He had been severely beaten by a mob of soldiers. "They drove me at the end of the rope, and with constant beating to the north gate. Finally they stopped on the edge of a pond, evidently to decide what to do with me next. Some were for tying my feet also and throwing me into the pond. Others were for beating me to death, and still others advocated just shooting me and being done with it quickly. While they were arguing, I saw a soldier looking directly at me. I called him and explained to him that I was an American citizen. He spoke to the leaders and advised them to turn me loose. Evidently many in the mob were of like mind. Finally one fellow untied the rope from my wrists and let me go."

Paul Faces a Mob in Jerusalem

Were these men of the mob as guilty as if they had acted individually? Many a man or woman, boy or girl, who as an individual would scorn to do an evil thing has been guilty of that evil when one of a group. A number of years ago a bank in England had a board of directors who speculated with the money intrusted to their care. The sums gained were divided among themselves, but the sums lost were made up by reducing the interest paid to the depositors. At last their deeds were discovered, and they were tried and convicted of swindling. All of them men who stood well in the community, trusted for their integrity; not one of them had individually wronged his neighbor. As individuals they were honest, but as a corporation they committed wholesale robbery year after year.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***Chorusing Our Graces.***

The writer of these words was not unacquainted with the composition of the Greek chorus, for he employs the very term which we get our words "chorus" and "choir." The verb originally meant "to bear the expense of a chorus," to provide or supply the material for a chorus. So the Revised Version has this reading, "Adding on your part all diligence, in your faith supply virtue," etc. It is difficult to resist the impression that the apostle had in mind a musical figure. If he had been thinking in architectural terms, he would have said, "Build on your faith virtue." But he is thinking of a life in harmony with God, a life in harmony with itself. So he says, "Let your faith be in tune with virtue, let them sing together." I. *It is a great thing to be "in tune with the Infinite."* Only so may we be in tune ourselves. To be in harmony with one's self is to build day by day a symmetrical character. What if one's faith develops faster than his knowledge? There is your fanatic. He means well but he does not know. What if one's faith be more fully developed than his courage? There is your timid, shrinking, cowardly disciple, who when the trumpet calls to battle hides in the cellar. What if one's faith and knowledge be developed, but he be deficient in brotherly kindness and charity? There is your strict, rigid, pharisaical, self-righteous, censorious disciple. II. *This is the ideal of the apostle—a Christian character in which virtue blends with virtue, excellence with excellence, grace with grace,* until all life is like an anthem of praise, until all the praise is his who lived the perfect life, the melody of whose words and deeds mingles for ever with the chorus of the skies.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

November 15. What Is the Purpose of Life? Phil. 3:12-16. (What meaning one may see in life; the development of character; the growth of knowledge and wisdom; the opportunity to learn Christian love; the chance to serve; the chance to build up and leave the world better than we found it.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Faith in one's own self is a necessity.

Have we mastered the art of making friends?

Slander can destroy a person's reputation, but not his character.

We must get our wounds in our own way; it is not good to spare one the fight.

If we can not control our thoughts we shall not be able to control our actions.

No time is wasted that is used in getting ready.

Joy is something that is multiplied when it is divided.

The fellow who blows his own horn overdoes the job, whether he blows much or little.

SUNDAY: NOVEMBER TWENTY-SECOND

Theme: ***Joyful Thanksgiving*** **(Thanksgiving Sunday).**

SUGGESTED SCRIPTURE READING: Ps. 103:1-22.

SELECTED HYMNS: "We plough the fields and scatter."—Matthias Clandius. "Come, ye thankful people, come."—Henry Alford. "Now thank we all our God."—Martin Rinkart. "Now sing we a song for the harvest."—John W. Chadwick. "Praise to God and thanks we bring."—W. C. Gannett.

SALUTATION (or Call to Worship): "Praise waiteth for thee, O God, in Zion; unto thee shalt the vow be performed. O thou that hearest prayer, unto thee shall all flesh come."

INVOCATION PRAYER (Thanksgiving): (Note: This prayer could be printed on the order of service and read by all in unison, or it may be offered in the usual way by the Pastor alone). Father God, the giver of all that we enjoy, give to us that which we have grown to expect in thy house—a sense of God, repose of spirit, and the deep, satisfying nourishment of soul.

We thank thee for everything that crowns our life; the coming and going of day and night, the march of the seasons, the repeated miracle of growth by which all creatures are fed.

We praise thee for the countless common benefits and comforts of every hour; for the flower of human kindness which springs along the path, for the law and commandment which keep us in the way of rectitude, and for the gospel of love that calls us not only servants, but Sons of God. Amen.

THE SERMON

Title: ***Joyful Thanksgiving*** **(Thanksgiving Sunday).**

TEXT: "It is a good thing to give thanks unto the Lord." Ps. 92:1.

THE SERMON OUTLINE

INTRODUCTORY: If there is one thing lacking today more than any other in the realm of religion it is the spirit of gratitude. On every hand we hear people say that they have nothing to be thankful for. There must be something radically wrong with them; for if the truth were only known there are few, if any, who could not find something to be thankful for if they would stop and think. I am of the opinion that the beautiful note of thanksgiving is too often silent in many of our religious services. We accept the manifold gifts of God, but how many times do we fail to recognize the Giver? Many people eat and drink, enjoy good health, much wealth and pleasure, they boast of their possessions; they revel in their liberty, glory in their land, but never stop a moment to render thanks to the Giver of all these good and perfect gifts.

"It is a good thing to give thanks unto the Lord." I like Dr. Moffat's new translation of the text, because it is sweet and heartening. "It is a joy to give thanks to the Eternal." How exquisite is this sentence. It reminds us that the greatest joy is found in the thankful heart. Dr. Campbell Morgan tells of a poverty-stricken fish-wife who was found on Christmas Day eating a Christmas dinner which consisted of a piece of bread and a toasted herring. Her visitor said something to her about the poverty of her fare, and the dear old woman, with face aglow, replied: "Poor fare! Dear heart, don't you see that the Lord has laid tribute on sea and land to feed me this blessed Christmas Day?" "It is a good thing to give thanks unto the Lord."

I. First, let us thank God for the common mercies upon the common road.

Someone has said, when we bless God for his mercies, we prolong them, and when we bless him for miseries we usually end them. Gratitude is joy.

The true Christian can not be silent. He must express his thanks. "Let the redeemed of the Lord say so." In a scene in "Uncle Tom's Cabin," where the troubled hearts of the humbled slaves are bemoaning their harassed condition, Uncle Tom arouses them with this exhortation: "Think on the mercies, children; think on the mercies." This lowly black man was truly a Christian philosopher. The reason for a lot of our ingratitude is because we remember not the multitude of God's mercies. We forget these mercies. Day by day, and moment by moment we are kept safe by the common mercies of God amid dangers seen and unseen. Recognition of these mercies makes us grateful.

"When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love and praise."

It is a good thing to give thanks unto the Lord for his mercies.

II. Secondly, let us thank God for the church.

Here again we fall short in our gratitude. We forget to thank God for the church. Her sweet communion in Jesus Christ is worth everything to us. We ought to be proud of her radiant record, for her uncounted miracles of grace, for her cloud of witnesses, and for her martyrs who have remained faithful even unto death, and have bled and died for her. We ought to thank God for his ministers of the blessed gospel who are toiling day and night, in weal or woe, in the service of our Lord and Master, for the upbuilding of the kingdom of God, and the spread of the gospel, and the glory of the church. We ought to be grateful to God for all those who by their sweet voices enrich our devotion, and make our worship sweet and acceptable unto the Lord. Then there are those noble missionaries whose names are never mentioned, and yet they are toiling and rejoicing in their labors in the obscure parts of the earth. Thank God for these splendid missionaries. Then again, thank God for the inheritance of the church, for her passion, and her yearning for the lost. If we love the church, as we oftentimes say we do, then our love and gratitude ought to express itself in unfailing loyalty to the church. The church with all its imperfections is without a doubt a divinely ordained institution, and the best institution in all the world for the advancement of civilization, and the betterment of society. The world's obligation to the church is tremendous. Dr. Bushnell answered a rich worldling who questioned the value of the church, and refused to contribute to a new church in Hartford: "My friend, I want you to think of something—what was real estate worth in Sodom?" No wonder the Christian loves the church. The church never did better work than it is doing today. Jesus gave himself for the church. It is a good thing to give thanks unto the Lord for his mercies and for the church.

III. Thirdly, let us thank God for our country.

We are favored in America because we live in the greatest country in the world. We have more privileges and more hallowed freedom than any of the nations of the earth. Let us thank God for the land of the brave, and the home of the free. We ought to be grateful to God for our enlightened laws, for the wise and tender restrictions of personal liberty, and for the beautiful comradeship that exists between man and man. To be thankful for our country means that we will be obedient to her laws, careful of her reputation, protect her good name, and instead of being proud and boastful, we must be lowly and grateful and possess a spirit of humility. The enemy of our country is pride. Pride is the harbinger of strife. Humility is the forerunner of peace and prosperity.

Is it not a fact beyond contradiction, that the very best test of real prosperity and civilization is the moral status and standard of a nation. Let us guard and keep sacred the life of our country. And let us ever remember that it is righteousness that exalteth a nation.

IV. And now, finally let us thank God for the opportunity of service.

Genuine thanksgiving will express itself in wholehearted service. The psalmist was anxious to express his gratitude to God by service when he said: "What shall I render unto the Lord for all his benefits toward me?" So he surrendered himself to God. He was ready and willing to become the servant of God. The present throbs with opportunity for service. It is wonderful to be alive today. There never was a better opportunity for whole-hearted service than now. It ought to fill us with a deep sense of gratitude beyond all we have ever felt before. A thankless spirit can not exist in a consecrated life. Those who are not doing anything for God and their fellow-men, and who know nothing of sacrifice and service, are not only unhappy, but they are ungrateful. It is always more blessed to give than to receive. Life must decrease in selfishness, and increase in service. It is selfishness that makes us beautiful.

On one occasion, Rubenstein was playing for a company of musicians, when they began to applaud, "Friends," exclaimed the great musician, "please do not applaud. Your applause directs my thoughts from the music to myself, and I can not play." Are we not as Christians thinking sometimes more of self? It is a glorious thing to give ourselves without any reservation to the service of the Lord.

There is much to be done, the harvest is great, but the laborers are few. One of the Talmud legends tells of a stringed instrument that hung over David's bed in such a position that when midnight came, the north wind blew through it; and then it sounded sweetly of itself. "And he arose at once, and occupied himself with the law until the pillars of the dawn arose." So in like manner may God's blessings move our hearts. His mercies are like the sands of the sea-shore in multitude. It is a good thing to give thanks unto the Lord for his mercies—for the Church, for our country, and for the opportunity of service. Let us then, with a spirit of gratitude, prepare ourselves for the service of the Lord for there is no better way of expressing our gratitude than by our whole-hearted service.—A. B.

PASTORAL PRAYER (Thanksgiving): Eternal God, whose throne is established in righteousness and whose dwelling is in peace, the God who made and preserved us a nation, thy favored children thank thee for this land of hope and happiness, whose doors were first opened and have been kept open by those who put their trust in thee. We thank thee for the power that has stood in the shadows, that brought us through fire and water, and led us out into a large and open place. As thou hast given us a place of honor and power may we use it to bear aloft the standard of truth and the doctrine of liberty.

Father of all, who made of one flesh all men, thou dost regard all men with compassion, teach us to love all men, even our enemies; to bless them that curse us and pray for them that despitefully use us. Taking our example from thee, O Christ, may we never return evil for evil, but pray for them that work us harm and seek the reconciliation of all. Grant to us an enlightened mind, a passion for justice, the courage to put away all foolish pride and selfish ambition that together we may unite for the hastening of that long expected day when man to man shall brother be. Amid the grief of the world nothing is more grievous than man's inhumanity to man. Forgive the wrongs that men have imposed upon their fellows; quicken our conscience with a vision of the destiny of friendship and fellowship which thou didst intend us to enjoy. May we make no peace with oppression, but amid the blind contentment of the world and the guilt of evil custom, may we ever cry aloud and spare not. Have mercy upon the toiling masses of mankind, bending beneath the heavy burdens that men have imposed upon them; anchored to ancient hatreds, shadowed by distrust, and unable to launch out into the broad and open places where peace and brotherhood dwell. Teach us never to despair of the final triumph of good, but constantly remind us that thy promised kingdom will come, not from our endeavor alone, but as the result of the accumulated forces of good to which our life contributes.

God of the nations, bless our native land. Permit us never to forget that "Righteousness exalteth a nation and that sin is a reproach to any people." Inspire our leaders with the grave responsibility that comes with power and the solemnity of being ministers of all. Impress upon our citizens the magnitude of their blessing and the proportionate greatness of their responsibility. May the sacred altars of willing sacrifice remain for ever upon the high places of our land, and may those in authority be the worthy priests of Jehovah, our only King.

May our schools continue to stand as pillars of our welfare and may our land be filled with homes that are happy, and people who are contented. Purify our palaces, cleanse our streets, strengthen our bulwarks, and may our land be filled with thy glory and be numbered among those nations that stand on the right hand of thy judgment seat to receive thy blessing. "Well done, good and faithful servant."

All this we ask in the spirit of Jesus Christ our rightful Lord and Master. Amen.

OFFERTORY SENTENCE: "But to do good and to communicate forget not; for with such sacrifices God is well pleased."

OFFERTORY PRAYER: O Jehovah of Hosts, who hast opened the windows of heaven and hast poured out blessings beyond our capacity to receive, we thank thee for confirming the faith of thy loyal children. Wilt thou multiply the number of those who thus put thee to the test. So shall the needs of the world be met by truly Christian giving, and faithful hearts shall be enlarged to receive more of thy precious self. Bless this offering, we pray thee, for Jesus' sake. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

A Blind Scot's Thanksgiving: "Mind ye, it's no as if I'd seen once and lost my sight; that micht ha' been a trial, and my faith mich ha' failed. I've lost naething; my life has been all getting."

To receive honestly is the best thanks for a good thing.—George MacDonald.

Beggar that I am, I am even poor in thanks.—Shakespeare.

I am glad that he thanks God for anything.—Samuel Johnson.

A little boy was impatient with the blessing at the table and asked his father why he did not go down cellar and ask a blessing over the whole barrel of pork, and so get it over with once for all. That is not the way in which God wants to be thanked.

That wonderful woman, Miss Frances Ridley Havergal, who was such a choice instrument in God's hands, once said: "Once the will of God was to me a sigh, but now it has become a song." When we are in tune with that sweet will it becomes easy to sing praises.

CHOICE THANKSGIVING ILLUSTRATIONS

Gratitude

When Admiral Farragut's health was suffering from the long strain of his labors and anxieties, and from the climate of the Mississippi Valley and Mobile Bay, he wrote, "I am as well as a man can be who can neither sit, walk, nor stand, five minutes at a time, on account of Job's comforters. But thank God (I have so much to be thankful for that I am thanking Him all the time), I am otherwise in pretty good condition."

Blindness a Blessing

There is a legend which represents St. Bridget as engaged in holy conversation as the sun went down, with a devout, but blind, nun called Dara. They talked of the love of Jesus and the joys of paradise, unconscious of the passing hours until the sun rose the next morn and spread its golden light over a beautiful landscape. Then Bridget wished that Dara might see all this beauty. She prayed and touched Dara's eyes and they were healed. Dara looked up at the golden sun, at the trees and flowers adorned with dew drops that flashed like jewels, and out upon the joyous world. After a little while she said: "Close my eyes again, for when the world is so visible to the eyes, God appears less clearly to the soul." Then Bridget prayed again and Dara's blindness returned.

There are sometimes valuable lessons in these old legends. It would be well for all of us if we could shut our eyes, now and then, to the glories of nature, and let the visions of God fill the soul.

ARE WE THANKFUL?

Years ago an artist drew a sketch of a family seated at the dining-table. The mother, with a tired look on her face, sat at one end, the children were seated on either side, while the father presided at the end.

He bowed his head to ask the blessing, and hurriedly repeated the words, "For what we are about to receive make us truly thankful." How thoughtlessly the words were uttered and how little his mind was dwelling upon them was shown by the next words he uttered as he prepared to serve the meat. With a scornful glance at the food prepared he caustically remarked, "H'm, cold mutton again."

We may smile at this, or perchance, if we belong to the class of those who are ungrateful enough to swallow their food without ever thinking of giving thanks for it, we may congratulate ourselves over the fact that we are even better than he. But we should remember the old adage, "People that live in glass houses should never throw stones."

ALL-YEAR THANKSGIVING

Thanksgiving, to me, is an all-through-the-year proposition. It's something much deeper than a feeling. . . . It's like holding a magnifying glass in front of the pleasures of life. . . . I see Thanksgiving in all of the small, every-day miracles of our existence.—Margaret E. Sangster.

THANKSGIVING MAKES RICH

Thankfulness makes our blessings doubly blessed. It makes the ordinary and simple gifts of God shine with a morning luster and exude the rarest perfume. There are two ways to get rich. One is to increase the number of our dollars, the other is to increase the value of the few dollars we already have. Thankfulness raises the blessings we already have to higher degrees of worth, and thereby enriches us. If thankfulness does not create new roses, it paints a finer hue on those we have; if it does not load our table, it puts a delicious sweetness in our simple fare; if it does not clothe our bodies in costly raiment, it lends a sweetness of behavior to our bodies, so that we do not need such raiment to make us attractive.—H.

THANKSGIVING MILESTONES

We are told that travellers in the Alps come every now and then to a stone set up or upon two or three stones one upon another. We learn that these are milestones of blessings; places where men have stopped to rest and to give thanks to God for his care thus far and to ask him for help in the journey yet to come. Every day should be to the Christian a thanksgiving day. Our causes for gratitude are so many and our Father in heaven so loads us with benefits that we can never sufficiently render him our praise and thanks. Yet it is well that we should reach milestones on the way, where we may take note of our progress or erect altars on which we may lay our thank offering. The public reasons for Thanksgiving are evident to all who study God's dealings with our nation.

THANKSGIVING MAGNIFIES BLESSINGS

Cheerfulness is as much a Bible command as honesty, though few people think of it in that way. A bit of cheerful philosophy was displayed by a soldier who had lost a leg in action when he remarked to a sympathizing friend, "Well, at least, I've got out of that rheumatism in the knee that has bothered me for years."

Thanksgiving magnifies our blessings. It cures covetousness. It is the quintessence of contentment.—H.

QUOTABLE THANKSGIVING POETRY

THANKSGIVING

Give best to God,
Who gave His best;
Give first your heart—
Your nobler part:
It is your due.

Give all you are,
Give all you have;
Hold nothing back
Lest there be lack
For God and you.
—J. C. Robinson.

GOD'S GOODNESS EVERYWHERE

Light in the darkness,
Calm o'er the sea,
Rock in the wilderness
Refuge for me.

Green in the desert,
Loam in the sand,
Fruit on the mountains
At my command.

Cheer in the valley,
Rest in the shade,
God and His goodness
In all displayed.
—Charles E. Furman.

THANKSGIVING AND MURMURING

Some murmur when their sky is clear
  And wholly brought to view,
If one small speck of dark appear
  In their great heaven of blue;
And some with thankful love are filled
  If but one streak of light,
One ray of God's good mercy, gild
  The darkness of their night.

In palaces are hearts that ask,
  In discontent and pride,
Why life is such a dreary task
  And all good things denied?
And hearts in poorest huts admire
  How love has in their aid
(Love that never seems to tire)
  Such rich provision made.

—Archbishop Trench.

THANKFULNESS

I'm thankful for my mother,
And for my father, too.
I'm thankful for my doggie Jim,
And for my kitty Sue;
I'm thankful for my lovely home,
And for my sister dear,
I'm thankful for the food God gave,
I'm thankful I can hear;
I'm thankful for my shiny jacks,
And for my rubber ball——
But then there are so many things,
I can not name them all.

—Nora Sligh.

THE TURKEY'S OPINION

"What dost thou think of drumsticks?"
  We asked the barnyard bird.
He grinned a turkey grin, and then
  He answered us this word:

"They're good to eat, they're good to beat,
  But sure as I am living
They're best to run away with
  The week before Thanksgiving."

—Anna M. Pratt.

Tommy's Thanksgiving

I'm thankful for a lot of things:
  I'm thankful I'm alive;
I'm thankful that I'm six years old,
  Instead of only five;
I'm thankful for my tops and toys
  And for my Kitty Gray;
I'm thankful for the big outdoors
  Where I can run and play;
I'm thankful for the things that grow—
  The apples, aren't they good?
The corn where we played hide-and-seek,
  As in a little wood;
I'm thankful for the pumpkins round,
  Just like a golden ball,
And Jack-o-lanterns, big and queer—
  They don't scare me at all;
I'm thankful for Thanksgiving Day,
  For pies all in a row;
I'm thankful grandma made them sweet,
  She knows I like them so;
I'm thankful for the turkey, too.
  How brown it is and nice!
And I'd be very thankful, please,
  For only one more slice.

—*Youth's Companion.*

THANKSGIVING DAY TEXTS AND THEMES

Nature's Thanksgiving: "Let the heaven and the earth praise him, the seas and everything that moveth therein." Ps. 69:34.

Thanksgiving on a Narrow Basis: "That I am not as the rest of men." Luke 18:12.

Thanksgiving Practically Expressed: "Freely ye have received, freely give." Matt. 10:8.

Lame Thanksgiving: "If ye offer the lame and the sick, is it not evil?" Mal. 1:8.

The Ark in the Harvest Field: "And they of Beth-shemesh were reaping their wheat-harvest in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see it." 1 Sam. 6:13.

Gratitude Should Show in Speech: Ps. 145:21.

What Ingratitude Misses: "Were there not ten cleansed, but where are the nine?" Luke 17:17.

Benefits of Thanksgiving: "It is a good thing to give thanks unto the Lord." Ps. 92:1.

Moral Standard For Our Nation: "Righteousness exalteth a nation." Prov. 14:34.

The Primal Theme of Thanksgiving: "There remaineth yet much land to be possessed." Joshua 13:1. "Let us go up and possess it, for we are well able to overcome." Num. 13:20.

Thanksgiving: "Happy is that people, that is in such a case; yea, happy is that people whose God is the Lord." Ps. 144:15.

The Secret of Spiritual Enlargement, and its Accessories: "And Jesus took the loaves; and when he had given thanks, he distributed to the disciples," etc. John 6:11.

Optimism: "I will sing unto the Lord because he hath dealt bountifully with me." Ps. 16:6.

The Guiding Hand of God: "Then the Spirit said unto Philip, Go near and join thyself to this chariot." Acts 8:29.

The Olden Days: "Say not thou, What is the cause that the former says were better than these? for thou dost not inquire wisely concerning this." Eccles. 7:10.

God Governing the Nation: "O let the nations be glad and sing for joy; for thou shalt judge the people righteously." Ps. 67:4.

The Nation's Awakening: "Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions upon them," etc. Neh. 8:10.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *Singing a Bit* (Thanksgiving).

Next Thursday is Thanksgiving Day, boys and girls. I am sure I do not need to tell you. You know it already and have been thinking about the turkey and pudding and cranberry sauce and nuts and other good things you expect to have to eat. It almost makes you hungry now to think of them.

But I hope, boys and girls, that it does not require the evidence of material good to make you thankful. I have heard of a little girl who seemed to be "built that way." Her name was Betty—or that was what they called her. I suppose her name was Elizabeth and they called her Betty for short.

"Mother," said Betty, "is Aunt Grace any relation to me?" "Why, of course; she's your aunt," replied mother. "Then I wish she'd send me something once in a while to 'mind me of it,'" said Betty.

I suppose that was a fairly natural way for Betty to feel, and maybe you all sympathize with her a little, too. I'll leave that for you to decide about and tell you another story. It is a real Thanksgiving story and is about a boy who was sunny and brave. He met the ills of life, which too many people regard as almost tragedies, with courage. But one day something serious happened. He and a playmate climbed a tree. Just when our little philosopher reached the top, his foot slipped and he fell to the ground. He lay there, but uttered no cry. It was his playmate that screamed.

The doctor found the leg badly broken. The boy bore the setting patiently, without a whimper. The mother slipped out of the room to hide her own tears—she couldn't stand it as well as her boy did. When she got outside she heard a faint sound and hurried back, almost hoping to find him crying. "My boy," she said, "do you want something? I thought I heard you call." "Oh, no, mother," he said, "I didn't call. I just thought I'd try singing a bit." And he went on with the song.

When you have pain, or struggle, or a heavy load, or great anguish, don't complain, don't cry out, don't sink down in despair, don't be afraid—try singing a bit. Trust God and praise. At this Thanksgiving season, boys and girls, try singing a bit.—H.

FOR THE EVENING SERVICE

Title: ***Safeguards Against Sin.***

TEXT: "Thy word have I hid in my heart, that I might not sin against thee." Psalm 119:11.

THE SERMON OUTLINE

INTRODUCTORY: Every Christian should have a strong desire to avert sin. That he has a propensity toward sin is the sad experience of every one. The fountain head of moral action is impure. All believers know and feel this. Then, too, we are surrounded by many temptations, which attract and overcome the unwary. The heart of the Christian, therefore, needs fortifying by the Divine Word and the Divine Spirit, and Christians should welcome any safeguard against it. It is a happy fact that there are such safeguards. Two that are among the most important are suggested by the Psalmist when he says, "Thy word have I hid in my heart, that I might not sin against thee."

I. The first safeguard suggested is strategy. Many battles have been won by strategy. The Word of God is in its very nature expulsive of sin and cleansing. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word." It is the light that scatters both the darkness and the creatures that come with the night. Possession is by dispossession. Put in the good and the evil will be kept out. It is hard to get sin out of our lives by main force. The better way is to use this divine strategy of overcoming evil with good. We once saw Mr. Moody hold a glass before an audience and say: "How am I to get the air out of this glass?" No one answered. He turned, and from a pitcher poured the glass full to overflowing with water. "Now," said he, "the air is all out." Let us put in the good, and the evil may be kept out.

Our souls are very much like a picture gallery. If we cover the walls of them with things noble, and beautiful, and pure, the foul and fleshly will only seem revolting. "Hang this upon the wall of your room," said a wise picture dealer to an Oxford undergraduate, as he handed him an engraving of a Madonna by Raphael, and then all the pictures of the jockeys and the ballet girls will disappear." Let us hang the walls of our souls with all things pure and perfect. Leave no room for evil in your heart.

II. The second safeguard suggested is swift attack. The Word must be hid in our hearts; but it must be like a sword in its sheath, ready to be drawn out at a moment's notice. We must use it as Christ used it against Satan, when he parried every attack by the words, "It is written." For this use of the Word an intellectual perception of it is not enough. It must be "hid in the heart," hid like the leaven in the meal, wrought into our thoughts, our purposes, our passions, becoming a part of us, and so making over and transforming our dispositions that they become holy instead of sinful. It must be hid like a guard in a house, like a sentinel in a fort, to watch diligently against the approach of temptation.

It is a saying in war, "The best defence is a swift attack." This is true in resisting temptation also. I can not tell when my enemy will come against me, but I can tell whether I shall march against him at once, or foolishly wait until he has chosen a good position, and fortified himself there strongly. We need to crush temptation as soon as we see it. Take it by surprise. Give it no quarter. Dally with it not one instant. To have God's Word hid in the heart, and then when temptation comes, use it in swift attack, is the way to victory.

THE SUNDAY SCHOOL LESSON

Title: ***Paul in Rome.*** **Acts 28: 16-24, 30, 31.**

GOLDEN TEXT: "I can do all things in him that strengtheneth me." Philippians 4:13.

TEACHING THE LESSON

The trial before the Sanhedrim broke up in confusion. He is later taken to Caesarea. There he is tried before the Roman governor. For two years he is kept there in prison by Felix. When Festus comes into office the Jews beseech him to bring back Paul to Jerusalem for a new trial. He refuses, commanding his accusers to appear in Caesarea. The old charges are repeated. The trial convinces Festus of Paul's innocence. Paul appealed to Caesar. King Agrippa coming to greet the governor Paul is summoned to justify himself before a noble company. But the appeal to Caesar had to be honored. Paul's voyage and shipwreck; his stay at Malta, and now his arrival in Rome are the successive events. I. *The arrival in Rome* (v. 16). Upon reaching there he was allowed to live by himself, though under guard. Paul never described himself as a prisoner of Rome, but always as the prisoner of Jesus Christ. II. *The meeting of Paul and the chief Jews of Rome* (vv. 17-22). He summoned the chief Jews of the city and told them of his experiences. III. *His preaching and teaching in Rome* (vv. 23, 30, 31). For two whole years he abode in his own hired house and to all who came to hear him proclaimed the kingdom of God. He taught them concerning Jesus, the Messiah, speaking with all boldness, none forbidding him. We know that during those two years in Rome "the care of the churches" weighed heavily upon Paul, and from the four Epistles probably written at this time—Ephesians, Colossians, Philemon, and Philippians—we know that he was blessed with the companionship of friends. Timothy and three others, Aristarchus, Jesus Justus, and Mark, who had been forgiven his defection at Antioch, were "a comfort" to him: Demas, a "fellow-worker," and Luke, "the beloved physician," were with him; Tychicus, whom he used as a messenger, Epaphras, who brought him news from Colossae, Epaphroditus, who brought him a contribution from Philippi, and Onesimus, the runaway Christian slave of Colossae, were among his visitors.

ILLUSTRATIONS

The Gospel in Prison

John Bunyan was thrust into prison by Royalist persecutors. Yet his heart was full of peace. He says: "As I was going forth of the doors, I had much ado to forbear saying to them that I carried the peace of God along with me; but I held my peace, and blessed be the Lord, went away to prison with God's comfort in my poor soul."

In Bedford, England, is preserved the jail door which for twelve years was locked on John Bunyan. Dr. Wayland Hoyt refers to the prayers which Bunyan must have pleaded for its opening, and exclaims: "But how fruitful were those years! Dreams were going on behind that door, and the world needed them. When the Pilgrim's Progress of which Bunyan dreamed had taken shape and tangibility, Bunyan's Lord, who had not forgotten him while the slow years passed, swung the jail door wide."

Like Bunyan, Paul went to his imprisonment with the peace of God in his heart, and the years that followed were most fruitful. For years Paul had been praying that he might see Rome. His prayer was answered, but in a way very different from what he had expected.

Paul's Ministry in Rome

Paul's imprisonment turned out to be the furtherance of his great purpose, that of making the gospel known to the uttermost part of the earth. Said a minister once in the course of his sermon, "I wish I could be handcuffed to some of you for half an hour till you should hear me out!" Had Paul come to Rome a free man he never could have reached the Roman legions and Caesar's household (Phil. 4:22) as he did through the soldiers to whom he was chained, one after another. In Phil. 1:12, 13, he recognizes this fact: "Now I would have you know, brethren," he writes, "that the things which happened unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole Praetorian Guard, and to all the rest." Then the example of his missionary activity from his place of confinement was a greater spur to the Christians in Rome than it could have been had he been free. His abode must have been their headquarters, and he further writes the Philippians that "Most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear." And how much more he accomplished for all people in all lands and ages through the letters he had opportunity to write than he could have done by personal ministry!

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***Expressive Religion.***

"Let the redeemed of the Lord say so." Ps. 107:2.

This exhortation is to tell not what we are or what we have done, but to tell what God has done; and not what he has done for us physically, mentally, or socially, but what he has done for us spiritually. He has redeemed us. I. *This duty we owe to ourselves.* No true man is willing to compromise himself, but is willing for the world to know where he stands. If necessary he will make men know where he stands. II. *This duty of letting others know we are redeemed we owe also to others.* The secret disciple wins few for his Master. III. *This duty of letting men know that we are redeemed we owe, above all else, to God.* We owe it to him as a matter of gratitude. We owe it to him as a matter of rejoicing. All the honor and all the praise of our salvation belong to our God. We owe it to him as a matter of obedience. He commands it. "Let the redeemed of the Lord say so." IV. *We that are redeemed should "say so" in word—both written and spoken.* Many souls have been won to Christ by written appeal. We should "say so" with spoken word, both in personal profession as we publicly own Jesus as our Saviour, and also by personal testimony to the Saviour. Like Andrew, we must go and find others and bring them to Jesus. V. *We that are redeemed should "say so" by our works*—not only by the words of our lips, but also by the works of our lives. Here too, "Actions speak louder than words." The Gospel lived is more powerful than the Gospel preached. VI. *We should "say so" before our loved ones in the home, before our comrades in business, and before all the world.*

CHRISTIAN ENDEAVOR SOCIETY TOPIC

November 22. God's Gifts and My Obligations. (Thanksgiving.) 1 Tim. 6:17-19.

(Intended to recall what God has given us, and how we may pass on His blessings. List the blessings.)

SUGGESTIVE BULLETIN BOARD SLOGANS

God has given us abundant reason for thanksgiving, may he give us also the grace to be thankful.

The true Christian is not a person who thanks God that he is better than other men, but one who desires in all humility to be better than he is.

God's mercies are new every morning, and that calls for expressions of praise every morning.

The best prayer is one of thanksgiving. Most of us get all the blessings we deserve.

Even the pessimist might enjoy the good things he has if he were not so busy grumbling about the unpleasant things he expects.

Some men think they have done a great thing when they have blown out a light that others have created.

SUNDAY: NOVEMBER TWENTY-NINTH

Theme: ***The Principle of Proportion.***

SUGGESTED SCRIPTURE READING: Matt. 23:23-39.

SELECTED HYMNS: "Father in heaven, who lovest all."—Rudyard Kipling. "Christian, seek not yet repose."—Charlotte Elliott. "I would be true."—Howard A. Walter. "Awake, my soul, stretch every nerve."—P. Doddridge. "Christian, dost thou see them."—Andrew of Crete.

SALUTATION (or Call to Worship): "The Lord is nigh unto them that call upon him, to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry and will save them." . . . "Let us draw near with true hearts and full assurance of faith."

INVOCATION PRAYER: Our Father, whose grace all our light is born, and in whose love is the font of our festivity, mercifully lead us into the holy mysteries of the Christmastide. Grant us to know true and searching inward preparation for the coming of the King. In the open-receptiveness of our needy lives, bring us into the eternal things of this blessed season. In Jesus' Name. Amen.—Rev. H. P. Guhse.

THE SERMON

Title: ***The Principle of Proportion.***

TEXT: "These things ought ye to have done, and not to leave the other undone."—Matt. 23:23.

THE SERMON OUTLINE

INTRODUCTORY: The religious people of Christ's time had laid undue emphasis and paid undue attention to one side of duty and neglected others equally important.

I. There is a tendency in every man to become unbalanced, lopsided, in his ideas and energies. There is a tendency in every large body of men to surge off in a one-sided direction. Politicians know and dread this tendency, every man catering to the public taste knows this tendency, what every body wanted last spring no one may want this year. There are fashions in politics, in business, in society, and there are fashions in religion, that come and go with the passing season. Our text gives us the principle that corrects this tendency, "These things ought ye to have done, and not to leave the other undone." That is the principle of balance of energy, of proportion. Proportion is the principle that holds the balance between true progress and panic; between steadfast fidelity and mere fanaticism.

II. I want to apply this principle to our religious life. There is no subject on which the prejudice and passion of the human heart are more susceptible than on religion. There is no subject on which it is more difficult to keep a just balance and proportion. It appeared to some people that the church was not making enough of the human nature of Christ, and they swerved off, laying the principal emphasis on that one point. It appeared to others that the church was not doing full justice to the wideness of God's love, and they swerved off, and laid universal emphasis on that one point. Some people seeing that the action of the mind may affect some nervous diseases of the body, emphasized that simple and old fact of medical science into a whole religion, and away they went, stampeded. Christian women, perceiving the unique power of prayer, cloister themselves as nuns and lay the whole emphasis of life on that one thing. Others perceiving the value of merciful deeds, put the emphasis of their life on charity. Thus there is constant danger of the individual and of the church becoming unbalanced in its aims, disproportionate in its activities, so doing one thing as to leave others equally important undone.

III. Let us apply the principle now to one specific part in our Christian life. The chief purpose of the church in this world is to save. Christ Jesus came into this world to save sinners, even the chief, and his church was ordained, organized and ordered on the march to save sinners, the fallen, the lost.

According to the Scripture all men are fallen and sinners, every soul of man needs to be saved, the man in the slums and the man on the heights. But it has come to pass that the words, sinner, fallen, lost, are practically reserved for those who have been born at or have fallen to the bottom of the moral scale, for those who have reached the slums of a great city, for those haggard individuals who have thrown aside all moral restraints and proprieties, whose bloated faces dim the sunshine on the water front. This you very well know is the latest sociological fashion in religious activity, and the church is urged to turn from all other lines and give itself en masse to the slums. For if the church is in the world to save, and to save sinners, it should go where sinners are, and sinners, in the opinion of this lop-sided Pharisee, are found principally in the slums, the tenements, in the red-lamped streets of the city.

IV. Many are misled by this specious plea to a pitiful one-sidedness of religious activity. You can get people to go down to the settlements, to work among the tenements, and there to do real Christ-like work, who would laugh at you asked them to take a class in an up-town Sunday school, because they wish to go where they are needed; they are needed below that dead-line, but, they perceive no need of self-denying Christian work in a class of well-dressed boys and girls in the up-town school. You can get people to give and give largely for this work at the bottom of the slide who decline to do much or anything for up-town work. These things they do and leave the other undone. Now certainly, the vision of the multitude thus at the bottom of the moral scale is sufficiently impressive to arouse the sympathy and saving passion of every Christian heart. It is a sight that moved the Saviour to tears and to miracles of saving. It is a sight that always moved the church to pity and to activity, it is a sphere which the church never has and never will neglect.

V. At the same time, there is that which we ought not to leave undone. On this side of that dead-line there are many souls. The majority were born and are living today on the upper side of it. For every child born in the slums there are a score born in self-respecting homes; little ones who have not yet begun the steep descent. For every young man down there eating husks with the swine, there are a score of self-respecting young men who are yet far from that low level. Going down town you would find many unhappy spirits below that line; but on your way down you will pass ten thousand who have not reached it. Does the church owe anything to those who have not yet reached it? Or is there nothing to do but to go to the bottom and wait until they have arrived there and then do all that can be done to get them out and start them on the way back to morality and respectability?

VI. There is nothing so illogical, so un-Christian, so inhuman, as this artificial and vicious division of men into the so-called classes and masses. It is a distinction of the devil and made for diabolical purposes. There is nothing so suicidal for the church itself as to turn its whole saving agencies to one of these artificial sides to the neglect of the other. If we look into the example of Jesus Christ, that leader and commander of the church, we find that he made no such distinction; nor did he so confine his attention to one class or line of duty as to leave the other unnoticed or undone.

VII. This division of the community into the classes and the masses has had one specific and disastrous effect. It has left its impression on the so-called classes that they do not need the Gospel in the sense that they need to be saved. Not feeling themselves included in the masses they feel themselves passed by both by the demands and the activities of the Gospel. Take your own or your neighbor's boys for example: have you noticed that there are saving and helping institutions for the souls of every class but this one? You notice that there are no evangelists rushing up and down these streets of homes asking how these young men can be saved. And the young men involved have not been indifferent to this neglect. They have heard themselves excused and have gone out. No specific effort is made for their salvation until, perchance, they drop down by neglect, to the bottom of the scale and turn up poor besotten prodigals; then indeed if one is saved it is heralded in public print that the son of a family on the avenue has been converted in a down-town mission. It is a merciful thing that there is some one there to save him. Would it not have been a more merciful thing to have prevented him from ever reaching the necessity of that mission?

It seems to me that the teacher of an up-town infant class, going before the sweet faces of her children, is doing as great and as necessary work for the kingdom of God in preventing these lambs of the fold from starving, as her Salvation Army sister, beating her tambourine on the street corner, speaking to the haggard faces of those neglected in their childhood, and because neglected, fallen. It seems to me that the up-town church, standing on the preventive side of human life, seeking to gather into itself the children and youth of self-respecting homes, leading them to the Saviour, training them in Christian living, so that they never shall fall, is of as great importance—of far greater importance—to the welfare of this community and of the kingdom of Christ than any rescue institution of any kind standing at the bottom of the scale. "These things ought ye to have done and not to leave the other undone."—R. M.

COMMENDATORY PRAYER: Fill our minds, O God, with knowledge of thee that we may know the truth. Give us high aspirations to live according to thy will. Show us the way of life that we may carry through the heat and toil of the day the freshness of our morning hope. Amen.

OFFERTORY SENTENCE: "He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

OFFERTORY PRAYER: All-Gracious God, who of thine infinite love didst give thine only-begotten Son, Jesus Christ, to die for our sins and rise again for our justification, and hast made us partakers of the divine nature through the gift of the Holy Spirit; accept the offering which we now present unto thee: and grant that our bodies, souls and spirits may be unto thee a living sacrifice, holy and well-pleasing in thy sight; and that we may in all things obey thy will; through Jesus Christ our Lord. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Public religious services must not be made the substitute for home duties, and, again, home duties must not be pleaded as an apology for the neglect of public ordinances. Arrangements ought to be made for rightly engaging in both.—W. M. T.

Things Done and Undone: A clear conception of the real nature of Phariseeism is all that is needed to vindicate the severity of this denunciation. I. The error of the Pharisees was not superficial but fundamental. Their religion was not simply defective, but positively false. II. Their erroneous notions lulled them into absolute self-security. III. There is a constant tendency to retain from after life has departed. IV. Commands of God are of different degrees of importance—some matters of more weight than others. Obey all, but in right order. V. Attention to matters of less importance will not compensate for the neglect of those which are of essential moment. Punctilious tithe-paying will not condone lack of humble faith in God. VI. When the heart is right with God through faith in Christ both the weightier matters and those of less importance will be properly attended to.—W. M. T.

Gnat and Camel: I. Inward qualities count for more than outward observances. II. A just sense of proportion is essential to a well-regulated Christian mind.—D. F.

A tardy student came late into class. He had delayed for private devotion. But his teacher very properly reproved him saying: "You had no right to be at your prayers when you ought to have been here. It is your duty to make such arrangements that the one shall not interfere with the other." Pay due attention to both.

CHOICE ILLUSTRATIONS ON THE THEME

The Principle of Proportion

"A month in Lebanon and two months at home." We must somehow find both time and way to combine the practical and the spiritual—the contemplative phase of religion. There is a beautiful hymn we somtimes sing: "Take time to be holy." It does take time to be holy. We simply must take time for meditation and prayer and fellowship with God if we are to make any real attainment in grace, or growth in spiritual insight and character.

Perspective in Religion

Perspective is needed in Christian practice. There are good people who are so crushed by the sense of some one evil, or so confident of the usefulness of some one method of doing good, that they put all their strength into a single line of action, and neglect everything else. Commonly they are neglecting the greatest of all, which is to bring men under the atonement and lordship of Jesus Christ. That is the radical remedy for the evils of the world; all others are superficial in comparison, and secondary at best.

Proportion: Prayer and Work

On the front page of the *Endeavor World* for May 10, 1923, is the picture of an engineer about to mount the engine and underneath this is what it says: "George Benis, of Indianapolis, Ind., is here shown boarding his engine for his last run after fifty-three years' service with the Big Four Railroad. In all that time he has not had a single accident. But then the quality of his service may be judged from the fact that he never made a run without first kneeling in the cab of his engine and praying that the Lord might help him to bring the passengers safely to their journey's end. He was seventy years old when he retired with this unique record."

Build Higher

A sick woman in England from her bed one spring saw two birds building their nest in a bush near by for their baby birds by and by. "Oh, birds," she cried, "build higher!" Later, a cat had been busy about that bush and all that was left of that bird brood was a handful of feathers. Build higher.

The Worst Perspective

The worst perspective is to get one's self into the foreground, and remand everything else to the rear. That is the instinct of the natural man. He thinks of everything in relation to himself, whether it contributes to his comfort or the reverse. John the Baptist's disciples appealed to that instinct when they pointed out that our Lord was attracting more attention than John did. The man's greatness is in his answer, "He must increase, but I must decrease." He was ready to be forgotten if only the Master were honored, heard, obeyed. His joy, he said, was to hear humanity responding to the voice of its Bridegroom, and to know that the Master's love was evoking love in human hearts. It is a Christian's joy to sink from the front to the rear in the world's observation, while his Master comes more and more into the sight and honor of men in the world's true perspective.

Great and Small

One who has gotten the right perspective satisfies Jonathan Edwards' definition of true religion as the knowledge of great things as being great, and of small things as being small, and acting on that knowledge. The same truth is found in the two parables of the treasure hid in the field, and the pearl of great price. In these our Lord approves that businesslike temper which acts on ascertained values promptly and without reserve.

Christ's Emphasis

Especially as regards the conduct of our lives is our Lord emphatic as to a right perspective. First things first! It is not the abundance of formal service, the conventional observances, the tithing of garden herbs, the rinsing of cup and platter, and the washing of hands before meat that avail, but "justice, and mercy, and faith," the weightier matters of the law, Christ has no quarrel with the lighter matters if they be kept in their place. "These ye ought to have done, and not to have left the other undone." In his pure thought everything falls into its right place. He has no whims, no unmeaning preferences, no false stresses. And to be among his following is to learn his emphasis, his values, his perspective.

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***Lessons from the Clock*** **(Object Sermon).**

(The speaker may show several clocks of various sorts.)

There have been many ways of telling time. In early days sundials were used. We read of these in the Bible in the time of Hezekiah, many hundreds of years ago. They are still used and you may see them in some of our yards and gardens. Clepsydras, or water-clocks, were used in Egypt and in Babylonia. Sand-glasses, or hour-glasses, were used in the past, and sometimes you see them yet. About five hundred years ago Charles V of France summoned a man, Henry De Vick, of whom he had heard, and commanded him to make and fit up a large clock in his palace at Paris. It had no pendulum. But about fifty years afterwards Galileo discovered the use of the pendulum. So now we have many most reliable clocks with pendulums, and many others about as good made with springs of steel.

But now, boys and girls, I wonder if we can not learn some really needed lessons from the clock.

I. It has an open face. That is a good thing for boys and girls to have. Not a face made of copper or brass. I do not mean that. But my dear young friend, it is a good thing for you to say nothing, do nothing, think nothing that will make you want to turn away your faces from father or mother, sister or teacher in shame. Open faces are those that have clear consciences behind them.

II. Then, too, clocks are of service. There are many kinds, but all useful, of real service to people. Of course there are many kinds of clocks—one-day, eight-day, alarm, anniversary, cuckoo, clocks of wood, of marble, of silver, clocks for mantles, for towers. Some of you have at home or have seen grandfather-clocks. Some of you know a song about that kind—"My grandfather's clock was too tall for the shelf, so it stood ninety years on the floor." But all the clocks are of service, the big ones, the little ones, every sort. But there is our second lesson from a clock. You girls and boys may not be very big, but you too may be of service to Christ. You may be of service to him by being of service to people—to all the people you meet and associate with.

III. But here comes our third lesson from clocks. In order that you may be of service, like the clocks, you must be clean within. We have to take our clock to the jeweler when it gets dirty and ceases to keep time—

when it ceases to be of service. There is an unclean thing called sin that sometimes gets into our lives. We must watch against it. But when it gets in to whom must we go for cleansing, to get rid of sin? We know it is to Christ our loving and forgiving Saviour.

IV. But there is yet another lesson. I think we could find many, but we will speak now of only one more. In order to run well a clock must have power. Some clocks have weights to give power. Others have springs. But power is necessary for clocks, and power is necessary for us men and women and boys and girls if we are to run well in the Christian life. Here is the secret: "Be strong in the Lord and in the power of his might."—Adapted from Rev. A. C. Eddy.

FOR THE EVENING SERVICE

Title: *Causes of Doubt.*

TEXT: "Art thou he that should come, or look we for another?" Luke 7:19.

THE SERMON OUTLINE

INTRODUCTORY: There has been no little discussion concerning John's doubt, whether it was real or affected; and if real, what was its cause. We believe that there was doubt, serious doubt, in his mind, and that it arose out of no personal or petty source, but was caused especially by the way the Messianic career of Jesus was developing itself.

I. The first cause, we think, was disappointment. John seems to have shared the expectations of many others that Jesus would be a mighty king, setting up his throne in the earth and setting to rights the many wrongs among men, especially as they were suffered among the Jews. Personal disappointments, disappointments in the characters of Christians of whom we had hoped or expected much, or disappointments in regard to the progress of Christ's kingdom in the world, and others such have been a prolific source of doubts in the minds of many people from the days of John until now.

II. Another cause of John's doubt, we believe, was physical. John was in prison. Herod had thrown him into confinement on account of his faithfulness in reproving him for marrying his brother Philip's wife. Any one who knows anything concerning Eastern prison life and care needs not to be reminded of the probability that by John's confinement he was rendered ill and despondent. This is a lesson we all need to learn, that the soul is not independent of physical conditions. We know a pastor to whom one of his members, a most godly woman, came, asking that her name might be erased from the church roll. She said she had been mistaken all her life, and that she had never been a Christian at all. Not wishing to live longer in hypocrisy she desired her name dropped from the roll of the church. The pastor, inducing her to delay a little, wisely sent her to a physician, who cured her of her sickness. When her disease began to give way her doubts began to disappear, and by the time she was well physically she was restored to faith and hope spiritually. Doctor Rush, an eminent physician, after curing hundreds of cases of mental depression, himself fell sick and lost his religious hope, and he would not believe his pastor when he told him that his spiritual depression was only the result of his physical depression. Andrew Fuller, Thomas Scott, William Cowper, David Brainard, Philip Melancthon, were mighty men of God, but all of them illustrations of the fact that a man's soul is not independent of his physical health.

III. Another cause of John's doubt, we believe, was his inactivity. It was enforced inactivity. He was not to blame for it, as we usually are for ours. Herod was to blame for it; but that fact did not prevent John's inaction from having the same depressing effect on him that ours usually has on us. Doubt often comes from inactivity. We can not give the philosophy of it, but this is the fact, that Christians who have nothing to do but to sit thinking of themselves, meditating, sentimentalizing, are almost sure to become the prey of dark, blank misgivings. John the Baptist struggling in the desert needs no proof that Jesus is the Christ. John shut up becomes morbid and doubtful immediately. For sadness, for suffering, for misgivings there is no remedy but stirring and doing. The faith-faculty gets numb by long inaction, just as a limb becomes numb and useless if it is not exercised. What we need when doubts assail is to get ourselves into sympathy with and deeply enlisted in downright efforts for the good of others. A spiritually despondent student once came to old Dr. Alexander for relief. The Doctor urged him to pray. "I do pray continually." "What do you pray for?" The young student said: "I pray that the Lord would lift upon me the light of his countenance." "Then," replied the sagacious veteran, "go now and pray that he will use you for the conversion of souls."

SUGGESTIVE TEXTS AND THEMES

Jesus' Message about the Devil: "The enemy that sowed them is the devil." Matt. 13:39.

The Creed and the Deed: "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Ps. 19:2-4.

The Castaway: "And Cain went out from the presence of the Lord." Gen. 4:16.

The Divine Law in Human Employment: "Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God." Lev. 25:17.

Satanic Interferences: "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us." 1 Thess. 2:18.

Prerequisites of a Successful Ministry: "I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power." Eph. 3:7.

THE SUNDAY SCHOOL LESSON

Title: ***Paul's Letter to Philemon.*** **Philemon 4: 20.**

GOLDEN TEXT: "There can be neither bond nor free . . . for ye are all one man in Christ Jesus." Gal. 3:28.

TEACHING THE LESSON

We have to bring to mind the picture of Paul's life at Rome during the two years he sojourned in his hired house, in custody, a prisoner, yet not in prison. Friends and visitors were allowed free access to him. When the churches he had founded heard of his being in Rome, it was natural that they should send messengers with their gifts, their offers of personal help and their affectionate remembrances. An unlooked-for visitor made his way to the apostle's quarters. We picture him as a young man. He is unfavorable in outward look. His face is that of one weary and alarmed, oppressed both by the consciousness of guilt and the fear of punishment. It was a common story. He had yielded to the temptations of his calling and had robbed his master—for he was a runaway slave. It is not difficult for us to picture how Paul heard and received that confession; how he would clasp the hands of the penitent, lay his hands in blessing on his head, tell him of the love of Christ, and his death upon the cross to save sinners. Was this followed by a night of prayer and a morning baptism? To stay with Paul, minister to him, was the return Onesimus desired to make. No, Paul sent him back to reenter his master's service. The letter to Philemon is the message from Paul Onesimus carried back to his master. We can picture to ourselves the arrival of Onesimus and the presentation of the letter. We can scarcely doubt that his reception both by his master and by the company of believers at Colosse was such as Paul desired. We can think of him recounting the story of his conversion, of all that he owed to the tender, fatherly kindness of the apostle, and reporting what he had seen of the growth and work of the Church at Rome.

ILLUSTRATIONS

Love the Great Absorbent

A tailor will place a piece of absorbent paper over a spot of grease and press down on it with a hot iron; the warmth melts the grease and the paper absorbs it. This is the way love defeats bad situations. It simply absorbs them. That is its peculiar power. But over and above all this is the transcendent fact that the world was made to run by the law of love, and love is the best hand for controlling it. One of the marks of the early Christians was love—"See how these Christians love one another," said both neighbors and enemies.

A Leaning Love

Fidelia Fiske was a devoted missionary to Persia. Being far from robust in health, she found it very exhausting to sit on the floor, according to custom, without any support for the body such as western nations employ. The love of one of her pupils gave her eyes to see what was wanting, so she glided behind her, and with her own body supported the body of her teacher, back to back; but the pupil was afraid the beloved teacher was not committing herself with sufficient weight to the offered help, and so she whispered: "If you love me lean hard." Lean hard upon omnipotent grace. The eternal God is thy refuge, and underneath are the everlasting arms.

How Paul leaned on the love of his early converts! He had confidence that Philomon would honor his letter to him.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***Life's Invisible Leadership.***

"He endured as seeing him who is invisible." Heb. 11:27.

The life secret of every great man is worth knowing. As we would harken to that of Alexander, Napoleon, Washington, so may we consider that of one greater—who "endured as seeing" an invisible leader. I. *There is an invisible leadership in every achievement.* Unseen bells of the Angelus rang in the soul of Millet before the masterpiece in oil and canvas appeared. In a much higher sense does the soul's invisible Leader inspire. II. *That the ideal is not too high is attested by history*—"The word became flesh." Yet this full realization did not imply perfect attainment by ordinary creatures—"Follow me," not "Equal me," was the command. Thus invisible leadership must always rise far above the actual. III. *Only upon this invisible point can the human meet the divine.* "When Moses was come to years" he saw something which outshone the court splendor of Egypt; born "from above." IV. *Then came the "endurance test," slow yet progressive; occasional failures yet greater victories.* From the impatient slayer of an Egyptian to the seer of Sinai and Nebo is a far, yet perfectly plausible, journey when spiritual forces are taken into account. From the land of bondage to the free exalted atmosphere of Sinai and Nebo is a privilege offered to every soul that endures in the "patience of faith."

CHRISTIAN ENDEAVOR SOCIETY TOPIC

November 29. Where are Missionaries Needed in This Country? Rev. 3:14-22.

(Missionary meeting. A survey of the home field and its needs.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Taking the line of least resistance makes rivers and men crooked.

Try the satisfaction of religion. Come to church.

Stand by the church and it will hold you up in the great crises of life.

A parasite is one who goes through a revolving door on another's push.

He was a wise man who said he had no time to worry; in the daytime he was too busy and at night he was too sleepy.

Don't undo others as you have been undone by them.

Habit determines conduct and character. Going to church is a good habit, staying away a bad one. Which kind is yours?

SUNDAY: DECEMBER SIXTH

Theme: *Christ At The Feast* (Holy Communion).

SUGGESTED SCRIPTURE READING: John 11:45-57.

SELECTED HYMNS: "Here, O Lord, I see thee face to face."—H. Bonar. "Not worthy, Lord, to gather up the crumbs."—E. H. Bickerseth. "Jesus, thou joy of loving hearts."—Bernard of Clairvaux. "According to thy gracious word."—J. Montgomery. "Bread of the world in mercy broken."—R. Heber.

SALUTATION (or Call to Worship): "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord: I will pay my vows unto the Lord, yea, in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord."

INVOCATION PRAYER: Our Father, who hast honored us with the unspeakable Gift of Jesus Christ, grant us grace to worthily remember him in this sacramental hour. May the spirit of this joyful season suffuse our communion meditations with compelling assurance, and contagious gladness. Grant that our worship may be bathed in the glow of such inner light and vital truth that this shall inspire our devotions, and enkindle our love. Prepare each one of us for the genuine Christmas event, as the increase of knowledge of thy truth, and the Spirit of Christ may be confirmed in us through holy desires, lovable attitudes and righteous dealings. In Jesus' name. Amen.—Rev. H. P. Guhse.

THE SERMON

Title: *Christ At The Feast* (Holy Communion).

TEXT: "What think ye that he will not come to the feast?" John 11:56.

THE SERMON OUTLINE

INTRODUCTORY: Some Jews who had been ceremonially defiled were at Jerusalem, purifying themselves as the law required, before taking part in the feast of the Passover. As Jesus only a short time before had raised Lazarus from the dead, their conversation naturally turned to Jesus and the great miracle he had wrought. Then they asked, "What think ye that he will not come to the feast?" It was a matter of some interest to them. It is always a matter of deep concern to us to know whether Jesus will be present at our communion feasts.

The text is a question and naturally suggests other questions.

I. Will Jesus come to our communion? There are feasts he would not attend. He would not go to such a feast as Ahasuerus gave in the palace of Shushan, nor to such a feast as Belshazzar gave in Babylon on the night when the city was destroyed. Nor would he go even to the Lord's Supper if it were observed in such a manner as it was celebrated in the Church in Corinth, when one was hungry and another drunken. But if we desire his presence and invite him to come he will come, and will be made known to us in the breaking of bread.

II. How will he come? Did he go to the feast of which the text speaks? Yes. How? (1) In triumph. The people received him with glad acclaim. So he will come now in triumph because many hearts will welcome him. (2) In humility. He rode upon the foal of an ass. And so he will come in such lowly guise to our feast that even the poorest will feel in him they have a friend. (3) In sorrow. When he beheld the city of Jerusalem he wept over it. Why? Because of her sin and her approaching doom. So when Jesus comes to the place where the communion is observed now, there must be a measure of sorrow in his heart because so many still refuse to acknowledge him as Saviour.

III. What will the result of his coming be? (1) When he went to the feast to which the text refers, the hostility of the chief priests and Pharisees was excited against him more strongly than before (John 11:57). Can it be that in the Church where this feast of love is being observed today, some of those present are growing only more fixed in their determination to not acknowledge him? Alas, it may be so. (2) The Greeks who were there desired to see Jesus (John 12:20). Happily this is the desire of many at the communion table now. What better object lesson than this sacrament could be devised to set forth the great facts of redemption to those who devoutly desire to see Jesus? (3) Upon the chief rulers the effect was somewhat peculiar, for they believed on Christ, but they would not confess him (John 12:43). But is not the same effect produced today? How many there are who secretly believe that Christ is all he claims to be, and yet, through fear of men, they will not come out and confess him!—W. S. M.

PRAYER (Approach to Communion): O Lord Jesus Christ, who didst command thy disciples to partake of the holy sacrament of thy most blessed body and blood, we would in humble thankfulness obey thy gracious command. Help us to draw near with faith, that we may take it to our comfort. May we find in it strength to withstand all temptations, and consolation in the midst of every trouble. May it bring peace and joy to our hearts. May we realize thy presence and learn new lessons of thy love. Join us anew unto thyself and to thy spiritual Body, the blessed company of all faithful people; and to thee, with the Father and the Holy Spirit, shall be the glory, world without end. Amen.—Bishop W. P. Thirkield.

OFFERTORY SENTENCE: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

OFFERTORY PRAYER (Holy Communion): Our Father who art in heaven, we praise thee most whole-heartedly at this time for the gift of thine only-begotten Son, our Lord and Saviour, Jesus Christ. We thank thee also for the sacrament wherein we are reminded of the body broken and the blood shed for our salvation. Thanks be to God for his unspeakable gift! Dear Lord, wilt thou now receive our offerings presented with love as a vital part of our worship. For Christ's sake. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Will he Come? The question was doubtless asked from a variety of motives. Curiosity prompted it in many. The fame of Jesus has reached the town or village where they lived. They had heard of his power to heal the sick and raise the dead. The miracle performed on Lazarus had been the talk of the place for weeks. There were also sullen, evil-eyed Pharisees who gathered together in groups and argued the likelihood of his presence. But in all probability the vast majority of those who asked the question did so because they felt a true desire to see him and hear the words of his mouth. "Will he come to the feast?" is ever the language of God's people in all their gatherings—especially that to the table of the Lord's Supper.

Will He Come? I. The question: "Will he come?" If so, a room with two or three will be full, with him. His being at the feast gives spiritual appetite. II. The answer. "Yes." "Yes, I think he will. Yes, I believe he will. Yes, I know he will." Why? Because he loves the feast himself. Because he has instituted the feast and invited us to it. Because he had often come before. The many times Jesus has favored us with his company makes us the more sure he will come now. III. What are the signs of his being at the feast? 1. Melting hearts. 2. Joyful hearts. 3. Forgetfulness of externals.—A. G. B.

How Ensure Christ's Company: I. By asking for it. That is the first and most apparent way. Christ will never say nay to the united request of his people. II. By forgiving one another. Nothing so hinders Christ's communing with us as an unforgiving spirit—where that is the joy of fellowship can not be.—A. G. B.

At the Feast: I. Christ will certainly be at the feast as a judicial spectator. As with God, he is everywhere. II. He may come as a loving Friend. 1. He is preeminently social in his nature. 2. He personally attended feasts when on earth. 3. He has promised to be present in the social gatherings of his people through all time. "If any man love me." "Where two or three are gathered," etc. III. If he is not with you it is your fault. Have you invited him? "Behold I stand at the door and knock," etc.—D. T.

CHOICE COMMUNION ILLUSTRATIONS

To Understand the Lord's Supper

In order to understand the Lord's Supper we must remember that it was grafted on to the Passover Feast, which was the sign of God's covenant with his people when he brought them out of Egypt. It will help us to avoid errors if we interpret the New Testament in the light of the Old. See Luke 22:22. We are told that during the Passover Service it was said, "This is the bread of affliction which our fathers ate in the land of Egypt." These words will illustrate what our Lord said in instituting the supper. Deliverance from Egypt symbolized spiritual redemption, and Christ is said to be our Passover (1 Cor. 5:7).—Rev. W. H. G. Thomas.

IN MEMORIAM

"This do in remembrance of me." I have rambled into the old graveyard in the city of Boston where its first citizens were buried. I tried to read the inscriptions on the old tombstones. Some of them were worn away. Some that were readable were ludicrous. They were all meant to preserve the memory of those buried there. I stood at the Egyptian obelisk in Central Park of New York City and noted that the ancient inscriptions carved in stone were being erased by the wear of the centuries, and the very stone itself was wearing away. I have plodded in many of the out-of-the-way places where once a devoted people buried their dead, and found the old graveyard littered with fallen tombstones, many of them broken or sunken in the earth, uncared for and forgotten. And my heart has been saddened at the obvious futility of human effort to preserve the memory of men. The names of some few have come down to us in the literature of the nations, and many of these I think would rather have been forgotten. The teeming millions who have walked the earth since first the flight of time began have lived and wrought, each in his little span of life, and vanished in the world's forgetfulness. But when the rocks have crumbled, and the books have molded, there will still be multitudes in the everlasting Kingdom on earth who will break their bread, though the ages roll, in loving memory of the Man of Galilee.—Rev. E. E. Smith.

THE UPPER ROOM

It was the first cathedral of the Christian Church. There was no altar, no choir, no nave, no crucifix. It was without Gothic arches and steepled splendor. There were just the four walls of a common room, but there never was built a house that held more of God than that plain room. It was the room where the Holy Supper was instituted.—J. I. V.

CHRIST COMES TO THE FEAST

The upper room is at the center of the program. Communion with Christ is the heart of the Christian life. It is the source of true spiritual service. The Sacrament of the Lord's Supper is the Holy of Holies in the temple of Christian worship. There the voices of the world are hushed. There the veil of flesh seems less obscuring. We are nearer the heart of God. His whisper and his touch become more real. His love envelops us. With the symbol of redeeming grace at our lips, our Saviour seems nearer than our fellow-worshipers, and by his presence renews our spirits. The fountains of our love and faith are refreshed. The dew of penitence is in our eyes. We are sorry that we have ever displeased our Lord. Then he speaks to us of forgiveness, and with revived desire for holiness and a new consecration to service, we rise from the table rejoicing. Christ comes to the feast.

BASEMENT OR UPPER ROOM?

Most of us like to live in an "upper room," provided there is an elevator. The first night I went to the Y. M. C. A. in San Diego every room was taken, and they had to send me to the "annex," which is in the basement. The bed was soft, and I really was as well off after I fell asleep as I should have been up on the upper floors. There was a fan for ventilation, and bright electric lights; so what did it matter?

After one gets used to it, not at all. But I did not get used to it. I was used to my breeze-swept, flower-scented sleeping-porch in Hawaii, and next day I insisted on moving up to the fourth floor in a west room which the sunlight flooded all the afternoon, and which the ocean breeze from the harbor sweetened and gave life.

That's just the difference between allowing your soul to become accustomed to the lower or the brighter things of life. You can have the upper chamber of privilege and communion with the Master, but you take instead a chicken dinner with trimmings, because staying for communion would make you late for the dinner engagement.

And so you live in the basement "annex," and substitute the electric fan of artificial excitement for the upper currents of the breeze from heaven. You accept an invitation to a "movie party" on Friday night instead of going to the lecture preparatory to the Communion. You accustom your eyes to the glare of the electric light of the highly spiced novel or the flashy short-story magazine or newspaper supplement, rather than the real light of the Sun of Righteousness.

If you ask me, "Well, what do you think that you get out of the Communion service that is better than the things I substitute for it?" I tell you that I get these upper currents of thought and inspiration that refresh me more than the liveliest jokes and brightest sallies of wit you will get at that chicken dinner with the kind of friends who plan such things on Sunday regardless of the church calendar.—Rev. John F. Cowan, D. D.

PASTORAL PRAYER (Communion): O God, whom heaven and the heaven of heavens can not contain, but who dwellest with those who are of an humble and contrite heart, look in mercy upon us as we are gathered here in thy house this sacramental Sabbath morning. Grant us thy Holy Spirit, we entreat thee, O Lord, to guide us in our worship, and to indite our petitions that they may be agreeable to thy will and bring us answers in peace.

But we must come to thee, O God, as sinners. We are sensible of our sins. O thou Fountain of all goodness, who knowest even the thoughts and imaginations of our hearts, we confess that we have sinned and done evil in thy sight. If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But we thank thee that there is forgiveness with thee, that thou mayest be feared. Show us thy mercy, O Lord, and grant us thy salvation. Enter not into judgment with thy servants, for in thy sight shall no living man be justified. But with thee there is mercy, and plenteous redemption. Remember not the sins of our youth, not our transgressions; according to thy mercy remember thou us, for thy goodness sake, O Lord. Cause us to hear thy loving-kindness, and to know the way wherein we should walk. Teach us to do thy will; for thou art our God. O Lord hear! O Lord forgive! O Lord hearken and do! Help us, O thou God of our salvation, for the glory of thy name; and deliver and purge away our sins, for thy name's sake—through Jesus Christ our Lord. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *The Bear and the Fowls.*

Some boys and girls live in the city and some in the country. I think city children are more liable to be afraid of animals than those of the country are. I once heard of a little city girl, whose name was Kathryn, who was driving through the country with her uncle. She did not seem to be interested and urged her uncle to take her back to the city, claiming there was nothing worth while to see in the country. Of course, I am sorry for her that she did not appreciate the many beauties of the country and its interesting life. "Why," said Kathryn's uncle, trying to distract her attention, "See all the pretty cows over in the pasture, and they can't hurt you because there is a fence around them." Kathryn was silent a moment, and then expressed her skepticism, her real feelings: "Huh," she said, "A cow jumped over the moon once, so I don't see why it couldn't jump over a fence!"

I trust you boys and girls will get acquainted with the animals, learn to be kind to them, and to know how beautiful and useful they are.

I think you will recall that many story-books represent a time when the animals and birds and fishes, all living creatures, were supposed to talk to one another, sometimes play pranks with one another, and act in many ways like people do. One of the writers who most often pictures that time was the ancient Greek writer Aesop, the author of the familiar Aesop's fables. He wrote his stories more than twenty-five hundred years ago. In connection with our thought about animals, I am going to tell you one of his stories this morning. It is about the bear and the fowls, and is one that has a meaning. I am sure you will get the story; but I hope you will grasp and remember also the lesson it brings.

This is the way the story goes:

A bear, who was bred in the savage deserts of Siberia, wished to see the world. He travelled from forest to forest, and from one kingdom to another, making many profound observations on his way. One day he came by accident into a farmer's yard, where he saw a number of fowls standing to drink by the side of a pool. Observing that after every sip they turned up their heads toward the sky, he could not forbear inquiring the reason of so peculiar a ceremony. They told him that it was by way of returning thanks to Heaven for the benefits they received, that it was indeed an ancient and religious custom which they could not, with a safe conscience, or without impiety, omit. Here the bear burst into a fit of laughter, at once mimicking their gestures, and ridiculing their superstition in a most contemptuous manner. On this the cock, with a spirit suitable to the boldness of his character, addressed him in the following words: "As you are a stranger, sir, you may perhaps be excused the indecency of your behavior; yet give me leave to tell you that none but a bear would ridicule any religious ceremonies in the presence of those who believe them of importance."

The "moral" of this story is this: "Only the ill bred mock at others." Yes, boys and girls, only the ill bred mock at others in anything they do; but, be sure of this, that especially in religion is such mockery wrong and in bad taste. Respect others' religion even if your own differs from theirs. You can never win any one to your way of thinking by mockery. Others may be wrong and you may be right, but you can win them to your way only by kindness and respect and the commending of your religion by its winsomeness and good points.

There is a text I am going to give you for this sermon, for I suppose you think every sermon ought to have a text. There are many grown people think that way; why should not you? This, then, is the text: "Now therefore be ye not mockers, lest your bands be made strong." (Isaiah 28:22).—H.

FOR THE EVENING SERVICE

Title: ***Don't Drift.***

TEXT: "That ye henceforth be no more children, tossed to and fro, and carried about with every wind," etc. Eph. 4:14.

THE SERMON OUTLINE

INTRODUCTORY: Once in the Ohio River, in a few minutes of careless pleasure and conversation with our company, we rested on our oars. But soon chancing to look at the distant shore we were startled to find the boat half a mile down stream, drifting rapidly under the power of the current of which we had been wholly unconscious. The hard pull to regain the lost space gave to the word "drifting" a meaning we hardly realized before.

We are drifting, many of us—drifting spiritually. Look out!

I. Notice first that drifting is an unconscious process. It requires no effort. The ease of it constitutes its peril, and, we might almost add, its fascination. For it has a sort of fascination, because it is the opposite of effort, and ease is always attractive.

But while unconscious it is liable to be ceaseless in its motion the wrong way. The moment progress ceases drifting begins. As long as the Christian rests on his oars he loses ground. He may fancy that he is all right, but if he ever wakes to a consciousness of his loss he will be startled at his distance from God.

Moral and spiritual drift is liable to be very rapid. The movement may be as impetuous as a rushing river. Let us not forget that the quiet surface of a stream gives little hint of the real rapidity of its movement. A short relapse in the spiritual life has often resulted in unrecoverable loss.

Moral and spiritual drift is liable to be fatal. "Therefore we ought to give the more earnest heed to the things which we have heard, lest happily we drift away from them." "For how shall we escape if we neglect so great salvation?" Negligence means ruin. By simple neglect two men went over Niagara Falls the other day. By simple neglect multitudes of souls have let themselves drift past redemption point and over the edge of the cataract of perdition.

II. Consider secondly the direction of the tide. "Lest happily we drift away from"—yes, it sets in the direction away from God and godliness. We all know that. It is toward laxity of belief and laxity of conduct. The mind that is adrift is not anchored to any truth. It is blown about by every wind of doctrine. The heart that is adrift is not in allegiance to any person. It is blown about from one object of affection to another, and can not be faithful to any. Many are drifting away from the Bible. They discredit its history, explain away its miracles, and lower the standard of its inspiration, until, were they to succeed in their contentions, the next generation would have no Bible. Many are drifting away from God's holy Sabbath day. Should the low standard of Sabbath observance many advocate and live by continue progressively downward, there would be no Sabbath for the next generation. Many are drifting away from Christ himself, denying that he is divine, and failing to fix their faith and hope and love on him alone.

An unanchored ship may be lying on waters as smooth as glass, and yet before the master is aware his keel is on a rock! The invisible tide bore him away so softly and so silently that he did not observe the motion. So are thousands of people—yes, and some professed Christians, too—carried on the rocks every week, not by gales of adversity, but by undercurrents of strong temptation. One man is slowly seduced into slavery to the bottle, or he feels the grip of sensual temptation but takes no alarm till he strikes the rock with a hideous rent in his character. Here is a church-member who insensibly drifts into neglect of his Bible, neglect of prayer, and laxity of Sabbath observance. Another gets into an undercurrent of utter worldliness; it swings him along slowly and surely until he has lost sight of his lighthouse; he is aroused by no sudden shock, but when we look for him where he used to be, and where he ought to be, he is not there. The world got hold of him and his anchor had no hold on Christ. The direction of the tide is away from Christ and from the things that are true and honest and lovely and of good report.

But let us not forget that God has never chosen the undecided, unstable, purposeless life as the type of his people, or as his standard for them. Nothing drifts except to the shores of destruction.

III. We notice, therefore, thirdly, that there is a remedy for drifting.

The remedy for drifting is, first, sturdy rowing. This does not mean salvation through self-effort, but through the use of means. The boat is the saving grace of Christ, the oars are the helps provided for our coöperation with him; the strong arms that ply the oars may stand for will power laying hold of the gifts of Christ—the energy of affection and purpose and choice.

Watch the shore-marks. See where you are. Are your prayers full and frequent and earnest? Do the hymns of praise lift up your heart to God in joyful thanksgiving? Is God's word of deep and perennial interest to you? Are you glad when they say unto you, "Let us go into the house of the Lord?" Watch the shore-marks. Don't drift. Row sturdily. Battle with wind and current and the inertness of your own nature. Do it in Christ's name and with his strength and you are sure to succeed.

The remedy for drifting is, secondly, stout anchoring. This is not idleness, but the binding of the soul to God under the stress of storms which make personal effort futile. There are such storms in times of bereavement and of fiery trial, when nothing short of being "anchored within the veil" can hold us. "Lay hold on eternal life."

SUGGESTIVE TEXTS AND THEMES

Communion with God: "Your fellowship is with the Father and with his Son, Jesus Christ." 1 John 1:3.

Suffering: "Ye are partakers of the suffering, so of the consolation." II Cor. 1:7.

Toil: "Let us labor, therefore, to enter into that rest." Heb. 4:11.

Holiness: "Even so, now present your members to righteousness and sanctification." Rom. 6:19.

Repent Ye: "The Time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15.

Come Ye: "Jesus said unto them, Come ye after me, and I will make you to become fishers of men." Mark 1:17.

Seek Ye: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33.

Hear Ye: "Hear ye therefore the parable of the sower." Matt. 13:18.

THE SUNDAY SCHOOL LESSON

Title: ***Rome and Beyond.*** **2 Timothy 4: 6-18.**

GOLDEN TEXT: "I have fought the good fight, I have finished the course, I have kept the faith." 2 Timothy 4:7.

TEACHING THE LESSON

We have here Paul's summary of his life. A grand solemnity rests upon this lesson. Step by step we have followed Paul from his conversion, through his glorious career, until with hushed breath and beating heart we listen to his farewell words. Paul the aged, a chained prisoner at Rome, not now a favored prisoner, but one classed with malefactors awaiting the dawn of martyrdom. Yet even in this supreme moment his thought is not of himself, but rather of those he must leave behind subject to bodily persecution and attempts to turn from the faith. He writes a solemn charge to Timothy, his beloved son in the Lord, solemnly charging him to preach faithfully and to care for the flock. The glorious close of a glorious life! I. *"Fought a good fight."* His whole life after his conversion was a warfare. See how he stood bravely for the truth in the face of suffering and death. Nothing could keep him silent when he had an opportunity to say or do something for Jesus. II. *"Kept the faith."* Paul never denied his Lord after he was converted. Many times he could have saved himself much suffering and hatred if he could have kept silence regarding Jesus Christ and his wonderful sacrifice for mankind. Not only did he keep the faith himself but he helped others to keep the faith. III. *Won "a crown"* (v. 8). Paul followed faithfully in the footsteps of Jesus and, like him, he received the crown of righteousness which the Lord had laid up for his faithful servant. IV. *"Ready to be offered."* Paul was willing to work as long as God had need of him in the world. But now he knew that the time of his departure was close at hand, and he was glad to exchange the sufferings and trials of earth for the crown of glory and the blessedness of heaven. He was as ready to go as he had been to labor. His grand words are a fitting close to his grand life.

ILLUSTRATIONS

The Bright Side of Death

When Paul said, "The time of my departure is at hand," he used a word which carries with it the idea of lifting anchor, spreading sail, and going out of the land-locked harbor into the open sea. To him death was not contraction, but expansion. No sailing into harbor and casting anchor, as many of our hymns declare, but sailing out of harbor into the ocean of larger sphere and greater opportunities. The poets who have pictured death as a deep valley, or a skeleton with a scythe in his bony fingers, have not seen the bright side of dying as Paul saw it.—A. C. Dixon, D. D.

A Christian's Death

An old Scotchman, while dying, was asked what he thought of death, and he replied, "It matters little to me whether I live or die. If I die I will be with Jesus, and if I live Jesus will be with me."

The Holding Hand

When in South Africa I heard a colored Christian give an address. This is an illustration he used: "When a heathen is dying, the witch doctors put into his hand a dead bone as a passport into the world beyond. But we do not grasp a dead bone as we pass through the veil. We grasp the hand of the Living Lord!"—Rev. Harrington Lees.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *The Man Without a Chance.*

"Then Jephthah fled from his brethren, and dwelt in the land of Tob," etc. Judges 11:3.

Strange story of struggling man who seemed doomed by the sins of others. Born of wicked parents. Disinherited and driven out from home. A stranger in a friendless land. Called upon to deliver his own people. Undertook and succeeded. Having had no religious training, made a rash vow which cost him his own child. I. *Why he was without a chance.* 1. Child of wicked parents. Handicapped. Parents may limit chance of children. Best recollections should be of home and childhood. Cheated out of this. Saw too much of the ugly side. Knew only of shame. 2. Robbed of the sweet pure atmosphere of childhood. Every child entitled to this atmosphere in early life. 3. He was disinherited. Robbed of material chance. 4. He was left friendless. No one believed in him. No one to love. No one to trust. No one to care. 5. No religious training. No direction to religious thoughts. Hence his rash vow. II. *Who were responsible?* 1. His parents. 2. His friends. Supposed friends. 3. The religious people. Failed to supply his needs. Suggests the chief business of parents, friends, and church. III. *He was without a chance.* No question about that. He made a chance. Many seemingly without a chance but none who can not make a chance. 1. Let none be able to say, "I had no chance." No one cared for my soul. Even the poorest and most unworthy are entitled to have a chance to know Christ. 2. How foolish for us to sit down and complain about no chance. If the youth of today fails he can not say, "I had no chance." The door of opportunity is open on every side if we only have eyes to see and hearts to respond.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

December 6. How Jesus Reveals God's Love. John 14:1-11.

(The words of Jesus about God's love; how he conceived that love; how God's love manifested itself in all his actions—Give examples.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Your soul may occasionally visit other abodes, but your habits are its real home.

In zeal to run, forgetting how to fly, the ostrich gained the earth and lost the sky.

Religion is reaching out after God, and all who reach after God find him.

"Years wrinkle the skin, but to lose enthusiasm is to wrinkle the soul."

"The goal of history is the redemption of the world."

No man becomes a devil all at once; no man becomes an angel all at once, either. Salvation is a process. We are either mounting or sinking.

Religion is a gold mine, but it has to be worked.

FOR YOUR CHURCH CALENDAR

WELCOME

To all who desire to worship the Father in spirit and in truth, to all who seek fellowship in prayer and praise, to all who are in doubt and need guidance, who are weary and need rest, who are lonely and want companionship, who are sorrowful and need comfort, who wish to work for the coming of the Kingdom, this Church gives a hearty welcome in the name of Jesus Christ.

SUNDAY: DECEMBER THIRTEENTH

Theme: ***The Spirit of Expectation*** **(In Advent).**

SUGGESTED SCRIPTURE READING: Phil. 1:1-30.

SELECTED HYMNS: "Come thou long expected Jesus."—C. Wesley. "Draw nigh, draw nigh, Emmanuel."—John M. Neale, Tr. "Hark the glad sound, the Saviour comes."—P. Doddridge. "Lift up your heads, rejoice."—Thomas T. Lynch. "O come, O come, Emmanuel."—Latin. "Watchman, tell us of the night."—John Bowring.

SALUTATION (or Call to Worship): "Blessed be the Lord, the God of Israel; for he hath visited and wrought redemption for his people, and hath raised up a horn of salvation for us in the house of his servant David."

INVOCATION PRAYER: Our Father, who from the foundation of the ages hast prepared for our present and eternal happiness, grant us wisdom and willingness to make preparations to receive thine unspeakable Gift. As the spirit of the Yuletide has taken possession of the workshop and market place, so may the vital and unseen influences of the silent night, and the angel song, and the Christ-child claim us. May the Christmas of the ceaseless spirit of love, peace and good will wholly possess us, to the honor and glory of Christ, who comes to reign in our hearts. In his name. Amen.—Rev. H. P. Guhse.

THE SERMON

Title: ***The Spirit of Expectation.***

TEXT: "According to my earnest expectation." Phil. 1:20.

THE SERMON OUTLINE

INTRODUCTORY: Expectation is a strong word in the New Testament. Two terms are used—one meaning to receive something, suggesting the thought of assurance that what is desired will be granted. Paul employs here and on one other occasion a still stronger word. In the Epistle to the Romans he writes of the earnest expectations of the creation, which is the goal of the universe. In our text he speaks of his own expectation and the literal meaning of it is to watch with head outstretched, to wait for something so intently and confidently that all else is lost sight of. Hope admits of some uncertainty, but expectation is conviction that leaves no room for doubt. This was Paul's attitude while a prisoner in Rome. It may seem to us a strained posture, bending forward with alert look and eager spirit, but it gave Paul peculiar satisfaction and enabled him to exert a wholesome and stimulating influence. It is possible for us to live in the past and derive our comfort from what we have already experienced. Or we may be absorbed in the present, dwelling on the low level of self-content. Paul lived in the future. He was the apostle of greater things yet to come. His is the characteristic attitude of the Christian soul. We are commanded to watch, to make ready for the best that is yet to be. What can this spirit of expectation teach us?

I. Let us think of its objective, that upon which it terminates. One would suppose that the apostle's concern would be for his own release from imprisonment. He was in chains, separated from his friends and his work, knowing that the cause of truth was in great peril and that his own life was threatened. But his expectation centered not on himself, but in another and that was Christ. What he wished most of all was that Christ should be magnified. To be sure Christ was already exalted far above principalities and powers. But he needed furthermore to be given the chief place in the hearts of men and to secure this place for him was Paul's one great ambition. This being the case his own interests were subservient to the highest interests of his Lord. If his martyrdom would demonstrate the greatness of Christ, that was what he most desired. If his salvation as it is called in the preceding verse, that is his release from prison and continued ministry would best further the gospel of Christ, he wanted that. But in any event, Christ must be magnified and would be magnified. That he was sure would take place. He earnestly expected it. And may we not take note in passing that thus indirectly the apostle unconsciously magnified himself and showed the greatness of his soul. It takes a great man to lose himself in a worthy cause and to sacrifice his interest in an enterprise from which he expects no personal benefits but only the advancement of another.

What is the expectation of life today? we may ask. What does it contemplate and what is it sure of? We look out into the world and see all sorts of people pressing forward, struggling, striving, some attaining to what is called success; others, the majority, falling, failing; and we ask what does life mean to them, towards what consummation, if any, do they expect that they will be in some sense a contribution. For the Christian there is only one answer—that Christ may be magnified, that he may be made to appeal to men as Saviour and a lost world shall be redeemed. He is your Saviour and mine because he is able to save the world, and the evidence we give of being saved is in what we care for every man's salvation. Think a moment and decide if this is not the truth. For what purpose has God revealed himself? Why did Christ come? Why do we have a Bible? For what was the church founded? Upon what do all the promises of God converge? Here is the answer in this same epistle. "That at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Let us not miss the point. This is what we have a right to expect, and upon it we are to train our thinking, planning, praying and working, definitely, confidently, courageously.

II. If we were to do this certain benefits would be assured us.

1. In the first place there would be abiding joy in our hearts. We need not be told that when our expectations center in self, in private ambitions and hopes, the result sooner or later is disappointment and shame. We become self-conscious, suspicious, miserly, miserable. The great trouble with most unhappy people is that they think too much about themselves. They need a new center of thought, a new object of affection, a new purpose in life, and this is to be found in honoring Christ. When you suffer for the

promised good of one you dearly love you glory in that hardship. It is worth the whole to endure privation and pain if it is only a means to some worthy end. In this way Paul looked upon his trials. The things which had happened unto him, the hindrance, disappointments, persecutions, which he would not have chosen, had fallen out unto the progress of the gospel. His detention in prison gave him a chance at Caesar's household. His sufferings were opportunities to demonstrate the grace and power of his Master. The blackest experience upon which he was called to look in the light of his earnest expectation took on a heavenly luster—just as the darkest objects when incandescent shine the brightest. So that he could exclaim —"Therein I rejoice. Yea and will rejoice." Note the determination there. I'm in for rejoicing. Whether it be by life or death, Christ will be magnified. Rejoice in the Lord always. Again I will say rejoice.

2. Another result of this expectation is boldness in testimony. There is much we would not care to do for ourselves that we are willing to do for someone else. What makes us backward in our efforts and timid in our speech in self-consciousness. But when we lose ourselves in the pursuit of some object, the sense of danger is gone, all fear of criticism is eliminated and we are made courageous and strong. We often think of the great missionary apostle as one who was naturally bold. It was no effort for him to face an audience we suppose. He had no hesitation about speaking before Agrippa and Felix and Festus and all the rest. But here I think we are mistaken. For does he not mention in this very chapter the possibility of his being ashamed and his need of boldness. This boldness in magnifying Christ was according to his earnest expectation. He was like a man who will stand out against all odds because he knows his side will win. His was the exultation of triumph. Of whom should he be afraid?

3. There is one other benefit to be mentioned, and that is efficiency in service. A young minister once went to Mr. Spurgeon to ask why he could record no results of his work. To test him, Mr. Spurgeon said, "You don't expect when you preach a sermon that you will have any conversions, do you?" "No," the young man replied, "I couldn't expect that." "Oh," said Mr. Spurgeon, "there is the trouble. You are not expecting results." Should all our prayers be answered, all our efforts crowned with success, should this be true of even a part of them, the most conspicuous result would be overwhelming surprise. As a rule the most effective servant is the one who has the greatest confidence. The discouraged church is on that account a defected church. When people are alert, all tense with expectation, they make an atmosphere that is charged with blessing.

III. We naturally inquire as to the source of this expectation. How are we to get it? It is significant that Paul couples it with the Spirit of Jesus Christ. The supply of the Spirit made him confident, bold and aggressive. Have you ever thought of Christ's spirit as one of expectation? We are told that for the joy set before him, because of what he expected, he endured the cross despising the shame. And we are taught that he is seated on the right hand of God henceforth expecting till his enemies be made the footstool of his feet. The spirit of Christ is given in anticipation of the future. We have the earnest of the Spirit, the pledge money of our redemption, of Christ's final victory. We need the Holy Spirit for earnest expectation, to give us the disposition of confidence, buoyant hopefulness.

And this comes through prayer. Paul as he tells us here relied upon the supplications of God's people. Through their intercessions he was supplied with the Spirit who made him bold and aggressive. All of us are included in the intercessions of Christ, and in the supplications of Christian people.—J. R. S.

COMMENDATORY PRAYER: Fill our hearts, dear Lord, with a great expectation. While the seasons come and go, thy love abides with us. For the red roses upon our cheeks when the snows are falling, for the glowing hearth and the kindly heart we praise thee, and for all the tender ministration of gentle hand and thoughtful souls. At this Advent season we remember him from whom has come the inspiration so to live. With all the gifts of this holy season, Father, visit us with a great measure of his Spirit that every day may be full of hope and cheer. Help us to enter into the gladness of these sacred days with simple hearts, and becoming again as little children we shall enter into the Kingdom of heaven. We ask in Christ's name. Amen.

OFFERTORY SENTENCE: "Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity; for God loveth a cheerful giver."

OFFERTORY PRAYER: Dear Father, thou givest all: the breath of life, the pulsing heart, the power of thought, the skill of hand, the will to do, the happy home, the love of friends, the beauty of life, the peace of Christ; all are gifts of thy boundless love. In gratitude, we bring to thee our gifts, sacrifices of human love, the purest gold that we possess. We pray thee to refine them and coin them in the mint of thy divine purpose, to the end that the song of the coming Christmas angels may echo and re-echo in ever-increasing chorus throughout the wide, wide world. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Paul's Expectation: I. He had an expectation. II. The expectation was that Christ would be magnified in him. III. Of this expectation he was not ashamed, but entertained it boldly.—A. J. B.

Expectation and Hope: I. Expectation and hope are words that connect the heart with the future. II. No power can so light up the future and throw over it the hues of immortal beauty as childlike trust in God. III. The unexpected and hopeless man is living only half a life, but he who is living on false hopes and expectations is wasting life. IV. The possibility of being ready for life or death. This whole matter of expectation can be applied to the Advent theme.

Appropriating Faith: There is appropriating faith, and there is its opposite. Let me give you an example of the opposite. If you saw a letter directed to yourself, would you not open it? I should think so. The other day a poor woman had a little help sent to her by a friend, in a letter. She was in great distress, and she went to that very friend begging for a few shillings. "Why," said the other, "I sent you money, yesterday, by an order in a letter!" "Dear, dear," said the poor woman, "that must be the letter I put behind the looking glass." Just so; and there are lots of people who put

God's letters behind the looking glass, and fail to make use of the promise which is meant for them.

CHOICE ILLUSTRATIONS ON THE THEME

Faith and Expectation

"My expectation is from him." Do we expect? I was pained, in India, to hear the president of a Christian college rise to say that he did not expect conversions in this generation among the students and could hardly believe my ears when he added that the governing board at home agreed with him that they were not to expect conversions in this generation. That is not the spirit that will win conversions in the next generation. It reminded me of the young preacher who went to Mr. Spurgeon to ask why he did not make converts in his ministry.

"You do not expect to make converts after every sermon, do you?" Spurgeon asked.

The young preacher replied, "Oh, no, of course, I do not expect them after every sermon!"

"That is just the reason why you do not get them after any sermon," was Spurgeon's answer.—John R. Mott.

Earnest Expectation

Faith is a bridge across. Are we not daily, all through life's journey, trusting ourselves to bridges whose supporting piers are away down beneath the water, believing in their strength without doubt, neither wondering nor complaining when by chance one of them trembles or swerves a hair's breadth in the storm? We walk the bridge of life. Can we not trust its safety on the resting places of God's wisdom that are hid from us in the depths of the two eternities?

Faith a Channel

Faith is the channel or aqueduct, and not the fountain head, and we must not look so much to it as to exalt it above the divine source of all blessing which lies in the grace of God. Never make a Christ out of your faith, nor think of it as if it were the independent source of your salvation. Our life is found in "looking unto Jesus," not in looking to our own faith. By faith all things become possible to us; yet the power is not in the faith, but in the God upon whom faith relies.—C. H. Spurgeon.

The Confidence of Faith

A poet and an artist once examined a painting by Poussin representing the healing of the two blind men of Jericho. The artist asked: "What seems to you the most remarkable thing in this painting?" The poet said: "Everything in the painting is excellently given, the form of Christ, the grouping of the individuals, the expression in the faces of the leading characters, etc." The artist seemed to find the most significant touch elsewhere. He said to his friend, pointing to the steps of a house in the corner of the picture: "Do you see that discarded cane lying there?" "Yes, but what does that signify?"

"Why, my friend, on those steps the blind man sat with the cane in his hand, but when he heard Christ come he was so sure that he would be healed that he let his cane lie there, since he would need it no more, and hastened to the Lord as if he could already see. Is not that a wonderful conception of the confidence of faith?"

He was right. For too often we hold on to canes and crutches and other means of self-help instead of going to the Saviour, the Helper Divine!

PASTORAL PRAYER (In Advent): Almighty God, who can speak like thee? There is music in thy voice and there is infinite tenderness in every tone which thou dost breathe into the listening heart. Thy words are full of hope: thou dost bring a great brightness to shine upon our dark life, and in many a prophetic word thou dost cause us to forecast the morning and rejoice in the broad light of boundless day. Thou hast never withheld the word of hope from the race of mankind. In the hour of sadness and intolerable depression thou hast caused thy voice to be heard, promising that the light shall come and that the glory of the Lord shall fill the earth. We bless thee for the Advent hope. May we receive the Christ as men receive the light who have been long waiting for it. Worn out, wearied, and sleepbound, we rejoice when thou dost come to us with rest, security, and peace. We rejoice when the light calls us to renewed duty and to rekindle hope. May the Son of the Father, the Prince of Peace, the King of kings and Lord of lords be born again in our hearts every day. May our breasts be the Bethlehem of his incarnation, and may our life be the sphere of his illuminating and redeeming ministry.

For his great glad words we bless thee: they are sweeter to our tastes than honey, yea than the honeycomb. For his simple but infinite sayings that touch our whole life how can we praise thee enough? We live upon them as upon living bread sent down from heaven; they are our joy and song, they are our strength and security, they are the answer to every hard question, they are the light which turns every mystery into a blessing. We assemble around his cross, we see the tragedy of his suffering, we feel the meaning of his agony—it was for us he thus endured the cursed tree, he was delivered for our offenses, he suffered, the Just for the unjust. Evermore draw us away with infinite constraint of love from the foolish delusion that we could have saved ourselves, bind us with ever deepening and ever purifying loyalty to Jesus Christ, our only Saviour, infinite in his redeeming power. We ask in his name. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *Character Building.*

One of the words you boys and girls hear most often used is the word Character. You hear about good character and bad character and indifferent character. You hear delightful things said about young people and older people of good character. You hear the opposite about people of bad character. Every day, as we go along in life, we are building our own character. We are accomplishing this by the things we think and feel and say and do. These things are like materials a contractor puts into a building. If we put in good things, good materials, good thoughts, good feelings, good acts, it will make a good building, a good character, a good life. Bad materials will make a bad character, a bad life.

I know, boys and girls, this is not the easiest thing in the world to understand; but I think I can make it very plain by a story I read not long ago.

In the story it is stated that there once lived in the city of Lockport, New York, a member of Congress who had in his home a much esteemed Christian servant girl, or maid, who by her industry and integrity had won the affection of the entire family. But by and by she married a shiftless, drunken carpenter, and was soon supporting him by her own labors. Her former employer, wishing to do her a permanent good, decided to build her a house on a lot he happened to own. To encourage the woman's husband, the Senator gave him the job of building the house, but, of course, not revealing to him the purpose he had in mind.

The Senator left for Washington. The carpenter spun out his work through the entire fall, winter and spring, cheating his employer in every way he possibly could. In both materials and workmanship the house was a botch job from the foundation up.

When the Senator returned home in the early summer the carpenter informed him that the house was finished, and boastfully added, "There isn't a better house on Pioneer Hill than that house of yours." "Very well," said the benefactor, "then you go home and tell your wife to move into it immediately. And here is the deed to her for the property. So you see you will have a nice house as long as you live."

The man was dazed by the discovery that instead of cheating his employer, he had been cheating himself. In after years, as the defects of the house became more and more apparent with the lapse of time, he was repeatedly heard to say, "Oh, that I had known it was my own house that I was building!"

Here is the tragedy of the thing, my young friends, when we put unsound materials and poor work into our character-house it is to cheat ourselves. It is our own house we are building.

When the ancient temple of Solomon was being built, the whole world was sought through, and its most costly and beautiful things were gathered to put into it. So we young people should search everywhere for whatsoever things are true, whatsoever things are lovely, whatsoever things are pure, whatsoever things are of good report, to build into our life. All that we can learn from books; all that we can learn from music, from art, from worthy friends; all that we can gather from the Bible, from the Church and from the hand of Christ himself, we should take to build into our character. Character is the thing we keep. It is the thing that lasts. It is the house we build. It is the house we are to live in. Yes, it is even the person that lives in the house.

Here is a little poem I have brought you that carries the thought I would be glad for you to get from this little sermon:

"We are building every day,
In a good or evil way;
And the structure as it grows
Will our inmost soul disclose.

Till in every arch and line
All our faults and failures shine—
It may grow a castle grand,
Or a wreck upon the sand.

"Do you ask what building this,
That can show both pain and bliss—
That can be both dark and fair?
Lo, its name is Character.
Build it well, whate'er you do;
Build it straight and strong and true;
Build it clean and high and broad;
Build it for the eye of God."

Now, here is our text, at the end of our sermon instead of at the beginning: "Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor. 3:11-13).—H.

FOR THE EVENING SERVICE

Title: ***The Best Gifts.***

TEXT: "Covet earnestly the best gifts." 1 Cor. 12:31.

THE SERMON OUTLINE

INTRODUCTORY: This expression means "be zealous for," or greatly desire the best, the more useful, endowments. Paul had been telling the Corinthian Christians that no one should be proud or elated on account of extraordinary endowments; also, on the other hand, that no one should be depressed, or sad, or discontented because he occupied a humble position. He was endeavoring to repress in them the spirit of discontent and jealousy and ambition and to produce a willingness to occupy the station in which God had placed them. But fearing they might mistake his meaning and be too easily satisfied he says in effect, I do not intend to deny that it is proper to desire the most useful endowments and graces of the Spirit. It is right for you to desire to be qualified for eminent usefulness. But I will show you a more excellent way of manifesting your zeal than by aspiring to the place of apostles, or prophets, or rulers over your brethren—it is by cultivating universal charity, or love. Then follows the wonderful thirteenth chapter of First Corinthians, which so definitely presents love as the greatest thing in the world.

"Covet earnestly the best gifts." What are some of the gifts and graces it is right for us thus eagerly to desire?

I. One, as we have indicated, is the gift of love. To have a warm heart, wide sympathies, unselfish feelings, a desire for the good of others, and the kindly and winsome ways that grow out of these, are graces it were well if we all more eagerly sought. It is through the obtaining this gift of love the world is to be made better and earth become increasingly like heaven. If completely possessed we would all live out the Golden Rule every day of our lives, and that would bring heaven upon earth.

II. Another desirable gift is the gift of faith. By this we mean the grace of a calm trust in God. We know of nothing that could more greatly increase the sum of human happiness than for men to come to trust God. Could we but realize that God is love, and all his plans for us love-prompted; that he is wisdom, and his ways of leading us and controlling our lives the very best that could be; that he is strength, and therefore able to make all things work together for our good, how much happier life might be to us all. God is a God of infinite love, infinite wisdom, infinite power—how well we can afford to trust him! Covet earnestly this gift of faith.

III. Another great gift is the gift of knowledge. It is right that we should want to know the best there is in history, the best there is in literature, the best there is in human learning and knowledge. Is it not then still more desirable that we should know as much as possible of God and of the things of the Spirit? Covet earnestly the best gifts, and among them this gift of spiritual intelligence, knowledge of the Bible and of spiritual experience and of the ways of God through his acts of providence and mercy.

IV. Another gift we may desire is the gift of beauty. It is right that we should desire to be beautiful, especially with the attractiveness that comes from beauty of soul. This, of course, is the secret of beauty, for soul beauty can not be hid; it shines out in the face and features and the whole poise and attitude of the one who possesses it.

V. To this end we should earnestly desire the gift of fellowship with God. To be much with God is the way to become like God. There is a wonderful soul transforming power in communion with Christ. This is one of the reasons why we all should seek to be with him more, come into closer relationship with him, know his mind, drink in his spirit, study his character, ponder his words.

VI. Therefore still another gift earnestly to be desired is the gift of truth. It is right that we should desire to know truth just as deeply and widely as possible. This means that we should learn to think. How many people there are in the world who do almost no thinking; there is nothing about their faces or features to indicate that they have ever studied deeply, no lines of thought or marked intelligence. We should seek to know as much of all truth as we can; but especially of the highest manifestations of truth in its spiritual aspect. All truth is the truth of God. He is truth, the source of truth. Let us regard all truth as sacred, but let us seek especially to know him and about him who is "the way and the truth and the life."

VII. One other gift we mention worthy of being so eagerly desired—the gift of righteousness. It is an endowment that may be cultivated and increased. Let us earnestly seek to be right and to do right—to have characters patterned after Christ's character and to live lives of holiness and gracious benefit to others like his life was.

SUGGESTIVE TEXTS AND THEMES

Preparation for the Advent: Gal. 4:4.
The Birthplace of the Christ: Matt. 2:4-6.

(Missionary Service) Proclaiming the Advent: Luke 2:10, 11.

Christ's Birth in Human Hearts: 1 John 4:7; 1 Peter 1:23.

The Great Gift of the Morning Star: "And I will give him the morning star." Rev. 2:28.

Heaven's Hallelujah Chorus: "And they sing the song of Moses the servant of God, and the song of the Lamb." Rev. 15:3.

Investigation the Way to Faith: "Come and see." John 1:39, 46.

Degrees of Spiritual Perception: "The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him." John 12:29.

Consecrating the Costly: "But David would not drink thereof, but poured it out unto Jehovah." 1 Chron. 11:18.

Life's Great Imperatives: "And he must needs go through Samaria." John 4:4.

The Major Premise: "One thing I know, that, whereas I was blind, now I see." John 9:25.

THE SUNDAY SCHOOL LESSON

Title: ***John's Vision on Patmos.*** **Rev. 1:4-18.**

GOLDEN TEXT: "Fear not; I am the first, and the last, and the Living One." Rev. 1:17, 18.

TEACHING THE LESSON

It is impossible to outline this entire vision of John on Patmos. Instead, let us gather some suggestions of spiritual comfort and aid. I. *Christians are not confined to this world in their enjoyments of life.* They have an inheritance here and heaven in prospect. They not merely behold the things of men, but also the things of God; not merely the things of time, but also those of eternity. II. *Their joys proceed from the infinite Source of knowledge and love.* God is the primal author of spiritual revelations. He is the source of light, and alone can cause it to shine from heaven into the heart of man. Varied messengers are the communicating agencies of revelation. III. *The purpose of this revelation to John*—to show unto God's servants "the things which must shortly come to pass." Not visions of national presumption—visions of fame. They are not for the socially great—not to kings by virtue of their kinghood, not to the warrior in acknowledgment of his victory, not to the wealthy in praise of their industry and thrift. They are, rather, to the humble, the poor in spirit, the pure in heart, to the loving servants of God. IV. *Why do such receive the heavenly visions?* Because the good are in sympathy with God. Because the good will live under the influence of the revelation. Because the good will be faithful to the revelation. Adore the goodness of God in revealing himself to man. Praise the glory of God which he has manifested to your soul in time of vision. Live and write the spiritual revelations of the Eternal. Timely revelation God gives—"to show unto his servants those things which must shortly come to pass." Timely warning. Timely joy and exultation.

ILLUSTRATIONS

God's Whispered Secret

There is a beautiful figure of speech in a verse in the twenty-fifth Psalm: "The secret of the Lord is with them that fear him." The term rendered "secret" is in the original Hebrew tongue "a whisper." When a humble nd teachable soul is near to God he often tells it a secret. He whispers n the Christian's ear some sweet word of promise or love which no one lse can hear, perhaps which no one else could understand.—H.

Revelations to the Intimate

Walking with God is the best way to know the mind of God; friends who walk together impart their secrets to each other. Noah walked with God, and God revealed a great secret to him about his intended destroying of he old world and saving him in the ark. Abraham walked with God, and ok him into the most intimate relation, saying, "Shall I hide from Abraham the thing which I do!" There are Christians today who walk with God, and how often he sweetly unbosoms himself to them, at the time f prayer, in the quiet hour of spiritual meditation and communion, while ondering his word, or in the Holy Supper, as when Christ made himself known to his disciples in the breaking of bread.—H.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *The Richness of God's Grace.*

"But God, who is rich in mercy, for his great love wherewith he loved s, even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved;) and hath raised us up together, and made us sit ogether in heavenly places in Jesus Christ; that in the ages to come he night shew the exceeding riches of his grace in his kindness toward us hrough Christ Jesus." Eph. 2:4-7.

What a constellation of sublime ideas is here presented! We scarcely now which to admire more, the grace of the Benefactor or the richness of he gifts. Consider the richness of Divine grace. I. *In its formation: Richness.* God is "rich in mercy and of great love." Exhaustless springs f mercy and love in the heart of God. They have flowed down to the most nworthy of the human race. They will flow undiminished. "God is love." Source of all the grace displayed toward man. II. *In its streams: Richess.* The grace of God has been displayed toward us in ten thousand ways. . God "has quickened us even when we were dead in sins." He quickened s by that same Spirit whereby he raised Christ from the dead. What an stonishing instance of Divine grace was this! 2. He has also "raised us p and enthroned us together with Christ in heaven." The apostle had efore spoken of what the Father had wrought for Christ. He now draws a arallel between believers and Christ. What was done for Christ our head one for all the members of his body. In this view Christians may be considered risen with Christ, and already seated on his throne. III. *In its is-*

sue: Richness. All ages to the end of time must admire the grace of God both toward the Jewish and the Gentile world. Every one who partakes of that grace must of necessity admire it. "The exceeding riches of it" are unsearchable. God's kindness enchanced by flowing "through Jesus Christ." The price paid by Christ will to all eternity endear to us the blessing purchased.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

December 13. Making Christmas Christian. Mic. 4:1-5.

(Pagan elements in Christmas; ostentation, pride, etc. How to put the Christian spirit of love and good will, of personal interest, into Christmas.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Do not deny a man the privilege of changing his mind; he may have learned something since he last expressed himself.

Greater love hath no man for his children than he who deems a good name and Christian character and finest legacy he can leave them.

If you play with sin it will soon crowd you out of the society of decent people.

No man is ever so tall or so straight as when he bends over to lift a little child.

Think how much the church does for you, your children and your neighborhood. Help the church and the church will help you.

All mankind is divided into three classes: those who are immovable, those that are movable, and those that move.

SUNDAY: DECEMBER TWENTIETH

Theme: *The Great Light* (Christmas).

SUGGESTED SCRIPTURE READING: Matt. 2:1-23.

SELECTED HYMNS: "Joy to the world! the Lord is come."—Isaac Watts. "Hark! the herald angels sing."—C. Wesley. "It came upon the midnight clear."—E. H. Sears. "O come, all ye faithful."—Latin. "Angels from the realms of glory."—J. Montgomery. "O little town of Bethlehem." —Phillips Brooks.

SALUTATION (or Call to Worship): "Behold I bring unto you good tidings of great joy, which shall be to all people. For there is born unto you this day a Saviour, which is Christ the Lord."

INVOCATION PRAYER: Our Father, as we are caught up in the spirit of the happiest day of the long year and the greatest event of all history, may we hear the uppermost note amid the universal and pervading happiness: "Behold! I bring you good tiding of great joy; unto you is born this day a Saviour." May the light of the star and candles, the caroling of angels and children, the ringing, festive music of the great organs and choirs, the supreme Gift of Heaven, and the remembrances of men extend the reign of peace and bring nearer the empire of love. Accept our lowly but sincere adoration as we gather about the manger-throne to offer homage unto the King of kings and Lord of lords, even Jesus Christ, our Saviour. Amen.—Rev. H. P. Guhse.

THE SERMON

Title: *The Great Light* (Christmas).

TEXT: "The people which sat in the darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Matt. 4:16.

THE SERMON OUTLINE

INTRODUCTORY: To the people that sat in darkness everywhere a great light is sprung up in the advent of Christ. The world did not go to seek it, but the light, like the sun from beneath the horizon, sprung up to mankind. Like a great sun suddenly appearing above the dark mountain-tops Christ appeared and proclaimed, "I am the light of the world." "The people that sat in darkness saw great light."

I. Let this prophetic word suggest to our minds, first, thoughts of the deep darkness which envelops the world where the Gospel is not. There is no time so dark to any nation, any community, any human soul as when living without Christ. "In the region of the shadow of death!" This expression suggests not only great darkness, but great danger. A man who is terribly sick and not likely to recover is in the valley of the shadow of death, though not quite dead. So people without Christ are represented as in a dangerous condition, on the borders of destruction, at the very crisis of death. But what is worse than all, they are represented as sitting in this condition. Sitting is a continuing posture. When we sit we mean to stay. Sitting in the dark means neither hope nor effort nor care to find the way out. "Darkness" and "the region of the shadow of death" are expressions which bring to us nothing less than striking emblems of ignorance and error and sin and guilt and misery and danger. Who can be said to be in such a condition? You answer, "The heathen world." Yes, let any one read the first chapter of Romans and view that terrible picture of degradation and hopelessness in sin. Let any one listen to the sad recital of fact from the lips of any of the thousands of our workers in heathen lands. Think of the darkness in Syria and Persia and India, with their more than three hundred millions of people, probably one fourth of the inhabitants of the globe; of Siam, Japan and Korea with fifty million more. And then, worse than all, is China, with its four hundred millions, one can not but shudder when he thinks of the awful darkness that has settled down over that broad, fair land!

But let us not imagine that all the heathenism is in foreign lands. In the very midst of Christendom is this darkness. I sometimes think that the darkest heathenism is home heathenism.

When Layah Baraket, from Syria, was travelling in Pennsylvania, soon after her first arrival in this country, she met on the train an intelligent looking man to whom she spoke about the mission of which her heart was so full. The man told her he did not believe in missions nor care anything about them. She looked at him inquiringly and said, "You are a Christian, are you not?" He said no, he was not. She answered in innocent surprise "Not a Christian; then you must be a heathen; why I did not know there were any heathen in America!" But there are, and I must say that I had far rather be a Hindu in the depths of India, or a Negro in the darkest spot of the Dark Continent, than to be a home heathen, knowing but doing not, hearing but heeding not. It would be better, far better for me, I believe, when the day of judgment comes. In darkness!—sitting in the region and the shadow of death—it is the condition of every unregenerated soul.

II. But, just here, into the midst of our sadness, God throws the light of the Scripture we are studying. It is just the needed message of mercy it is intended to bring. It announces the up-springing of a glorious Light for the banishment of darkness from the whole earth. "The people which sat in darkness saw great light." Its source is from God, God's mercy God's goodness, God's love. "God who commanded the light to shine out of the darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Christ is this Sun of Righteousness and declares, "I am the light of the world." Raphael in his immortal picture of the visit of the Shepherds to Mary, the mother of Jesus seizing this thought represents all the light in the painting as coming from the brow of the infant Messiah. The beautiful rays stream out from him He is the source of all the light in the picture. He is the source of this world's light. Here is the remedy for the world's woe, salvation for the world's sin, light for the world's darkness.

Think of Christ under this figure of the sun, as the source of light and power and attraction and warmth.

1. For all popular purposes it is correct to say that the sun is the source of light. The light that the moon and stars impart is borrowed light; they receive it from the sun. There are systems of thought and philosophy that boast of possessing much spiritual light, but they receive it all from the Sun of Righteousness. They all shine, if they shine at all, with borrowed light.

2. Again, comparing Christ to the sun it would be proper to say that the sun is the ultimate source of power. The wind wafts the commerce of the world across the oceans, but it is the heat of the sun that has rarified the air and set the winds in motion. The power that draws the heavy trains across the continents, whence is it? "Steam," you say. How is that produced? Coal is used, and coal is condensed sunshine. Yonder stands the Bunker Hill Monument, a granite obelisk, thirty feet square at the base and rising to height of two hundred and twenty-one feet. The strength of a hundred men can not cause that massive column to tremble on its foundation. But on every Summer's day, the sun takes hold of that great granite structure and moves it! They hung a plummet from the summit to the base. At nine in the morning the column began to move toward the West. At noon it worked around toward the North. In the afternoon it moved toward the East, and at night when the sun had let go its grip, it settled back into its place. Such is the power of the sun! Many a human heart will not move towards purity and truth and right in response to any human appeal. To all such entreaty it is as unyielding as the hardest granite. But see, that heart moves when the Sun of Righteousness shines on it.

Humanity is a rebellious orb that has wandered far from the Sun of Righteousness. The Cross was given to augment the attractive power of the heavens and bring the wanderer back. And the chief attractive power of the Cross is in the fact that it is the most illustrious example of self-sacrificing love. "I, if I be lifted up will draw." Christ lifted up, Christ crucified, is the attractive power of the Cross.

COMMENDATORY PRAYER: Our Father, we thank thee for the return of the season when angels are near and when kindness and worship beat warm in our hearts. We are filled with tender memories, lovely dreams, deep satisfactions, and wistful longings. We thank thee for the love, the music, the message, the fellowship, and the radiancy of these holy days. Grant us to know afresh the presence of the blessed Master and may his life flow into our hearts, his kindness be in our tongues, his beauty shine from our characters and the glory of his works be manifest in our deeds. And, holy Father, grant that those out in life shelterless and friendless may find the way, if not into the dwellings of the great, into the lowly places where thy people may find thee. Bless all mothers, and little children, and homeless wanderers, and hungry wayfarers on the long, long trail of life. For us all may the Star of Bethlehem shine again and may the angels sing. Grant to little children the gladness of the Christmas joy, and to us all, dear Father, the old, sweet, wonderful Christmas faith. For we seek it in the name of Jesus Christ our Lord. Amen.

OFFERTORY SENTENCE: "Thanks be unto God for his unspeakable gift!"

OFFERTORY PRAYER (Christmas): Dear Jesus, who long ago wert born in Bethlehem of Judea, we praise thee that thy birthday has become the season of giving. Wilt thou bless this part of our Christmas worship? We offer it in thankfulness for thyself, the unspeakable Gift of God. May it advance thy glorious kingdom, for thy dear name's sake. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

Darkness and Light: I. The deep darkness that envelops the world without the Gospel. "Darkness" and the "reign of the shadow of death." These are striking emblems of error, ignorance, sin, guilt, misery, danger. The heathen world is in this darkness, and in the very midst of Christendom there is this darkness. II. The uprising of a glorious light for the transformation of the darkness. Concerning this light note, 1. Its source. The Gospel is light. "God commanded the light to shine out of darkness." 2. Its adaptation. To every stage of human society. To the common wants of men—instruction, comfort. To every order of mind. To every possible condition. 3. Its diffusiveness. "A great light"—penetrating. In how many dark places it has sprung up! 4. Its efficiency. Not a dead thing, but the "power of God." It will finally prevail—"All the ends of the earth shall see," etc. III. Has this Light arisen upon your soul? IV. Are you manifesting it in your life? V. Are you doing what you can to communicate it to others?—A. T.

Light in Darkness: I. Some souls are in greater darkness than others. The darkness of ignorance. The darkness of error. The gloom of discontent and sorrow, attended with fear. Hopelessness—"sat in darkness." II. For those in worst condition there is hope and light. In heathen nations Christ has won great victories. In the worst hearts Christ has dawned. III. The true light for a darkened soul is all in Christ. IV. Let not the darkest despair for Christ has "sprung up"—daybreak, daylight!—C. H. S.

CHOICE CHRISTMAS ILLUSTRATIONS

Stars at Christmas

The constellation Cygnus, the Swan, has in it seven brilliant stars which compose the Northern Cross, more beautiful and perfect in form than the celebrated Southern Cross. The upright of the Northern Cross is along the Milky Way, and the Cross is in an upright position when it sets in the west. There it is visible at nine o'clock on Christmas Eve—significant at this season as the symbol of the Christian faith.

The Star of Bethlehem, it has been claimed, was a composite star—a conjunction in the constellation of the Fishes (Pisces) of the planets Saturn, Jupiter and Mars—making a marvellous brilliance, and most awesome. Chaldaean astronomers would have interpreted such a conjunction as indicating a memorable event, and since it occurred in Pisces, which was in astrology then supposed to be connected with the fortunes of Judea, it would be naturally connected in their minds with an event there. In the Hebrew zodiac the constellation represented the tribe of Simeon and it was the tribal symbol of the Jews. It is still used as the symbol (Two jointed fishes) of the early Christian faith.

Christ in Christmas

Then there is Christmas. Can we explain it without Christ? I know its pagan origin, but that is no argument against it. The pagan feast has been like a bit of matter in the earth that is taken up by the plant and turned into a flower and then into a wholesome fruit and then has been eaten by some person and now is a part of the strength of a very strong man or the beauty of a noble woman. It is the final use of the matter that gives it its meaning. Somewhat so has the old pagan feast been taken up by the Christian movement and has been filled with a new spirit and given a new worth. The Christmas that is sympathy, that is more than all giving and getting, more than any custom, however beautiful; the Christmas that is a great tide of sympathy flowing into all the recesses of our common life today and moving us almost to tears; the sense that we and the world are one today and that there is not any hatred or dislike among us that is meant to live but love and peace and good will must come out everywhere—where do we get this Christmas if not from Jesus? We go to our churches on Christmas day because we recognize to whom we owe it.—James Austin Richards.

Christmas and a New Idea

Rome allowed its subjects to have any religious ideas they liked provided they did not weaken loyalty to Caesar. But Rome was not prepared for this brand-new idea that a child born in a manger and reared in a carpenter shop was the royal prince of heaven, the Divine One.

That rocked Rome to its foundations. In the days of Tiberius ten thousand slaves were slain in the arena in a single exhibition, and here came a religion claiming that the life of every man was so sacred to God that even kings would be held responsible for beggars. That is the revolutionary idea that came out of Bethlehem, and has shaken about all the kings off their thrones.—Rev. J. F. Cowan, D. D.

The World Emancipation Proclamation

The gladdest note that the Negro slaves ever sung was when the Emancipation Proclamation of Abraham Lincoln set them free from centuries of slavery to the white race. That is a faint picture of the gladness that the gift of Jesus Christ as the Saviour of the world brought. The emancipation proclamation to the whole human race was sounded by the angel of the Lord at Bethlehem on that Christmas night when he announced, "For there is born to you this day in the city of David a Saviour, who is Christ the Lord." A Saviour was what the world had been waiting for, and now salvation had come in the form of a Christmas gift from God, of his own Son.

QUOTABLE CHRISTMAS POETRY

Holy Night

Silent night! Shadowy night!
Purple dome, starry light!
Pouring splendor of centuries down;
Gold and purple, a glorious crown,
Where the manger so rude and wild
Cradles a sleeping child!

Silent night! Mystical night!
Kings and seers sought thy light!
Where the watch of the shepherd is kept,
Heavenly hosts through the stillness have swept,
Clear proclaiming a Saviour born!
Singing the Christmas morn!

Holy night! Heralding dawn!
Far and near breaks the morn!
Breaks the day when the Saviour of men,
Bringing pardon and healing again—
Holy, harmless, and undefiled—
Cometh a little child!

—*Ladies' Home Journal.*

When Christmas Comes

Have you any old grudge you would like to pay,
Any wrong laid up from a bygone day?
Gather them now and lay them away
  When Christmas comes.

Hard thoughts are heavy to carry, my friend,
And life is short from beginning to end;
Be kind to yourself, leave nothing to mend
  When Christmas comes.

—William Lytle.

Christmas Within

Then let every heart
  Keep Christmas within.
  Christ's pity for sorrow,
  Christ's hatred for sin,
  Christ's care for the weakest,
  Christ's courage for right.
Everywhere, Everywhere,
    Christmas tonight!

—Phillips Brooks.

Lights of Christmas

Oh, cheery lights of Christmas,
  That gleam from porch and sill,
How happily they carry
  Their message of good will,
From cot and mansion glinting
  In crimson and in green,
With rainbow hues their tinting
  The Christmas evergreen.

Above the din of traffic
The carols rise and soar,
And soon the lights are streaming
From many an open door;
Then from the cosy fireside
Come sounds of childish glee,
As happy children cluster 'round
The lighted Christmas tree.

Oh, welcome lights of Christmas,
What memories unfold
Along their glowing pathway
Of crimson, green and gold,
And troubled hearts grow lighter
As visions they receive
Of peace and love abiding
In the lights of Christmas Eve.
—Katherine L. Daniher.

WILLIE'S CHRISTMAS DREAM

Of dreams that torture and deceive,
The worst was Willie's, Christmas Eve!
He seemed to see old Santa's deer
Obey the sign, "NO PARKING HERE,"
Which some hobgoblin traffic cop
Had hung on Willie's chimney top!

THE BETHLEHEM INNKEEPER SPEAKS

The inn was full. There was no room.
And yet, of course, I might have made
Arrangement. But the evening gloom
Came on—a man must keep his trade—
The guests were in—they all had paid.

There was no room. The inn was full,
And it had been a busy day;
So many vexing questions pull
A landlord's heart. All can not stay—
The late ones must be turned away.

The inn was full. There was no room,
But certainly I could have done
Something if I had known for whom—
Ah, that my door should be the one
To shut out Mary and her Son!
—B. Y. Williams.

PASTORAL PRAYER (Christmas): Almighty Lord, who hast humbled thyself to become a child with children, a man with men, we bless thee for thy gracious nearness to us, thy perfect fellowship with us. We praise thee because thou hast shared our infirmities and borne our griefs and tasted our death, and taken our sins away. Grant us, O Lord, the grace and peace of this day's glad tidings. Breathe in us thy pure and lowly spirit, that we may be born anew into thy likeness. Unstop our ears, to hear the angels' anthem above the wailing of this troubled world. O Lover of souls, gather thou the lonely, the sorrowful, the prodigals, into thine everlasting arms today. O God of fathers and mothers and little children, bless every home on earth with fulness of joy. In thy mercy, forgive us all our sins, in this house, and sweeten our thoughts to forgive every one who has sinned against us, that we may keep the feast with gladness and singleness of heart, at peace with thee, and at peace with all men. Through Jesus Christ, the Saviour of the world. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

Title: *Why the Reindeer Became Old Santa Claus' Servant.*

Whenever we think of Santa Claus we think of his lively reindeer. They seem to belong together. But according to a legend I have read they did not always belong together. As next Friday is Christmas I think it will be appropriate for me to tell you, boys and girls, the legend of why the reindeer became old Santa Claus' servant.

It goes like this:

Long, long ago there were not so many children in the world as there are now, and at Christmas time they were not so hard to please. Then each child was not expecting a house full of toys just for himself. The little girls of that olden time did not expect the dolls to walk and talk, and the boys did not expect toy trains or automobiles to run by themselves.

In those far-away days old Santa Claus could carry his pack of toys on his back and be home again at the North Pole before daylight. The rest of the day he had nothing to do but sit around and think.

One Christmas Day, Santa Claus sat thinking of all the animals—the birds that fly in the air, the beasts that roam the forests or that live in the jungle, the fish that swim in the sea, and the animals that help take care of the children.

The good old fellow began to wonder what he could do for these creatures at Christmas. He could not come down their chimneys, because they had no houses. He could not fill their stockings, because they had none. He could not give them candy, because they would not eat it.

At last he said, "I know what I'll do. The creatures are sure to be like people. Some do not want what they have, and some want what others have. I will trim up a Christmas tree with a lot of odd tails, and ears, and wings, and legs, and such things. Then those that do not like what they have may choose what they want."

So the old Santa Claus went to work with a will. Just before the next Christmas came around he had his odd collection ready. He sent for all the birds of the air and asked them to tell the animals all over the world to come to the first fire tree this side of the North Pole. Then he asked the birds to be sure to come back with the creatures to the Christmas tree.

On Christmas Day all were there. What a crowd of animals—the forest and jungle beasts, the feathered friends, the fish of the sea! All came smiling and bowed to Santa Claus.

How surprised and pleased they were to see his wonderful Christmas tree! Santa Claus asked them to step right up and choose something new. At first they were very bashful and hung back, each trying to hide behind the other.

By and by a squeaky little voice called out, "If you please, Santa Claus, I would like that pair of little brown wings."

The good old saint looked down and saw that it was a little mouse speaking. He reached up and took from the tree a pair of cunning little wings and fastened them tightly on the mouse. The next minute that saucy little mouse went flying into the air just as if he had been born with wings. Ever since then he and his children have been flying; and since that time they have been called bats.

The next to step up was Mr. Rabbit. He said, "My ears are so short I can't hear the dogs coming, and my tail is so long I can't get through the brier patch. If you please, Santa Claus, give me bigger ears and take away my long tail."

This made the old fellow smile, but he took down a pair of the biggest ears he could find and fastened them on the rabbit. Then he twisted off the rabbit's long, bushy tail. The other animals laughed at Mr. Rabbit's short tail and long ears. Then he hopped off and hid in the brier patch. There you will find him to this day.

The rabbit was scarcely out of sight when Mr. Squirrel spoke. "If you please, Santa Claus, I would like to have the rabbit's tail."

"It won't fit," said the beaver. "It is three sizes too big."

The squirrel wept, and so Santa Claus gave him the long, bushy tail that the rabbit had left.

By this time the creatures had forgotten to be bashful and called loudly for what they wanted. The leopard said that his coat was too yellow, and he would like some nice black spots to tone it down. The zebra said that stripes were more to his liking than spots. And the elephant wanted something that would help him to pick up things.

So the good old Santa gave black spots to the leopard, stripes to the zebra, and a trunk to the elephant.

At last every animal was satisfied except the dog, the horse, and the reindeer.

"What do you want?" said Santa Claus to the dog.

"I want faithfulness," said the dog.

The merry Santa patted the dog's head as he said softly, "Faithfulness I give to you and to your children after you." Since then the dog has been man's most faithful friend.

"What do you want, horse?" he asked.

"I want wisdom," answered the horse.

Santa Claus whispered in his ear, "You and your children after you shall always have wisdom."

"Now what do you want?" he said, last of all, to the reindeer.

"I want to be your servant and live with you always," replied the reindeer.

And from then until now the reindeer and his children have been faithful servants of the kindly old saint who fills our hearts with love and joy at the Christmas season.

And if we had the rabbit's ears we might hear on Christmas Eve the tramp, tramp, tramp of the reindeer's hoofs, the soft, sweet tinkle of his bells, and the cheery voice of Santa Claus as they go dashing through the night.

Now, boys and girls, I wish you all a very happy Christmas indeed and that Santa Claus and his reindeer will make a visit to every one of your homes. I hope, too, that not one of you will be dissatisfied with his presents or grumble because he did not bring you more. I scarcely know of anything meaner than for a boy or girl to grumble at Christmas time. I hope, too, that you will not think all the while about getting and forget the giving. Be sure to think up something you can do for other people to make them happy. Say, "I can't be happy unless you are happy too," and make presents to those you think are liable to be forgotten or to receive but very little. Remember, also, that it was God's great Gift that has set all the world to giving. Love him. Give yourselves to him. Give money to help on his cause. But the best Christmas gift of all is when you give him your own hearts and lives, your love and service. That is what will make your whole year happy from this Christmas to next and all the time to come.—H.

SUGGESTIVE CHRISTMAS TEXTS AND THEMES

The Glory of Immanuel: "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth." John 1:14.

The Song of the Angels: "And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people." Luke 2:10.

The Joy That Jesus Brings: "Behold, I bring you good tidings of great joy." Luke 2:10.

Messiah's Rightful Dominion: "And the government shall be upon his shoulder." Isa. 9:6.

The Song in the Night: "There were shepherds abiding in the fields, keeping watch over their flocks by night." Luke 2:8. The first Christmas song was sung in the night. The glory broke over the world when the world was dark.

Divine Life Born Into the World: "Made of the seed of David according to the flesh; declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead." Rom. 1:3, 4.

The Complete Manifestation: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in those last days spoken to us by his Son." Heb. 1:1, 2.

His Coming Commands Worship: "We have seen his star in the East, and are come to worship him." Matt. 2:2.

God's Love Made Visible: "Lord, now lettest thy servant depart in peace, for mine eyes have seen thy salvation." Luke 2:29, 30.

Life and Death Servants of Christ: "Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life." Matt. 2:20.

The Child Jesus: "Set for the fall and rising again of many in Israel." Luke 2:34. 1. His destiny. 2. His development. 3. His wisdom. 4. His coming rule.

The Christmas Offering: "They offered unto him gifts." Matt. 2:11. Christ has only one reason for desiring gifts from us, and that is in order that he may give gifts to us. He can give only to givers.

The Greatest Quest: "Where is he?" Matt. 2:2. Never be afraid to ask your way to Christ. Never think that you can find your way to Christ alone. You need all the help you can get on the quest of quests.

Inquirers for Christ: "He inquired." Matt. 2:4. Herod as well as the wise men is inquiring, it seems. Some inquire about truth to worship it; others, to murder it.

FOR THE EVENING SERVICE

EVENING INVOCATION: Our God, we who are poor and lowly are met to worship thee the High and Holy. Yet our minds are fearless and our hearts at rest, for in Christ, the holy Child, the Son of Man, the Crucified, thou hast become to us Immanuel, God for ever with us. We are gathered for evening prayer, but prayer turns to praise upon our lips, for we have naught to ask of thee. Thou hast spoken to us so simply, thou hast come to us so fully, we can never doubt or want again. The angels sing no more above the cradle of the Christ, but, a greater wonder still, man learns their song, and soon it shall swell to the skies a mighty melody, the harmony of all earth's thousand tongues. We need not leave our homes to seek by starlight some far-off shrine, for the Babe is no longer Bethlehem's pride and Mary's joy, but the whole wide world's, and the blessed burden of every heart that makes him room. Here we dedicate our rediscovered treasures, gold of royal love, frankincense of holy intercession, myrrh of healing sympathy, and bear them forth to bless all birth, and to make at every cradle a carol of welcome and a solemn service of the Christ. Amen.

Title: *How Marvellous is Memory.*

TEXT: "Of these things put them in remembrance." II Timothy 2:14.

THE SERMON OUTLINE

INTRODUCTORY: Our most important faculty is memory. The history of the world has brought no change in what is in man. You know you are made of body, soul, and spirit. Science and your own consciousness agree about this. The intellect, will, and emotion that were in the books when I went to school are in school-books still, and will stay there.

I. What is the intellect? You have been into a photographer's, and been told to look pleasant. Quick as a flash, your image has gone into the photographer's plate. That is the way the intellect acts. You pass into the street, and the first thing you see is recorded. Then memory makes knowledge out of what you have seen.

II. What is the will? How do you know where to go? Talk about evolution taking the purpose out of life—Darwin never said that it did. Everybody on the street is ambitious to go somewhere. What has brought you here today? Duty, curiosity, or affection. There is purpose everywhere. But if you didn't have a book of remembrance, you'd never know how or when or what to do.

III. Take your heart. It is the same with this. Why do men and women grieve? I'm the last of my family, so sepulchres are built all around me. But a tear is only salt water unless you know why you cry. It is because of the treasures of memory. Take memory out of intellect, will, and heart. What would be left?

A shell-shocked man in California did not know his name, his home, or anything about himself. No interest was left to him but eating and drinking. After they had tried every other way they placed him on a stage before a gathering of thousands of soldiers. "Look at this man!" they said. "Does anybody here know him?"

A soldier rose in the back of the room. "I do," he said.

The soldier came to the platform. "You are Bill Smith," he cried.

"Yes, yes," finally said the shell-shocked man.

Then the soldier gave the names of Bill Smith's home and friends, and Bill Smith woke up. He came to himself. What had been the trouble? He had lost his memory.

All the world is adjusted to memory. The child looks up and learns his mother's face. The older he grows, the deeper becomes the impression of that face in memory.

IV. Our text speaks of memory. What was it of which Paul would have Timothy put people in remembrance? If we look up the passage, we shall find that it was of Jesus Christ raised from the dead. This is the thing most fundamental to remember.

At this moment there is some one in this congregation looking straight at me. There is no other man in all the world exactly like him, for Shakespeare's "Comedy of Errors" is just fiction. Among all the immortal millions, no two look precisely alike. Our memories are treasure-houses of differences.

The last book on the mind that I have read was by a Harvard professor. He said in it that, if in the next world he did not have memory, he wanted to be annihilated. Well, he would be annihilated in effect.

V. There is nothing in archaeology to deny a single teaching of the Bible, and science confirms the longing of the heart. What would any one want of a heaven of golden streets? A hovel or a palace would make no difference to us. What we want is the companionship of those we love. If love and memory are not there, there will be no heaven.

Take, then, the longings of your heart, and stand in your little country church-yard, and say, "I shall see thee again." Then thank God that it is so.—J. W. H.

THE SUNDAY SCHOOL LESSON

Title: *The Supreme Gift of Love.* 1 John 4: 7-19.

GOLDEN TEXT: "Beloved, if God so loved us, we also ought to love one another." 1 John 4:11.

TEACHING THE LESSON

The Divine love is the pattern for our love. "God is beauty" said the Greek. "God is strength" said the Roman. "God is law" said the Jew. "God is love" says this disciple, John. He adds, "If God so loved us, as now we know he did, we owe it to love one another." That is the supreme gift. Yet it is a debt. Christ's life was given, to and for us. Then there must be some obligations growing out of that utterly unearned increment. Repay, redress, rebalance—we can not do that by almsgiving however liberal. In the exercise of this gift of love we enjoy communion with God. Although no man hath seen God at any time yet if we love one another God dwelleth in us. When we engage in duties of brotherly love we are conscious of the Divine approval. There is a sustaining sense also of the Divine coöperation. God is with us in them. God will bless us in our work. I. *The love of the Father is an incentive to mutual love among Christians.* II. *The love of the Father is its marvellous example.* III. *The possession of this love is an assurance of richest spiritual blessings.*

ILLUSTRATIONS

Love Central in the Gospel

Adolphe Monod, the famous French evangelical preacher, who died in 1856, said just a short time before dying: "I have strength for nothing more than to think about the love of God; he has loved us—that is the whole of dogmatics; let us love him—that is the sum total of the ethics of the gospel."

Christians a Brotherhood

When Louis Agassiz was a boy in Switzerland, he and his little brother one day thought they would cross a frozen lake and join their father. The mother anxiously watched them from a window till at length they came to a crack in the ice more than a foot wide. Her heart failed her. She thought, "Louis can get over it well enough, but the little fellow will try to do so, and will fall in. They were too far away to hear her call. As she watched in an agony of fear she saw Louis get down on the ice, his feet on one side of the crack and his hands on the other, like a bridge, and his little brother crept over him to the other side. So may brother bridge life's dangerous and difficult places for brother.—Myers.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: ***Celebrating Jesus' Birthday.***

TEXT: Matt. 2:1, 2, 11.

There are sad and flickering shadows that fall athwart Christmastide. We would not linger in the midst of them, but we dare not overlook them. I. For one thing, nearly two thousand years have sped on their irretrievable way, *and yet over half the human race never heard of Jesus or his birthday.* Sailing vessels have given way to steam, land travel to air traffic. Word of mouth yields to the enlargement of the radio. The whole wide world has become a veritable neighborhood, yet Jesus is unknown by name or spirit to nearly a billion human souls! II. Another of the shadows that darken Jesus' birthday *is the fact that so many folk crowd him out of his own birthday party.* Santa Claus? Come right in! Gifts and presents, parties, and festivities, carols and folk-songs, all most heartily welcomed, but Jesus is crowded out. But even careless and crowded worldly hearts can not escape the charm of the Christ-Child. If you would fittingly celebrate Jesus' birthday, come near enough to him to catch a real vision of his face. Divest yourself of pomp and pride. Shepherds came humbly and so did the magi. If we really desire to fill the stocking of the royal infant here it is, at our very door. There it is out yonder, also, where nights are long and cold, where hunger and pain stalk abroad unchallenged. Here and there and everywhere it is! Lonely little ones who pin their pitifully empty stockings in a bleak corner of a desolate room are really hanging up the stockings of the Christ-Child. Aged couples, in the agony of being passed by and forgotten by an unheeding generation, afford a wonderful chance to those who would honor Christ. He is not far from them in the hour of their need. Homes where there is an abundance of only want and suffering and where unemployment, illness and accident have left devastating scars, are nearer the cradle-manger than many a gilded mansion, with its Christmas trees over-laden. The best way of all to celebrate Jesus' birthday is by giving him a present of our lives. They are the only things he does not have unless we give them.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

December 20. Christmas Messages in Literature. Isa. 9:6, 7.

(Intended to open up to young people the great part that Christmas plays in literature.)

SUGGESTIVE BULLETIN BOARD SLOGANS

Countless others must have seen the Star of Bethlehem, but it is related in the Bible that only three men followed it until it led them to the stable of the lowly inn where they found the new-born Christ.

The three Wise Men saw the light and followed it—well are they called wise.

Most folks are unhappy because they do not get what they want. The happy folks are those who do not always get what they want, but are happy over what they get.

If you can't succeed in making yourself as happy as you want to be, just try the experiment of trying to make others happy—you may be surprised at the reaction.

You would soon move away from town if there were no churches. Then why not show your appreciation of them by attendance?

FOR YOUR CALENDAR

GIVE YOUR BEST

The pastor of this church extends to you the Season's Greetings and trusts you will have a very happy Christmas. As we exchange gifts, let us remember God's greatest gift to the world, his own Son, and the spirit which prompted it. May the spirit of him whose birthday we celebrate prevail in our hearts and prompt us to the greater efforts for him during this coming year. Expect great things for your church and help translate this expectancy by giving Christ your best. Remember God gave his only Son for us; what will we give to him? Can we give less than our best?

SUNDAY: DECEMBER TWENTY-SEVENTH

Theme: ***Rivers that Run Into the Sea*** **(Close of Year).**

SUGGESTED SCRIPTURE READING: Rev. 22:1-21.

SELECTED HYMNS: "O God, the Rock of Ages."—E. H. Bickerseth. "Our God, our help in ages past."—I. Watts. "Ring out wild bells." A. Tennyson. "Rise, my soul, and stretch thy wings."—Robert Seagrave. "Jerusalem the golden."—Bernard of Cluny.

SALUTATION (or Call to Worship): "And Samuel took a stone and set it between Mizpah and Shen, saying, Hitherto hath the Lord helped us."

INVOCATION PRAYER: O Lord, who hast made us thy disciples, and called us thy friends, we bless thee for that dear fellowship into which thou dost draw them that obey thee. Forgive us for all our disobedience, our reluctance, our backsliding; and help us today to follow thee joyfully, with a perfect heart. Arm us, we beseech thee, against sudden temptations. Save us from our besetting sins. And keep us, all this day through, close to thy heart and surrendered to thy holy will. If any of us, blessed Lord, have been cowardly, may thy look of love call us back to repentance. May we draw nearer and nearer thee, and find salvation at thy sacred side. Convert us, as thou didst convert Peter. May all providences drive us nearer and nearer to thyself. And then may the call to come closer still in due season reach us, and at thy side in the heavenly places may we find peace for evermore. We ask it for thy name's sake. Amen.

THE SERMON

Title: ***Rivers That Run Into the Sea*** **(Close of Year).**

TEXT: "All the rivers run into the sea." Eccle. 1:7.

THE SERMON OUTLINE

INTRODUCTORY: Of course they do. All of them. Whether they be great or small, ancient or modern, each one obeys the universal and irresistible law of nature that compels them eventually to lose their individuality and identity in the bosom of the mighty oceans that, like the horse leech's daughters, incessantly and voraciously cry, Give! Give! Many of them are famous rivers, rivers with a history and a record of such a picturesque and marvellous nature that it would be well worth the telling and the hearing, did not the limitations of time negative the pleasing task—the old Nile, "Life-Giver to Egypt," revered and worshiped as a god; in its rhythmic sweep to the sea looking upon royal cities, towering pyramids, graceful obelisks, and solemn temples, that focussed a splendid civilization which flourished unbroken through long dynasties of a remote and misty past. The Euphrates and the Tigris, whose waters laved the alluvial plains of

Assyria and Chaldea, where once stood in military supremacy and regal pride, Nineveh the magnificent and Babylon the Golden, capital cities of imperial world powers that played a star rôle in the international affairs of long bygone days, and then disappeared into the dust of the earth. The mighty Amazon, hurling itself like a frenzied lion unleased a hundred miles and more far out into the Atlantic, as though, in its unrestrained rage and fury to over-awe and subdue the very ocean itself to its imperious will and prowess. And the Mississippi, too, the "Father of Waters," in its leisurely flow of thousands of miles to the gulf, cutting in twain geographically, but happily not nationally and politically, the grandest Republic upon which the sun has ever shone. Nor must we overlook the classic Potomac, upon whose hills, "beautiful for situation," sits in serene dignity, sceptered and diademed, Washington, the capital of our beloved nation.

But however appealing it might be to congenial mind and fancy to project at fuller length a retrospective resumé of these historic and romantic rivers, and others yet, like the Jordon, the Tiber, the Danube and the Thames, we must resist its lure and charm, as a more serious purpose lays its mandatory finger upon our thought.

In the perspective of spiritual truth and teaching with which all the varied phenomena of nature are invested we look upon those earth rivers as impressive symbols and types of other kinds of "rivers that run into the sea."

I. For one, the river of hope that runs into the sea of disappointment. Call them what you will, phrase them as you may, we all, at some time or the other, have set afloat some cherished scheme, some hope of future good, to the attainment of which we give the very cream of our years and the fine gold of our enthusiastic energies.

It matters not what the coveted object may be, whether wealth, or fame, or pleasure, or power. For a while, a brief dimensioned while, there may be, I grant you, a certain species of satisfaction that arises from the mere fact and stimulus of pursuit, with a pleasurable gratification should success crown our efforts. But in the final analysis of it all, in the genuine and unalloyed enjoyment of the sum total we have in hand labeled "Earthly" the realization rarely measures up to its anticipation. Upon a conspicuous scale, with all the unlimited resources of his kingly power and opportunities at his command as no other man has had the chance to attempt it, Solomon undertook to try out the problem. And he has rubber-stamped the dreary experiment in the cynic report—"Vanity and vexation of spirit."

It is the old story that sobs through all the ranges of man's weary stay upon the earth like the wailing of a tombless ghost.

And there is a reason for it, given by no less an infallible authority than Jesus himself. "A man's life consisteth not in the abundance of the things which he possesseth." How can it? They are of the earth, earthy. And the elementary features of the very best that the world has to offer can never meet the imperative needs of the soul that is made in the image of God.

II. A beautiful stream is the river of youth that passes into the sea of old age. None like it as it flows over and under the brilliant radiance of one's earlier years, the surface of passing days sparkling as with the sheen of liquid gold; its every ripple musical with joyous laughter, and with a cadence as soft and sweet as the strains of an aeolian harp. But very deceptive, too, is the passage of this river, as it moves with a current so slow and slumberous apparently that we hardly notice its progress. Yet, withal, with a rapidity so stealthy and continuous, that ere we awake to the startling fact, it has left our youth far behind, with the estate of middle age suddenly issuing into view near at hand.

Then ever onward without a single stop, and with an accelerated descent that shortly, ere we are aware of it, empties itself into the sea of the "three score years and ten" with its decrepitude, weariness and decay.

III. And last of all, the river of time eventually to be absorbed into the sea of eternity. Unseen by mortal eyes, hidden within the dense shadows of the mysterious Beyond, lies this drear and dread expanse of an endless hereafter. A trackless and measureless waste of countless cycles of Milleniums of ages past with unnumbered yet to come. With no shore line where its dark and murky waters cast their silent waves.

Through the many thousands of years that this earth has had its existence the River of Time has been steadily flowing onward to this sea and carrying on its broad bosom the flotsam and the jetsam of the ancient and unrecorded civilizations that existed and expired long ages before the dawn of history.

And with all the glory and grandeur, too, of famous empires and great cities of after days, with the historic recountal of the exploits and deeds of their famous men, "men of renown" who strutted their brief days away in the limelight of publicity and worldly applause.

Nor can we tell how much longer yet this River of Time will continue to flow ere it is finally and for ever lost in the great ocean of Eternity.

But this only we know from the Volume of Inspired Truth that there is coming a crucial point in the experience of this globe, that a mighty angel will stand, with one foot upon the sea, and one upon the earth, with uplifted hand to proclaim the omnipotent decree, "that there shall be time no longer."

A solemn and decisive moment that, when all things terrestrial shall come to a sudden and predetermined end.

The vital meaning of it all: Is it that in our rapid passage through this transient period of earthly existence to our awaiting grave, and surrounded as we are on all sides with the melancholy picture of the world's sad vicissitudes and changing scenes, ever vanishing like the rivers hastening to the sea—is it that we are to find in mortal life under the sun nothing more than an empty show and death a tragic finale to the dreary pantomime? Is it to catch step with the endless generations of mankind as they pass in endless review before the grandstand of the Fates and to adopt as our highest wisdom the hollow echo of the despairing Epicurean philosophy, "Let us eat, drink and be merry, for tomorrow we die"? Is this all there is to our life below the stars?

Nay, verily! In its essential nature and loftier aspect and divine purpose life is not essentially lugubrious and funereal, however painful and disappointing many of its phases may largely be. Nor is it a dirge of sorrow and a threnody of despair. We can make it a psalm of praise and a paen of victory. For "life and Immorality are brought to light through the Gospel of the crucified and ascended Christ." And with an humble trust, and a steadfast faith in Him who is the Way, the Truth, and the Life, you and I can attain to a destiny superb and eternal amid all the rapture and the glory of the Heavenly Paradise above.

In the light of this blessed hope, what matters it then, that the merely earthly streams of our unrealized desires, our fading youth, our vanishing time here below, are rapidly passing away like "rivers that run into the sea"? They are but drawing us ever the nearer and nearer to that glad and seraphic moment when "we shall awake in his likeness," and to "drink for ever of the river of his pleasures."

This is the secret of life. This alone makes its living worth while.—Rev. M. B. Lambdin.

COMMENDATORY PRAYER: Incline our hearts, O Lord, we beseech thee, that we may keep our bodies in health and strength, our appetites and impulses under control and our desires everywhere and at all times temperate and pure. May we be honest, truthful and upright in thought, word and deed. May we be diligent and faithful in our daily tasks, laboring in simplicity and integrity to accomplish only those things which are just and righteous. As faithful disciples of Jesus Christ may be enabled in all things to live according to thy will. May we, especially at the close of this year, have our purposes toward these things, and all things good, true, lovely and of good report. We ask in the name of Christ. Amen.

OFFERTORY SENTENCE: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven."

OFFERTORY PRAYER: Our Lord and Saviour, as we present our morning offering, help us to understand that with what measure we mete it shall be measured to us again. Our willingness to give is often the determinant of our capacity to receive, for thou hast promised: "Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall men give into your bosom." Make our giving full of joy, we pray, in thy dear name. Amen.

ILLUSTRATIVE MATERIAL

Seed Thoughts

God needs you and you need God.

Will you work with God this year? Give him your best.

God is God of the New Year.

We can take off and throw away our old coat, but we still remember, and others still remember, that we wore it. And we can not wholly get rid of our past sins, nor is it well that we should. We need to remember them, so that we may have sympathy with others who are sinning, and know how to help them out of their sins.

The Romans had a god known as Janus. He was a powerful divinity and ranked among the first. Like many a one since, this god had two faces. The past and the future were alike before him. His emblem was the key. The gates opened and closed at his command. Janus became our January. He sits at the gate and opens the year. The old year was new once. It was but yesterday, or so it seems, that Janus saw it through his front eyes.—J. L. S.

Who loses a day loses life.—Emerson.

To choose time is to save time.—Bacon.

Time is the wisest counsellor.—Pericles.

Time, O my friend, is money.—Bulwer-Lytton.

Time is generally the best medicine.—Ovid.

Time wasted is existence, used is life.—Young.

The wisest are the most annoyed at the loss of time.—Dante.

Write it on your heart that every day is the best day in the year.—Emerson.

One always has time enough, if one will apply it well.—Goethe.

CHOICE ILLUSTRATIONS ON THE THEME

Pretty Soon

Pretty soon it will be time to stop; and a strange visitor will come by, and say: "Quit work!" You will say: "It is not night." But he will persist—"Quit work!"

"It is only 2 o'clock; I have only just begun for the afternoon."

"Quit work!"

"It is not sundown yet, may I not work till night?"

"Quit work!"

And you will lay down your hammer on the anvil, with your hands black with the smithy, and you will go out with him, and he will say to you: "It is time to quit work."

And you will say: "Will I be back in the morning?"

"No, not in the morning."

"Will I be back tomorrow?"

"No, not tomorrow."

"Where are you taking me?"

"I am taking you to a land very far off, and from whose 'bourne no traveller returns.' Come along. This is the way."—Bishop Quayle.

Milestones

We say each year is but a stone;
  —Milestones we often call them—
To toll off time; and we bemoan,
  But never can recall them.

Then Time and Life in dizzy reel,
  With sure and endless friction,
Transform, as does the potter's wheel,
  Those stones. No more are years affliction.

Instead, with Life's joys filt'ring through,
  We own a priceless cluster
Of rarest gems in every hue,
  Ablaze with memory's lustre.

—Mary P. Richter.

WHO CAN UNDO?

Who can undo
What time hath done? Who can win back the wind?
Beckon lost music from a broken lute?
Renew the redness of a last year's rose?
Or dig the sunken sunset from the deep?
—Owen Meredith.

OLD TIME

Old Time, in whose banks we deposit our notes,
Is a miser who always wants guineas for groats;
He keeps all his customers still in arrears
By lending them minutes and charging them years.
—Oliver W. Holmes.

THE TIME IS BRIEF

Because the longest life is brief,
I must be swift in keeping
The little trysts with kindliness,
Before the time of sleeping!

I must be swift in reaching out,
To those whose hearts are yearning;
O, swift indeed to love them much
Before the long road's turning!

Before a sudden summons comes,
I surely must be saying
The words that I have failed to say—
The prayers I should be praying.
—Grace Noll Crowell.

WATCH NIGHT

"Then shall the end come." Matt. 24:16.

The last day of the year suggests:

1. The great last day.
2. Every day is the last day for something.

Each day's responsibility settled for itself. The works that are begun and ended between a morning and evening.

Any day may end our larger projects. Count up our intermitted works that may never be resumed.

PLAN A LONG DAY

The May fly lives but a day. When the time comes it bursts its case and spreads its gossamer wings for one thrilling flight before it dies. It has no means of replenishing its energy; it does not eat. Its small store of energy is soon exhausted, and after one glorious day it passes for ever.

Who can fail to see the parable? There are those who literally dance themselves to death, like the graceful May fly; others live to the limit of their strength, exhaust themselves, and die with nothing achieved.

The life of man was not meant to pass in one delirious day. Means are provided for the replenishing of body and spirit. Yet some of us allow the spiritual organ to atrophy, and the soul dies for want of nourishment.

We can not be well-rounded characters if we neglect the soul. Our lives may be brilliant, like the life of the May fly, but the end will be death. Life is more than darting hither and thither in pursuit of temporal interests. Life is given us that character may be developed and the soul fitted for a larger life beyond.

We may spend our days as May flies do, or as immortal beings should. We can play and die, or work and live. Carry such thoughts as these into the New Year with you. Plan a long day.

PASTORAL PRAYER (Close of Year): Eternal Father, who art the same yesterday, today, and for ever, whose throne is established in righteousness, whose compassions fail not, and whose love endureth unto all generations; lift the light of thy countenance upon us, pilgrims as all our fathers were, that thanking thee for all the way by which thou hast led us, we may as thy children set our faces toward eternity and our affection on things above, ere we pass hence and are seen no more. We remember before thee, in penitence and humility of spirit, the blessing which we have received with too little gratitude, and have kept with too little care; the difficulties and trials in which courage has deserted us, and our faith has failed; the opportunities we have neglected, which come not back again. And we remember also with infinite thankfulness all that has enriched and ennobled our lives, the good gifts we have been permitted to treasure up, the dear friendships which have blessed our days, the lasting gains of knowledge and wisdom, the higher aims and worthier pleasures which are ours.

In these fast fleeting moments of the dying year let us not weaken our souls with vain regrets and idle musings, with self-pity or resentment, but rather, believing that all things work together for good to them that love thee, let us humbly seek to learn thy will, and be made strong to fulfil it, sure that in the doing of thy will alone shall we find rest unto our souls. Almighty and most merciful Father, in whose appointments our life standeth, and who hast mercifully brought us to see the close of yet another year; grant that we may continue to grow in grace and in the knowledge of thy dear Son. Increase our faith as thou dost add to our years, and the longer we are suffered to abide upon earth, the better may our service be. We ask in Christ's name. Amen.

STORY TO TELL, OR SERMON TO CHILDREN

Title: ***A Missionary Pioneer of Canada*** **(Missions).**

Now the time has come round again, boys and girls, when I am due to tell you a missionary story. Some people seem to think that boys and girls do not like missionary stories. But I know better. For a long time once a month I have tried you with one and I have found you, and older people too, as much interested as in any stories I have brought. And I know the reason. It is because all boys and girls, and older people too, are interested in hero stories—in stories of adventure and daring and of heroism. And missionary stories are hero stories.

The one I have for you this morning is especially thrilling and of heroic nature. It is about Dr. Egerton R. Young, who was a missionary pioneer and pathfinder in Canada. He has written several books I am sure you would all enjoy. One is "By Canoe and Dogtrain." Another is "On the Indian Trail." Another is "My Dogs in the Northland." Maybe your parents will get one or more of these and give you as a Christmas present. I think that would be a good idea.

The stories are full of wonderful adventures and are told in a fascinating fashion. Dr. Young braved untold dangers and difficulties to win uncounted Indians for his Master. And Mrs. Young was as heroic as her husband, when they gave up the comforts of home and parish in a civilized land, to go to the far Northland on the mission of mercy. It was in 1868 that the first journey was taken, followed by many others, quite beyond telling. They camped on prairies, forded bridgeless rivers, waded wide streams, went in canoes, sometimes carrying an ox that in his bigness sprawled over the sides, and had more hair-breadth escapes and adventures than you could count.

Mrs. Young did not always go with her husband, but often it was as heroic to stay where she did, and allow him to go over unknown trails through snow and ice and bitter cold. On their first northward journey it took two and a half months to reach their destination, Norway House. Dr. Young's parish stretched north and south five hundred miles, and was sometimes three hundred miles wide.

On his trips he slept in holes dug in the snow when it was thirty to sixty below zero. His Indian runners, sometimes twenty or more, ran beside the dog-train. Sometimes the missionary's face and feet were both bruised and bleeding. Sometimes he was wet with cold sweat which froze, and made his clothes like stiff leather. Sometimes his guides had to build a fire in the snow where their dauntless leader took off his clothes to dry them and warm his body. Typhoid fever and other illness sometimes followed, but as soon as he was well he took up his work once more, and was away on his travels.

Often the sunlight on the snow was so dazzling that it was impossible to travel in daytime, for fear of being blinded, and the journeys had to be made by night, under the stars. Over vast tracks he went, meeting the Indians at their council fires, and in their wigwams, talking with them and showing them the Way of Life. He understood their natures well, and had great power over them.

Wild savages became gentle, horrid idols were put away, the rattles and drums of the medicine men were hushed, with their dreadful yells. Crops were raised, and the first wheat was winnowed by shaking it in sheets which Mrs. Young sewed together to hold it while the wind scattered the chaff. The missionaries lived, as did the Indians, principally on fish, ten thousand being caught and frozen in the fall to keep the family and the dogs till April.

As the missionary's fame grew, many came begging for teaching. A chieftainess came after two weeks' journey, to spend some weeks with them and learn the truth. She was given a calendar to show when Sabbath day came, and sent home after faithful teaching. She begged for a visit, and received it, though it took two weeks of travel over ledges of ice overhanging a rapid river.

For some time before his death, Dr. Young gave himself up to lecturing, and telling others, in America, Great Britain and Australia, concerning the Indian work.

He was entertained by President Cleveland in the White House, and honored everywhere.

His brave life ended in 1909.—H.

FOR THE EVENING SERVICE

Title: ***Well Tried.***

TEXT: "Whereas it was in thine heart to build a house unto my name, thou didst well that it was in thine heart: nevertheless thou shalt not build the house." 1 Kings 8:18, 19.

THE SERMON OUTLINE

INTRODUCTORY: These words are found in Solomon's biography, but they belong to David's. The history of the time to which the king refers is found in the Second Book of Samuel. The picture is of David wrapped in deep meditation. He has recently finished a beautiful palace for himself, and the recollection of his humble birth and of the magnificence of his present abode suggests to him the idea of building a temple for Jehovah. He sends for the prophet Nathan and communicates his purpose. The prophet accepts the proposition at once.

But that night the prophet had a vision, and the Divine message was given that while God was pleased to see the purpose of his servant David to build a temple, yet because David had been a man of war he was not to build it. David was permitted to gather the materials for the work, but his son Solomon was to build the temple. Out of this incident come lessons.

I. One is that God sees and recognizes even an unaccomplished purpose. He knows what is in us both of good and evil. He knows when we plan and purpose and strive to do some service for him, and fail.

A little daughter of the tenements, whose mother was done at last with the work and worry that had killed her, was left when fourteen years old with four younger ones to mother and nurse. And faithful to her trust she scrubbed and washed and cooked and mended until the slender shoulders bent and the thin face grew white, and almost before any one noticed much the little broken life lay waiting for release.

"I haven't been able to do anything," she whispered to her favorite girl friend, who lived just around the corner. "I couldn't go to school because of the work, or to Sunday School, because it took all father could spare to keep the others in clothes. When the minister came to me, he said I'd soon see Jesus; but I'm afraid I haven't done anything good, and I don't know anything to say to him." "And you needn't try to say anything," said the other, "not a single word," kissing the little pitiful face. "When you see him look at you, you just show him your hands."

The two friends, Franz Knigstein and Albrecht Durer, did not become great painters, but the name of Knigstein will be remembered as long as Durer's, through that wonderful picture, "The Folded Hands." When Knigstein saw the picture he said, "Why those are my own hands!" "Yes," said Durer, "I took them as you stood making the sad surrender of your life so bravely. And I said to myself, those hands which can never paint a picture can now most certainly make one. I have faith in those hands, my brother friend. They will go to men's hearts in the days to come."

II. The good work we purpose must sometimes be put in other hands. David's plan was a good one, but it was Solomon who was to carry it out. David did not fly into a violent passion of disappointed feeling. He accepted God's decision joyously, and set about doing the portion of the work that was permitted of him. And this should be our attitude. What can it matter who erects the upper courses of a building when the lower courses are just as necessary and just as honorable? Is God not worshiped by the edifice as a whole?

III. God rewards just the same as if accomplished when we plan and purpose and strive to do some service for him and fail. He sees the issue of every right purpose and thought. In his wisdom, he may commit the harvesting to another, but the faithful sower shall be recompensed the same as if he were permitted to gather the sheaves. The parent who does his whole duty by his children shall receive a faithful parent's blessing, even if some of his children do not turn out as he would like. The pastor who goes forth "weeping" casting in the precious seed in faith, "shall come again rejoicing," even if another enters into his labors.

A good many years ago the late Dr. Chas. S. Robinson preached a sermon in the Central Church, Boston, in the course of which he repeated the verse:

"O, how many a glorious record
Had the angels of me kept,
Had I done instead of doubted,
Had I warred instead of wept!"

He asked the congregation to repeat it after him, and added, "You may forget the sermon, but do you not forget the verse." Some years ago in reply to a private letter from a prominent Boston lawyer, in which he alluded to the verse and its help to him and to others Dr. Robinson wrote, "I remember the sermon and my little verse. It gives more joy than I can describe to know I help somebody. Sometimes I think the highest reward I shall get in heaven will be the words, not exactly, 'Well done,' but 'Well tried.' But now and then some thoughtful generous body like you comes along and says, 'Well, when you tried that time you did.' So I will try again."

SUGGESTIVE TEXTS AND THEMES

The Strength of Constraining Love: "For the love of Christ constraineth us." II Cor. 5:14.

Submission to Kingly Authority: "And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon." Judges 9:15.

Steadfastness of Purpose: "He steadfastly set his face to go to Jerusalem." Luke 9:51.

The Error of Excessive Cautiousness: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." Eccl. 11:4.

The Breadth of the Promise: "For whomsoever shall call upon the name of the Lord shall be saved." Rom. 10:13.

The Heart's Abundance: "Out of the abundance of the heart the mouth speaketh." Matt. 12:34.

Unseen Realities: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." II Cor. 4:18.

THE SUNDAY SCHOOL LESSON

Title: ***The Spread of Christianity in Europe.***

GOLDEN TEXT: "The kingdom of the world is become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. 11:15.

TEACHING THE LESSON

The hand of God was Paul's course and in the planting of the Gospel in Europe. Paul gave up his plan to enter a province, and God gave him a continent. Europe was even then taking the right of the line. Rome ruled the world, and Rome was in Europe. The two leading literatures of that day were the Greek and the Latin, and they were both European. The wealth of the world was rapidly flowing to those cities on the other side of the Mediterranean because the European countries were taking the lead in commerce and trade.

Here to the west was that continent which for two thousand years should exercise a dominant influence upon the life of the whole race, such as Asia in all that period never approached. It was worth while to upset this man's plans of entering Bithynia. It was worth while to cut across the grain of his own wish and expectation in order to set the feet of a mighty apostle upon the continent of Europe. His lips were opened upon the ears of Europe as he proclaimed the gospel of the Son of God. He assayed to go into Bithynia, but the Spirit suffered him not, and passing by Mysia he came to Troas and on to Europe.

He scarcely knew what he was saying when he ascribed this change of plan to the action of the divine Spirit. His action, however, has received abundant justification at the hands of recorded history. Under the moral power of that gospel which he carried that day across the Ægean, Europe has gained a clear ascendancy over all the other continents of the world in the development and in the expression of Christian impulse. The sublimest manifestations of Christian sentiment we know in Christian art and in Christian architecture, in Christian music and in Christian literature, have come, not from Asia, where Christianity was born, but from Europe, where

Paul and his fellow-missionaries carried their gospel that day when they crossed from Troas to Macedonia.

No one could have guessed that this little advance guard of missionaries represented a greater kingdom than that which Xerxes represented when he invaded Europe, though he brought together the armies of forty-six nations to contend against Greece, constructed a canal for his ships to ride upon, and flung a bridge across the Hellespont over which his soldiers marched incessantly for seven days and nights. The picture of the magnificent Xerxes seated on his throne of gold watching the tremendous disaster of the battle of Salamis fades away with the years; so also does the glory of the victories of the Roman Augustus; but the King whom Paul and his companions came to Europe to herald forth rises still to greater and greater power.

ILLUSTRATIONS

The Call of the West

It was a long, long time ago. The gospel had won its way right across the continent of Europe. In fact, the whole Roman Empire had become Christian. But beyond the empire, across a narrow sea, there lay a country whose people were still heathen. They worshiped the sun and moon and some gods with strange names.

They were a strong and fierce people, and the Christian inhabitants of the nearest parts of the empire had nothing to do with them. But there was one man to whom the vision came of carrying the gospel to those benighted people. He was a Christian minister; he lived in the city of Rome and his name was Gregory. He seemed to see them appealing to him—like the man of Macedonia to Paul—and saying, "Come over and help us." This is how it happened. He went one day into the market-place of Rome, and noticed three strange-looking youths exposed for sale as slaves. He was much struck by their strength and beauty, for they were well and sturdily built, with fair skins, blue eyes and golden hair. Gregory asked where they came from, and was told. It was a heathen country. "What is their nation called?" "Angels." "That is well called," he cried. "They have the face of angels, and are meet to share with the angels in heaven. What is the name of their province?" "It is called Deira." "That also is well called," said Gregory. "De ira—from the wrath of God they shall be rescued. Who is their king?" "Aelle." "Alleluia!" he shouted. "Their land shall sing the praise of God their Maker." And that is how Gregory heard the call from the heathen land, and resolved to answer it.

But, to his great disappointment, he found difficulties in his way. He was not able to go himself with the gospel, as he had intended. The Pope would not allow him to leave Rome, saying he could not be spared. But he never forgot his vision, and waited for God to open the way for its fulfilment. In the course of a few years he himself became Pope. This meant that, though he could not personally go with the gospel to that heathen country, he had the power to send others. And he did so. He sent a band of forty missionaries, under a leader named Augustine, and with very full and careful instructions. And God went with them, and opened the heathen people's hearts to receive the gospel. Soon that dark land became

Christian—and it has been becoming more and more Christian, thank God, ever since.

And now do you know the name of that heathen country? Why, England, of course. It was England that lay outside the Roman Empire, and outside Christendom in lonely ignorance and heathen darkness. It was our forefathers who drew the Christian pity of Gregory, and caused him to send missionaries to them. Surely, if any people ought to sympathize with those who are still heathen, we are the people. And if any people ought to send the gospel to the heathen, and to make sacrifices to do so, we are the people.—Benjamin J. Gibbon.

MIDWEEK MESSAGES: CHURCH NIGHT OR PRAYER MEETING

Theme: *Travel-Stains.*

"He that is washed," etc. John 13:10.

The feet-washing scene is pregnant with many suggestions. Has Christ cleansed us? Are we "clean every whit"? I. *The Christian even after a short journey has need to cleanse himself of the "travel-stains" which he can not help contracting on the way.* Looking back on another year's journey do we not all realize the truth of this? 1. There are dusty or miry highways for the business man. 2. The home is not free from stains. 3. Society may soil. The books we read, the company we keep, the influence of the social atmosphere which we breathe—all these things bear upon us with a pressure and an influence which can be resisted only by constant renewals and cleansings. II. *The great Soul-cleanser is the One who alone can keep us "clean every whit."* During the coming year let us see to it that we cultivate his divine fellowship, and remember the condition laid down here, that we have no part in it if we fail to maintain a childlike willingness to submit to our Master's purifying touch, which is also the mark of his saving power.

CHRISTIAN ENDEAVOR SOCIETY TOPIC

December 27. Should We Learn from the Experiences of Others? Why? How? Heb. 11:32-40; 12:1, 2.

(The folly of rejecting the experiences of others when such are harmful. The wisdom of listening to advice rather than plunging into danger.)

SUGGESTIVE BULLETIN BOARD SLOGANS

The years have brought you their finest gift if they have taught you to be kind.

Defeat is nothing but education; it is the first step towards something better.

Days, days, days; good days, bad days, gay days, gray days, bright days, drab days. Time gives us all a certain measure and various kinds of days before we go where days are no more.

Some people learn from their experiences, others never recover from them.

You've got to hand it to the calendar—it plans its work a whole year ahead, and never fails to finish it on time.

There is no wholly satisfactory substitute for brains, but silence does pretty well.

WATCH NIGHT DEVOTION

CALL TO WORSHIP: "Thou shalt keep the catch of the house of the Lord." "Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands toward him."

INVOCATION PRAYER: Lord, thou hast been our dwelling-place in all generations. Tonight we shelter beneath the covert of thy love. Pilgrims, another stage nearer home, we would rest awhile beneath the shadow of the Rock of Ages. We beseech thee, O Lord, of thy great goodness, to grant unto us the heavenly vision; that we may behold not only the things of sense in their turmoil and transience, but also the things that endure in their rest and everlastingness. Grant us the sweet peace of the eternal years.

Almighty Father, as we keep holy time under the deepening shadows of the closing year, we thank thee for all that it has brought to us of mercy and truth. Receive our sorrow for our sins, and in thine infinite mercy blot them out of the book of thy remembrance. Let not the experience of our past days be lost upon us. Fix in our minds every lesson of faith and duty which thou hast been teaching us. Take from our hearts every veil that would hide the shining of the heavenly light. Grant unto us, before the record of this year has been finished and sealed, a fresh consecration, a very honest and deep desire to live according to thy will, as it has been made known to us in Jesus Christ our Lord. We ask in his name. Amen.

HYMN: "Days and moments quickly flying."—E. Caswell. To tune "St. Sylvester," by John B. Dykes.

READING OF HOLY SCRIPTURE.

WATCH NIGHT PRAYER: Deliver us, O God, in thy mercy from our fears and forebodings. Enable us to be quietly sure that the future is Christ's, as the past has been his. We remember what he has been to us, how his love has gone every step of the journey beside us, and upheld us in many a trying day. And we recall all that the year has held for us—the brave and the good who have gone from us, the beauty that has faded, the joys that have died. Old friends have passed away, and new friends have come into our life. As we say good-bye to the year that is going from us, lift up our hearts in hope and trust towards thee, sorrowing not for what the dead days took from us, fearing not what the days unknown may bring, but following thy light, and rejoicing in thy promises that fail not, and in thy love that can not die. Lead us, O Lord, through whatsoever paths thou choosest, safely to where thou art and our beloved await us.

Remember for good all those dear to us whom now we bring before thee at this midnight hour in the House of God (Silence—a half minute or more). Be with them where they are, in this or in other lands—in this, or in thine other world. Shield all who may be in danger, guide any who are in perplexity, comfort all who mourn, and lay thy hand on any wanderer from the path of peace. Be specially gracious, we beseech thee, to any to whom the past year has brought disappointment: do thou appoint some better thing for them. And help us all to tarry the Lord's leisure.

O Lord, hear; O Lord, forgive. Jesus of Nazareth, thou Christ of God, in thee have we trusted: let us never be confounded. O Lord, hear our prayer which we make in the night season, and hearken unto our cry. We ask in the name of Christ. Amen.

ADDRESS.

HYMN: "Ring out, wild bells."—A. Tennyson. To tune "Wild Bells" (Long Meter), by Henry Lahee.

MIDNIGHT: Fellowship of Silence. Note: The passage from the Old Year to the New may most fitly be made in a Fellowship of Silence. At the beginning of the Silence the lights should be subdued, their reappearance marking the advent of the New Year.

(Prayer at the beginning of the Silence): Lighten our darkness, we beseech thee, O Lord; and as thou dost pilot us over the bar of another year, so by thy great mercy do thou be with us when at last we cross from the sands of time to the haven of thy eternity.

(Prayer at the Advent of the New Year). Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life. Grant us, O Father, if it be thy blessed will, a happy New Year; as we have begun it in thy presence, so may we end it in thy peace: and when our little span of mortal days is over, grant unto thy servants rest and re-union for ever more in the Paradise of God. Through Jesus Christ our Lord. Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

AFTER THE PRAYERS—The minister may well recite some such encouraging Scripture verses as these:

"As thy days, so shall thy strength be. The eternal God is thy refuge, and underneath are the everlasting arms."

"Let not your heart be troubled: trust God, and trust me."

"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord bless thee out of Zion: even he that made heaven and earth."

"At midnight I will rise to give thanks unto thee because of thy righteous judgments."

"About midnight, Paul and Silas were praying and singing hymns unto God: and immediately all the doors were opened and everyone's bands were loosed."

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